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Two German-Catholic Almanacs: Views from a Lost World

by Alan Borer

Among my grandfather's books was an odd little quarto, printed in Cincinnati in 1863, titled *Das Vaterunser* (The 'Our Father'). Most of the book was taken up with a popular religious text. But the book begins with twelve pages of almanac tables for 1864. It is pious and orthodox, but what were those almanac tables, looking oddly superstitious, doing in the book?

Another almanac was from 1922. The *Ohio Waisenfreund Kalender* ("Ohio Orphan's Friend Almanac"), published by the Pontifical College Josophinum in Columbus, was a more typical almanac. It was loaded with stories of Catholic heroes in varying degrees of trouble, biographies, poems, and some advertisements. But again, there were those mysterious calendars in the front: holy, with their carefully listed saints' feasts, but unfamiliar symbols as well.

What can be learned from the contents of the almanacs, including the almanac format itself? If World War I and its state-sponsored denial of all things German marks the tragic collapse of German America, what does viewing the two almanacs, with their "before" and "after" dates of publication, teach us about almanacs, about German America, and German Catholic America?

The two almanacs are actually connected, in a way. Both were products of Ohio German Catholic newspapers. The *Vaterunser* title was published for the 27th anniversary of *Der Wahrheits-freund*, a newspaper published by the Archdiocese of


Cincinnati from 1837 to 1907. Originally the project of Father (later Bishop and Archbishop) John Martin Henni (1805-1881), *Der Wahrheits-freund* had a long run, serving the needs of German-speaking Catholics:

This was the first German Catholic newspaper published in the United States. It was a weekly newspaper of 'Catholic life, work, and knowledge,' literally translated as 'The Truth's Friend.' It included stories about Germany, local parishes in Southwest Ohio and Northern Kentucky, as well as obituaries of local people.¹

But, as was true of much of German Catholic America, times were changing. An historian of the Cincinnati archdiocese noted, "The publication of the paper, however, was continued until the need which had brought it into existence, had passed, and on June 19, 1907, the last number was issued."²

Upon its demise, *Der Wahrheits-freund* merged with the *Ohio Waisenfreund*, the German Catholic newspaper published in Columbus. The *Waisenfreund* struggled on until 1953, but eventually succumbed to the same forces as *Der Wahrheits-freund*.

One of the key artifacts of the now-vanished German-speaking Catholic culture in America is the almanacs the culture left behind. Almanacs are a relic of our once dominant agricultural heritage. Combining a mixture of astrology, prognostication, and humor, almanacs were among the earliest printed

4. Monat.		April.		1864.	
					
Tag und Datum.	Kirchen-Feste und Namens-Tage.	Br. v. Cinc. Sonnen- Aufg. Untg. M. E. M.		Mondes- Went. A. u. U. E. M.	
1 Freitag	Hugo, B.	5	45	15	morg.
2 Samstag	Krani von Paul, Ord.-St.	5	44	16	3 00.
14) Jesus erscheint den Jüngern. Joh. 20. Epistel: 1. Joh. 5, 4.					
3 Sonntag	D. Quaf. Richard, B.	5	43	17	3 36
4 Montag	Siber, B. Kl.	5	42	18	4 13
5 Dienstag	Vincentius Ferrerius.	5	40	20	4 48
6 Mittwoch	Wilhelm. Abt.	5	39	21	g. unt.
7 Donnerst.	Herman Joseph, Pränmsstratenfer.	5	38	22	8 03
8 Freitag	Albertus, B.	5	37	23	9 10
9 Samstag	Marla von Egypten, Bäs.	5	36	24	10 12
15) Vom guten Hirten. Joh. 10. Epistel: 1. Petr. 2, 21.					
10 Sonntag	D. Mis. Mechtildis, J. Weib.	5	34	26	11 07
11 Montag	Leo der Grosse.	5	33	27	11 56
12 Dienstag	Ben. B.	5	32	28	morg.
13 Mittwoch	Justinus, M.	5	30	30	0 40
14 Donnerst.	Tiburtius und Valerian.	5	29	31	1 17
15 Freitag	Guillelmus, Einf.	5	28	32	1 51
16 Samstag	Gerold, Herzog.	5	27	33	2 21
16) Nach Trübsal Freude. Joh. 16. Epistel: 1. Petr. 2, 11.					
17 Sonntag	D. Jub. Antoloph, Mart.	5	26	34	2 50
18 Montag	Appollonius, B. u. M.	5	25	35	3 29
19 Dienstag	Leo IX., Papst.	5	24	36	3 48
20 Mittwoch	Marcellus, B.	5	23	37	4 17
21 Donnerst.	Anselm, Erz. Kl.	5	22	38	g. auf.
22 Freitag	Eoter und Cajus, Päpste u. M.	5	21	39	6 38
23 Samstag	Georgius, M.	5	20	40	7 41
17) Christus verheißt den Tröster. Joh. 16. Epistel: Jakob. 1, 17.					
24 Sonntag	D. Cant. Hilbis von Sigmars.	5	18	42	8 44
25 Montag	Marcus, Evangelist.	5	17	43	9 44
26 Dienstag	Cletus u. Marcellinus, Päpste.	5	15	45	10 40
27 Mittwoch	Jitta, Magd.	5	14	46	11 31
28 Donnerst.	Vitalis und Valeria, M. M.	5	13	47	morg.
29 Freitag	Petrus, Pred. Ord.	5	12	48	0 57
30 Samstag	Katharina von Siena, J.	5	10	50	1 36

Das Vaterunser included for April, 1864, the day of month and week; Church festival or Sunday, including the Sunday Gospel and Epistle citations; time of sunrise, sunset, and moon-rise or -set at Cincinnati; and phases of the moon.

elements. Monthly calendars with information varying slightly from almanac to almanac, but usually including the phases of the moon.... Most almanacs included entertaining stories. In many instances the monthly calendars are interrupted by short, humorous stories or funny drawings.... Much can be learned from studying generations past, and German-American almanacs provide us with a special look at the everyday lives of the people who tamed much of the Eastern and Midwestern portions of the United States.³

Many of the German almanacs were Catholic in sponsorship and audience. As a catechetical tool and propagation device, the German Catholic almanacs were a way to hold together communities in the New World. Even though most German Catholics were clustered in urban areas, the almanac, with its flavor of country life, appealed to those new Americans whose heritage was the rural life lived in the Germany of their ancestors.

works circulated among an only semi-literate rural population in the early days of printing. Almanacs, in their early years, had a flavor of the magical; they were thought of not as a witch's book of spells, but none the less as a sort of talismanic object. They dealt with predicting the future in a hopelessly unpredictable world.

By the middle of the seventeenth century, the almanacs dealt with a less frightening world, and more with the practicalities of farming and farm life. In colonial America, both English and German communities had almanacs intended for them:

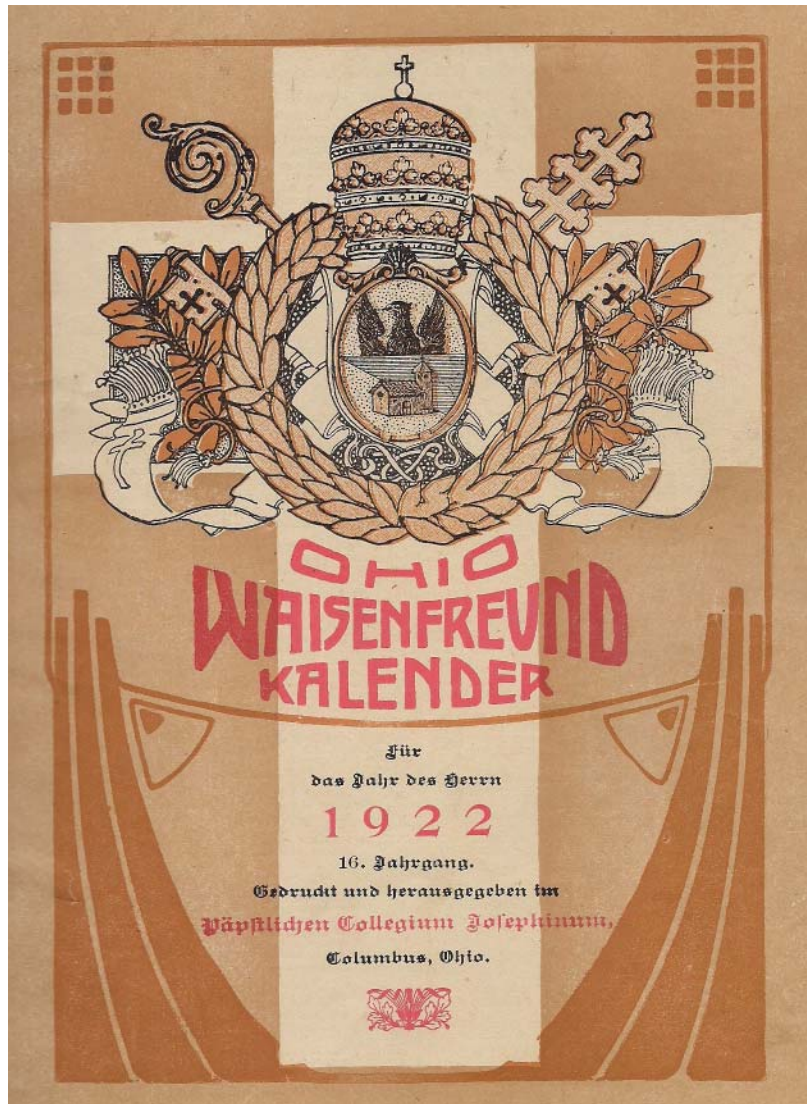
Generally, almanacs or 'calendars' as they are called in German, included a few key

Clinging to the Old World:

Das Vaterunser, 1863

After the almanac pages, *Das Vaterunser* was an Ohio reprinting⁴ of the text of a popular work by the German priest/author Alban Stolz. Stolz (1808-1883) was a native of the southern German principality of Baden. Nearly forgotten now, Stolz wrote several popular books that taught Catholicism in the typical style of the nineteenth century. Yet Stolz's work was not pedantic or overly erudite, but was rather full of stories, anecdotes, and humorous observations. An example of his earthy-yet-holy wit is seen in the following text (taken from an English translation):

... I will now tell of an honest farmer who was asked to dine with a gentleman. Now this farmer was no sycophant, who held a pair of patent leather boots in more respect than his God. He asked a blessing at table as he was accustomed to do at home. His host, looking up, said jeeringly, "That is old fashioned – it is not customary now-a-days for well-educated people to pray at table." The farmer answered that with him it was customary, but that at home some of his household were in this respect very fashionable and refined, for they never prayed over their food. "Ah, then," said the gentleman, "they are sensible and enlightened; who are they?" The farmer answered: "They are my pigs – so from their youth up they have been in possession of education and refinement. For when they have finished eating they run away and never bestow a glance on those who have brought them their food."⁴



Cover of the *Ohio Waisenfreund Kalender* for 1922, published by the Pontifical College Josephinum.

One Foot in the Old World, One in the New:

Ohio Waisenfreund Kalender, 1922

In the 1922 almanac, there were a variety of stories: "*Fraulein Topp*," a Christmas story, ran with a "*Marianisches Alphabet in Bild und Lied*" (Marian Alphabet in Picture and Song). A didactic story of "*Der Anarchist*" kept company with "*Der Esel, der Sack und der Stock des hl. Winock*" (The Donkey, the Sack and the Staff of St. Winock), a variation of the story by the brothers Grimm. All these stories had German themes and/or settings.

One article, however, is less German and more American. "*P. Jakob Marquette, ein Apostel Amerikas*" (Fr. Jacques Marquette, an American Apostle) tells the story of Father Marquette (1637-

1675), the French Jesuit missionary who worked in what is now Michigan and, with Louis Joliet, explored Lake Michigan and the upper Mississippi Valley. The Marquette story is an important component. Proudly Catholic, the story, if only for a few pages, looks away from Old World Germany to the New World and one of its Catholic heroes.

One historian has theorized that German-American almanacs, as time progressed, were set in a "medium-dependent framework," or more simply, a familiar form but with new content.⁵ I cannot say with certainty that an almanac story was intended as a break, or even a gradual reorientation, of the Catholic world-view that was rooted in

Europe but was beginning to look to the New World. More likely coincident than intentional, the Marquette story, easy to read and American in outlook, contrasts with the Stolz work. But that contrast teaches us about German Catholic America. Both use humor, both address a rural (whether currently or by heritage) audience, and both use the almanac, that oddly mystical literary souvenir from the past. They diverge in the degree of longing for a home receding into the past. Perhaps the contrast is useful for the Catholic life of our time: the more things change, the more they stay the same.

SOURCES

1) “<http://www.rootsweb.ancestry.com/~ohhamilt/catholic/biblio.html#perio>”

- 2) John Henry Lamott, *History of the Archdiocese of Cincinnati 1821-1921* (New York: Frederick Pustet, 1921), pp. 297-98.
- 3) Laura Laugle, “German-American Almanacs: The German-American Weltanschauung” (Cincinnati: University of Cincinnati, online exhibition, “http://libraries.uc.edu/libraries/arb/exhibits/german_american_almanacs/index.html” viewed September 12, 2011)
- 4) Alban Stolz, *Das Vaterunser* (Cincinnati: Wahrheitsfreund-Verlag, 1863). The anecdote is on p. 204 in this edition.
- 5) York-Gothart Mix, “From Cultural Transfer to Cultural Autonomy: German-American Almanacs of the Eighteenth and Nineteenth Centuries,” *Orbis Literarum* 57: 289.

Another Grate Daughter: Delia Grate Hollabaugh Rosenberg Carr

Joseph Grate of Franklinton, one of the earliest Catholic settlers in Ohio, has been mentioned previously in these pages. In 1981 we noted, “In the early 1800s, between about 1804 and 1808, Joseph Grate came west from Emmitsburg, Maryland, and settled in Franklinton. Franklinton was the small village founded in 1797, centered where the Sandusky expressway now passes under West Broad Street, now two blocks west of Holy Family Church. Grate apparently was a German-American, possibly descended from the German-Catholic settlers of Berks County, Pennsylvania, of the 1740s. He was a silversmith. He was appointed postmaster in 1812 and was elected Justice of the Peace in 1812 and 1815. Unfortunately, he died shortly thereafter, as did also his wife. His daughter moved to Somerset, where the first permanent Catholic parish of the state was being established.” (“The Early German Catholics of Columbus” by Donald M. Schlegel, VII no. 7, August, 1981, page 57)

In the story of Florence Maginnis Lynn it was noted that the Grates, according to their traditions, were originally DeGrattes and had migrated from France to Baltimore and settled in Franklinton in

1804. Joseph and his wife Roxanna had a daughter born in Emmitsburg, named Mary Cecilia Grate. After the parents’ deaths she married John J. Jackson at Holy Trinity Church, Somerset, on Aug. 23, 1829. The Jacksons lived near Rushville until 1839 when they relocated to Reading Township, Perry County. They had four children, namely Mary Teresa Jackson, Mary Cecilia Jackson who married Thomas J. Magennis, Colonel Lyman J. Jackson of New Lexington, and Clara Cordelia Jackson who married James O’Donnell. Mary Cecilia and Thomas Magennis were the parents of Florence Magennis, subject of that sketch, and nine other children. (XXVI no. 12, Dec. 2001, p. 188) Lyman J. Jackson was son-in-law of Arthur Taggart of Stockport. (See XXXVI no. 7, July 2011, p. 254.)

Now we have word of another daughter of Joseph and Roxanna Grate. In the first year of its publication the diocesan newspaper, *The Catholic Columbian*, ran a series on early Catholicity in Columbus. It was written by Cornelius Jacobs (and much of it had previously appeared in Jacob H. Studer’s 1873 *Columbus, Ohio: Its History, Resources, and Progress*). This elicited a letter, no doubt written by one of the Jackson daughters, that

was printed in the *Columbian* of May 8, 1875:

A valued and responsible correspondent writes:

“Your good paper proposes to publish a sketch of Catholicity in Franklin county. My grandfather, Joseph Grate, whose name appears in ‘Martin’s History of Franklin County,’ was probably the first Catholic resident there, if not the first Catholic resident in Ohio. He and his family located in Franklinton about the year 1802, and Mass was celebrated in his house before the last war with England. My mother, if living, could make valuable contributions to the sketch; and I think it likely that her sister, Mrs. Jacob Carr, of Findlay, can furnish more information of incidents before a Catholic congregation was organized, than any living person.

“My grandfather and grandmother died there in the fall of 1828, and were buried together in the pristine graveyard at Franklinton.”

This Mrs. Carr was Delia, daughter of Joseph and Roxanna Grate of Franklinton. Her story has been pieced together from several federal census records, marriage records, and the 1886 *History of Hancock County, Ohio*. She was born in Maryland about 1810 to 1813—apparently her mother went back to “civilization” for the birth. She married Martin Hollabaugh in Maryland and moved with him and their two children to Eagle Township, Hancock County, Ohio, near Findlay, in 1835. Mr. Hollabaugh built a large frame house and laid out Martins Town on his land and opened a general store. He carried on this business until his death,

caused by milk-sickness, July 21, 1837. Delia then moved into Findlay. In the spring of 1839 she married Jacob Rosenberg. Mr. Rosenberg was proprietor of *The Findlay Courier and Hancock and Putnam Democratic Shield* and later of the *Hancock Farmer*. He served as sheriff from 1838 until 1842. In the fall of 1840 he opened a hotel in the old frame court house, which he had previously purchased and remodeled, and there died in October, 1844 (the couple having had at least two children). In the fall of 1848 Delia married Jacob Carr, the pioneer dentist of Findlay; they had a daughter Letitia.

Delia’s daughter Delia Rosenberg in 1867 married Capt. Joseph F. Gutzwiller, who after service in the Civil War held several positions with the local and federal governments, including that of U.S. Messenger in the House of Congress. They had two children, Francis J. and Lula M. They were “regular communicants” of the Roman Catholic Church. (Robert C. Brown, *History of Hancock County, Ohio...*; Chicago: Warner, Beers & Co., 1886; pp 276, 411-412, 586, 602, 751)

Delia Grate Carr is recognized in the county history’s story of St. Michael Catholic Church in Findlay as about the third Catholic to settle in the area. Two other Catholics very early in the area were Miss Caroline Grate and her sister Mrs. Jacob Barnd. They were born in Ohio and were some years younger than Delia. Could they have been her sisters?

While they were not as prominent as the Jackson and Magennis family, it is good to know that another branch of the Grate family survived and were faithful children of the Church.

Letters of Pastors on Their Parish Conditions in 1900 Regarding Ability to Pay Proposed Assessments

The following are excerpts from letters written by pastors to Bishop Henry Moeller in 1900 and 1901, after he had first proposed an amount to be assessed on each parish to enable him to pay the diocesan debt. Of all the letters received, some twenty-five requested that the

assessments be reduced. Of these, the nine presented here draw the best pictures, provide interesting economic data, or, in the case of Dennison, give the most personal detail that would be of interest to family researchers. Given the pastor’s hopes of having their assessments

reduced, it is not surprising that the letters are rather negative in outlook.

St. Francis de Sales, Newark

from a letter of Rev. B. M. O'Boylan, Jan. 11, 1901

...I have not 150 Catholic families that you would call real Catholic and that have done so much for the past 16 years that they will rebel if I ask them for anything so soon after the efforts they have made last year in clearing their own debt. I request you, therefore, to let them rest until the end of this year or until next year. ...We have only two real substantial industries here. The B&O shops and the two glass factories where only 10 percent of my people are working. Every man I have spoken to relative to the debt declares he will not pay a cent, that they have already done enough for the Cathedral, that the Cathedral is no better church than we have etc. etc. ...I have only three or four rich families and more than half of the families here are either mixed or of no account as far as supporting the church is concerned.

Delaware-Lewis Center-Cardington

from a letter of Rev. Philip Steyle, Dec. 30, 1900

1st Delaware it is true has yet an income from per year of \$2500, but with this pew rent, I keep a free Catholic school and 5 teachers, unlike other places where there is a tuition charged, or where there is no school at all. This income is sure to decrease, as the yaers go by, because the parish decreases every year from 5 to 10 percent. There are 100 less here than in 1890. The town itself is decreaseing, and has lost 500 inhabitants over ten years by the official census. 2nd I have still an indebtedness of \$7000. Has this been considered by the adjusting committee? 3d I have no positive proof that Delaware has been treated unfairly or unjustly by the consultants. But I know that nearly all are and always have been unfriendly to me, and belong to the same social circle which has always

tried to rule this Diocese in the past...

Delaware, according to the Directory is credited with two missions, Lewis Centre and Cardington. The first is seven miles south of here; out of fifteen or twenty families who resided there originally, all have left or died except four or five old farmers. These remaining few families have their pews in the Delaware church and attend there on Sundays and form no separate congregation. In Summer time I say Mass there occasionally in the small church, so as to give the few old people who remain there a better opportunity to receive the Sacraments; I perform this special work without any retribution, since they all pay pew-rent in Delaware, and in 17 years I have not received as many dollars for taking that trouble. In a few years more, there will not remain one Catholic family around the little church of Lewis Centre.

Cardington, the other mission, is twenty miles north of here in Morrow Co. In Father Pilger's time and even in the beginning of my administration, from fifteen to twenty Catholic families lived there, chiefly farmers. These have also dwindled today to six or seven families, through death, and chiefly emigration to other places. I go there once a month on week days and twice a year on Sundays, when I have to supply a priest for Delaware. Those families pay me six dollars a year; my revenue from that place which used to be sixty and seventy dollars, is now only about thirty dollars. Out of that thirty dollars, I pay my R. R. fare, board and lodging, and twenty dollars for the priest who takes my place in Delaware twice a year. When everything is counted up, I find that Cardington, instead of being to me a source of revenue, shows a net deficit, which I supply with my salary in Delaware. ...I have no doubt that in Cardington likewise, in a few more years, the question wil solve itself naturally, and not a single Catholic will be left there.

As to Delaware itself, all my statistics for the last ten years go to show that the congregation is slowly but surely decreasing, good as it was previous to 1890. Last year, I had 38 baptisms, 4 marriages, 32 deaths!!! There are now less that two hundred children in the parochial school against three hundred

ten years ago. The town itself has lost 500 inhabitants in ten years. The parish as the death statistics show is full of old people, the young men finding no employment here, having to emigrate, with few exceptions....It is true, that in the future a reaction might set in. But such a reaction is not likely, as the town is getting to be more and more a mere college town like Oberlin, and that the most influential people in it, connected with the Methodist University, do not want any new business here.

Yet for all that, and notwithstanding these constant losses, and much as I deplore them, after all my efforts to build up one of the finest church properties in this diocese, the congregation here is still pretty good when compared with so many others in the diocese...

Canal Dover-New Philadelphia- Bolivar-Sherrodsville

from a letter of Rev. Father Paul, O.M.Cap., Dec. 29, 1900

But, Rt. Rev. Bishop! You gave us \$2,000.00 towards the debt of the Diocese. Canal Dover has over \$18,000.00 debts yet, from June on no work at all, and then the 2 last years were quite failures for the farmers. New Phil. has no work, no mill is going, has \$500.00 debts on church and owe \$260.00 salary. Bolivar is a small place of about 20 families, all farmers, that can hardly make a living. Hardly a salary. Sherrodsville is also a small place, but from this place I think we can get something. New Philad. has about 20 paying families.

St. Mary's Church, Fulda

From a letter of Rev. Joseph Pollman, Jan. 2, 1901

(2) It is my firm conviction that this congregation has fully satisfied this obligation, giving \$140.00 yearly towards that end.

(3) This congregation has, because administered only for private ends, gone to the dogs as far as it could go. It has to start anew, entirely anew.

(4) When through with work, we will have \$13,000.00 debts, of which about \$4,000.00 are subscribed, contracts being paid with borrowed money.

(5) People of congregation are poor, at least, judging from their habitations, cannot have much.

(7) Upon inquiry have learned that about 140 families belong to this church. ...

(9) Perhaps to these 140 families just mentioned, St. Michael's, Dexter City, does not count. Have visited [that]place, 3 1/2 mi. from here, regnum in regno. They have almost finished new church (20 families, as they said, but expected to expand) & will be one thousand or 12 hundred dollars in debt, having not quite \$1000.00 subscription, counted as cash assets. They already howl, because not feeling able to liquidate debts. Here is another blunder to record. Old St. Michael's, the 1st church in their neighborhood, dying of old age, should have never been built up again, and being moved to another place (from Archer to Dexter) half the congregation, which must have always been a nuisance, fell away a la Harrietsville.

St. Mary's, Minerton

From a letter of Rev. D. E. Meara, Dec. 29, 1900

...I take it for granted that you being a stranger, almost, in the diocese, know little about Minerton, and that you are guided, chiefly, by information received from consultors who are not at all conversant with matters down here. In fact, I never met a priest who could, even, guess where Minerton is, unless he had stopped off, and looked for St. Mary's away back in the woods.

Minerton, which received its name from a small coal mine operated by Mr. J. L. Lawler of Columbus, is only a 'flag station' on the H.V.C. RR. The population does not exceed 75 and these are mostly negroes.

St. Mary's is one mile from Minerton and the members of this church are all farmers in what is admitted to be the poorest farming locality in the State.

Formerly there were eighty families, which number has dwindled down to about fifty, and the best families are now leaving, two going next month.

My predecessor abandoned this, 'sede vacante,' on the plea of not getting a living, and shortly after, McArthur was treated likewise, and for the

same reasons by its pastor. My salary is the pew rent, which, up to date of my stay here, has brought me thirty four dollars a month. All extra collections and obligations are made a pretext for not being able to pay the pew rent. ...

(To be concluded)

St. Mary Parish, Lancaster Baptismal Register, 1834-1843

(Concluded, from Vol. XXXVII, No. 3)

1843, continued

Same [May 21], John, son of John Fitzpatrick and Ellen Cooney; spon. John Wallis and his wife. J. M. Young

page 118

May 20, Cecilia, born May 20, daughter of Thomas Lilly and Harrietta Redman, spouses; spon. Augustine Lilly and Rachel Garaghty. J. M. Young

May 25, Jerome, little son of Mrs. Columby; spon. John Walt and Antonetta Häfler. J. M. Young

June 4, John, born May 19, son of Dennis Murray and Sara Mahony; spon. John Casey and Mary Shehan. J. M. Young

June 7, Daniel, born Oct. 22, 1842, son of John Hankins and Elizabeth Now, spouses; spon. John and Margaret Now. J. M. Young

June 11, Mary Elizabeth, born May 16, daughter of Lumen Baker and Sara Hart, spouses; spon. Susan Hart. J. M. Y.

page 119

June 18, Phillip, born Apr. 10, son of John Herter and Susan Waimar; spon. Phillip Weigand and Maria Ewing.

Same, John, born Nov. 1 last year, son of Bernard Wagner and Joanna; spon. Jos. Walt and Joanna Massull. William Schonat

June 25, Peter, born Oct. 24, 1841, son of Francis Emmerick and Regina Weber, spouses; spon. Joseph Steinlee.

Same, Catherine, born Feb. 5, 1843, of the same parents; spon. Frances Steinlee.

Same, Mary, daughter of Peter Gallagher and

Bridget Farry; spon. Maurice Moriarty and Isabell Gallagher. J. M. Young

page 120

July 7, William, son of James Reyaste and Elizabeth Coons, spouses; spon. Catherine East. Born Jan. 14. J. M. Young

July 16, Michael, son of Michael M'Graw and Helen Maher, spouses, born July 6; spon. William and Mary Phelan. J. M. Young

July 23, Joseph, born June 17, son of Nicholas Snyder and Ann Mary Miller; spon. Jos. Tennis and Cath. Snyder. J. M. Young

July 25, Charles Eli, born July 11, son of Francis Lilly and Elizabeth Mills, spouses; spon. Louise Mills. J. M. Young

page 121 is blank.

page 122

"Margaret, daughter of Garrett Reeves was born Sept 22. 1835.- Teste. Mary Bird, from the report of the father."

"Jas. Malyn, born 6a March 1848."

— End of Book —

Correction

On page 22 of the print version of the March *Bulletin*, the two instances of Rev. Walter "Reed" should be Rev. Walter Ross.

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