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Following the Cross: Thomas Bowes and the 1889 Holy Land Pilgrimage

On February 21, 1889, what has been called “the First American Catholic Pilgrimage to Rome and the Holy Land” departed from the pier at Hoboken, New Jersey, aboard the steamer *Welland*. The group would not return until late Spring. Much was made of the trip at the time, but no account was made available to the public until almost twenty-five years later, when the only Ohioan to make the pilgrimage had the story published in Columbus. A copy of his 72-page book was recently donated to the Society by Jennifer Fullin of the Family Life Office. The author was Thomas Hubert Bowes.

Bowes was the seventh child and youngest son of John and Mary (Murphy) Bowe, who brought their family from Johnstown, County Kilkenny, Ireland, to Perry County, Ohio, in the late 1840s. They were living in Monday Creek Township by 1850.

Thomas was born on August 25, 1841. During the Civil War he was a captain of the U. S. Government Night Watch at Nashville, Tennessee. Mr. Bowes was single and seems to have moved around some, but he spent much of the rest of his life in Columbus. He began working in the dry-goods business in 1867. In the 1880s he was a dry goods clerk and lived in the vicinity of Town and High. From about 1900 onwards he lived in the vicinity of Fourth Avenue and North High streets. He had his own shoe store in 1901 and his own dry goods store in 1903. He later dealt in real estate.



Thomas H. Bowes (1841-1923)
(Courtesy of Thomas N. Oatney)

The 1889 pilgrimage was organized by Very Rev. Charles A. Vissani, O.S.F., who was the first Commissary of the Holy Land with an office in New York City. The Franciscan Order for centuries had and still has charge of the sacred and historic places in the Holy Land. On February 20 there was an impressive service in the new St. Patrick’s Cathedral, when Archbishop Michael A. Corrigan offered pontifical high Mass and gave his benediction to the

departing pilgrims. A handsome silk banner was displayed in the Cathedral on the morning of the departure and was carried by the pilgrims. It bore the American shield, the coat of arms of the Commissary, and the words "First American Pilgrimage to the Holy Land, 1889." It was to be placed on the tomb of the Saviour. Medals also were designed to serve as reminders of the occasion. There were ninety-two pilgrims, including Rt. Rev. W. M. Wigger, D.D., Bishop of Newark, N.J., and Rt. Rev. Joseph Rademacher, Bishop of Nashville, 37 other clergymen, and 53 lay people. Of these, 25 were from New York, 16 from New Jersey, and 13 from Massachusetts. (*New York Herald*, Feb. 19, 1889)

Accordingn to Bowes' book, after a stormy beginning, the pilgrims landed safely at Cherbourg. They visited Paris, Marseilles, Nice, Genoa, Pisa, Florence and Assisi before journeying on to Rome. They had an audience with the Holy Father on March 19. Their next stops were at Pompeii, Naples, Alexandria, Cairo and the pyramids, and Jaffa, before finally arriving in Jerusalem.

When they reached Jerusalem there was some discussion as to whether they should be permitted to carry the American flag through the streets. Bishop Rademacher of Nashville, one of the pilgrims, gave permission and Mr. Bowes "had the honor of heading the band of the first American Pilgrims in their marching through the streets of the Holy City and into the Church of the Holy Sepulchre." The banner remained at the Holy Sepulchre and was brought out occasionally in future years. (There are some odd errors in Bowes' sketchy outline of the history of the Holy Land given at this point of the book.) In the Holy Land, besides all the sites in Jerusalem they visited St. John's of the Desert and the house of St. Elizabeth, Bethlehem, the Dead Sea, and Jericho.

On Easter Sunday, April 21, the pilgrims attended Mass at the Holy Sepulchre. On the 23rd the group split up for the return journey. Mr. Bowes' part of the group went to Alexandria, Messina, Genoa, Turin, Paris, and London. They finished with visits to Dublin, Killarney, and Queenstown in

Ireland.

Bowes returned to Columbus, to the mundane tasks of retailing and real estate. For twenty years he "waited and watched in vain for the publication of a permanent record of that pilgrimage. None of the one hundred seems to have undertaken the task and so finally there has fallen to my lot the privilege of recording the events..." as he wrote on the Feast of All Saints, 1913, for the preface of his little book. It was printed by the Columbus Printing Company in 1914 with the title *Following the Cross*. But during those years he had considered the trip and its meaning and he wrote as follows:

We Americans are much inclined to look on the beginning of time as the year a century and more ago when our country came into being independent, or some othe equally recent period. We regard our Christian religion as an old, old thing. Yet a body of these Americans—from the "new" land had gone around the globe to the "old" land, the Holy Land, and we had found it not so old. It was there, real, palpable,—the very places where our precious religion first was communicated to earth. Who now regards Jerusalem as a city of the past, or the Garden of Gethsemane as a place which was? Or who tends to regard Jesus as a god-man who lived? If there be any such let him travel to the Holy Land as did our American pilgrims, or let him listenn to the recital of what they saw there, and the old will not be old. So it seems now to me. I have not only read of the Cross and its teachings, but I have followed it from its own land. It is real and its teachings are true. If I knew this before, I know it better now. And if I ever doubted immortality, I can not doubt it now...

At the age of eighty, Mr. Bowes moved from his home to St. Anthony's Hospital. He passed away there on January 30, 1923, at the age of 81. After a funeral at St. Mary's Church in Lancaster, his remains were laid to rest in St. Mary's Cemetery. Thomas Carroll, editor of *The Catholic Coumbian*, wrote of him, "Mr. Bowes was a splendid type of Catholic man, gentle and refined; it was always a pleasure to have him call at The Columbian office."

Rev. Joseph Augustine Kelly, O.P.: The Somerset Years

by Anthony J. Lisska, Ph.D.
Professor of Philosophy, Denison University
(Concluded, from Vol. XXXVIII, No. 7)

A Reader of Scholarly Work

Kelly, in the diary, often accuses himself of not undertaking sufficient scholarly pursuits. The diary reader today, however, judges that possibly Kelly was being a bit too harsh on himself. Some entries suggest that he did enjoy evening conversations with his Friar brothers at St. Joseph's and that like them, he enjoyed reading the newspapers—which he appears to have undertaken frequently. Yet the following passage notes that he had been somewhat systematic in reading through what he refers to as a "History of Modern Philosophy" by Victor Cousin. This was more than likely a translation of Cousin's *Cours de l'histoire de la philosophie*, which appeared in 1827. Cousin probably was one of the foremost French philosophers in the mid part of the nineteenth century. Kelly offers some reflective comments, albeit brief, on Cousin's narrative. Cousin was much influenced by the group of philosophers called "Scottish Common Sense Philosophers." What is interesting philosophically is that there are strong similarities between the philosophy of mind writings of St. Thomas Aquinas and Thomas Reid, who was probably the most famous of this group of Scottish philosophers.⁸

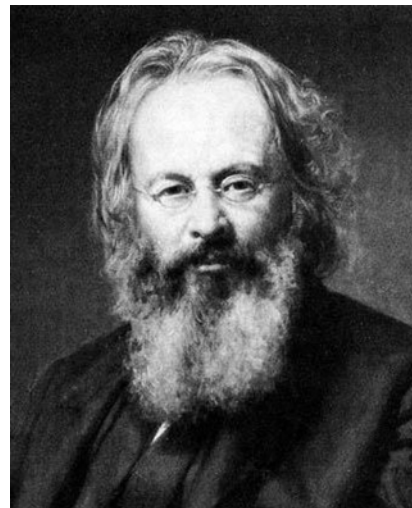
Have been reading for the last three months from time to time Victor Cousin's history of Modern Philosophy. It is a very able and learned work, the language beautiful and eloquent, but it is in places so abstruse and profound, that I cannot fathom it He prefers modern to scholastic philosophy. Scholastic philosophy was fettered and tied down to religion; the modern is free and independent in all things.

Kelly also appears to have been a faithful reader of *Brownson's Review*, certainly one of the mainstays of the intellectual life in mid-nineteenth century America. Kelly adds his reflective comments on an essay on education found in this *Review*:

Finished reading *Brownson's Review*. It contains a long article on colleges, from a contributor, who is entirely opposed to our present school system. Some of his ideas I can endorse, the majority I wholly [sic] reprobate. He is in favor of having one high toned university, which would suffice for the whole country. Our colleges are he thinks, but boarding schools, not superior to common schools; would have them called grammar schools. He says they have too much of an ecclesiastical complexion, teachers being students of divinity, or priests who have charge of congregations. Thinks it's a mistake to suppose that teachers from this fact, have moral influence over the boys.

Eclectic in his reading habits, Kelly reflects on his pursuing the texts of another French intellectual, Chateaubriand. This suggests that Kelly had a broad interest in literature as well as the history of philosophy:

Read Chateaubriand on the hierarchy. (Also read Chateaubriand on knights): The knights sometimes formed friendships among



Orestes Brownson (1803-1876)

themselves, the blood of each was mingled in one cup, and as a pledge of the mutual fidelity, they wore either a golden heart, a chain, or a ring. Love of fair lady had in such cases but a secondary claim on their hearts. . . . The days of chivalry are long since over; mammon and money are the gods of our time.

Kelly also admits liking some of the essays published in *Harpers Magazine*. His comments on mid-nineteenth century Catholic editors are interesting and critical:

I rather like Harper's; it has a great deal of trash, is very bigoted, but yet contains some good articles. The editorial article at the end of each number is generally worth the price of the magazine. I find that Catholic editors who strongly condemn it, are generally the first to purchase and read it. Our Fathers in Zanesville have discovered that Carrolton's Irish tales are immoral and have proscribed them.

These entries hardly suggest that Kelly had no sense of an intellectual life nor did he lack interest in pursuing these goals, in spite of the time demands of his administrative duties on his busy life as both a priest and a major academic administrator. Contrary to his own self-criticism on these matters, Kelly demonstrates a rather broad and expansive intellectual curiosity.

A New College in Memphis

Kelly suggests that several of his Dominican Friars are putting forward the idea that a new Dominican college might be established in Memphis. In the many years of reading historical accounts of nineteenth century American Dominican life and customs together with sufficient accounts of nineteenth century college and university life in the United States, this author has never before come across any observation suggesting building a college in Memphis. Memphis certainly was one of the larger cities in which at this time the Dominicans had foundations; the largest, of course, would be St. Dominic's in Washington, DC. The Dominicans already had two other institutions of higher education up and running at this time immediately preceding

the War Between the States: The College of St. Thomas at Sinsinawa, Wis., and a smaller initiative undertaken by a former provincial Mathew O'Brien resurrecting the old College of St. Thomas of Aquin at Springfield, Ky. None of these colleges was on a secure financial footing, and each closed before the end of the American Civil War. In addition, Memphis suffered greatly during the Civil War, and any college there would have been subject to the duress of serious wartime activities. What this passage indicates in a rather graphic manner is the perilous state of the financial means and the constant fiscal struggles endemic to the fledgling St. Joseph's College.

There is much talk among ourselves right now about a college in Memphis; it is affirmed to be just the place, fine location, wealthy people, great facilities. The college could be built on some year's credit and would pay for itself at the appointed time. Must be built soon, or others will embrace the opening before us. . . . If St. Joseph's were out of debt, I should be in favor of closing the college, and the building could be used for our own brothers, establishing here one novitiate for the province.

On Religious Revivals

Kelly offers fascinating and profound evaluations of the rise of the revival movement in the United States, sometimes referred to as the "Second Great Awakening." He sees through the supposed rigor and success of these revivals with observations about the extensive emotional involvement demanded of the persons undergoing religious conversion.

The greatest and most general revival ever got up in this country is now being carried on. Preachers are daily holding forth in almost every town and hamlet from N. York to N. Orleans. Many so called conversions are reported, but no cases of restitution are recorded.

Some people are predicting the end of the world, on account of the religious revivals going on, the greatest it is said in the last hundred years, but their imagination runs away with their judgement [sic]. In N. York and other cities

merchants close their stores for days to attend meetings, but the thing is rather overdone, many are making fools of themselves & sensible one's [sic] are disgusted.

Religious Rigor and Intolerance

Kelly too was much concerned about the excessive religious discipline being enforced on penitents by his Dominican Friar-brothers stationed at the historic church of St. Thomas Aquinas in Zanesville. What is historically interesting about this scheme of events is that the early Dominican history of the founding fathers of the American Dominicans in central Kentucky is exactly the opposite. The Dominicans were known locally to put brakes on the excessive religiosity and harsh disciplinary measures especially in the confessional of the French and Belgian priests working the central Kentucky area, Charles Nerinckx and Samuel Badin in particular.⁹ The diary entry below indicates Kelly's sense of apostolic concern and his commitment to what earlier Dominicans referred to as the "*cura animarum*" or "the care of souls."

With T. Sligar, drove to Zanesville in the buggy this morning; though somewhat cool, we had a pleasant time. . . . Heard confessions, which though once a familiar, is now almost a new occupation. Encountered some strange cases, illustrating the feelings of the Revd guides of souls here, who are more strict than the law itself. A woman told me she had never been a drunkard, but still was forced to take the total abstinence pledge before she was allowed to go to communion. Said she was forced to it, and did not intend to keep it at the time, and wants to know, if she sinned, in breaking such, a pledge. Thus great rigor often begets sin, instead of destroying it. Some of the people are kept on the stool of repentance for months at a time. Though the intention may be good, we cannot applaud the act. Our law is one of mercy, of gentleness, and of love.

[Father] E. Cubero stood at the church door to see if any lady entered with obvious hoops; he found one, and told her she had better go home, or some where else as it was no use for her to come to church. The preceding Sunday

he preached on women's hoops and men's chewing tobacco, declared they were an abomination to the Lord, and would be turned out of church by physical force, if they came there. Comment is unnecessary.

These excessively rigorous activities of the Zanesville Dominicans were in demonstrable opposition to how the early Kentucky Friars-Preacher cared for the people to whom they had a ministry. One wonders how Edward Dominic Fenwick and Samuel Wilson, the two chief builders of the American Dominican province in Springfield, Kentucky, would have responded to this obvious religious Puritanism exhibited by their future sons of the Province that they founded and nurtured a half century earlier. Furthermore, The *Project Opus* archivist, writing about Kelly's journal entries, notes the following concerning the two Dominicans stationed at the Church of St. Thomas Aquinas in Zanesville: "Charles Pius Montgomery, O.P., (1806-1860) and Francis Cubero, O.P. (1807-1893) were good men but their narrow interpretation of morality was an affliction for the parish."¹⁰ The archivist writes that "the Diary will give several other instances" of this theological narrowness.

Conclusion

While O'Daniel is known to engage at times in hyperbole about the Friars Preacher whom he held in especially high esteem, nonetheless he is certainly correct when in the mid-twentieth century he wrote the following words about Joseph Augustine Kelly:

Father Joseph Augustine Kelly must go down in history not only as one of the great men of St. Joseph's Province, but also as one of the outstanding Catholic clergymen of the United States. He was the peer of the best . . . Few priest's [character] has been put to so many or such crucial tests as was Father Kelly's. Each served only to bring out his true, staunch character in bolder relief, and to lift him higher in the esteem and veneration of all.¹¹

Dominican historian Father John Gerlach, in discussing the importance of Kelly to the growth and development of the American Dominicans, shared this insight: Father Joseph Kelly was "a gift

of Providence to the American Dominicans.”¹²

Such are the accounts directed towards the life and works of Father Joseph Augustine Kelly—indeed an American Ecclesiastical Hero of the first rank!

Note on Sources

The second volume of Kelly’s diary appears in the recent history of the American Dominicans: *Dominicans at Home in a Young Nation: 1786-1865*, volume I, edited by Mary Nona McGreal, O.P. (Strasbourg, France: *Editions du Signe*, 2001). This is the first volume of a projected multi-volume series undertaken by Project OPUS and sponsored by the Dominican Leadership Conference, USA. Kelly’s diary also can be found on a Dominican webpage. The earlier histories of the American Dominican Friars, Victor O’Daniel’s *The Dominican Province of St. Joseph* (1942) and Reginald Coffey’s *The American Dominicans* (1970) provide additional information on the life and works of Joseph Kelly. The archivist of the Province of St. Joseph, Father John Vidmar, kindly gave permission to use the quoted material from Kelly’s diary. Sister Janet Welsh, O.P., the Director of The McGreal Center for Dominican Historical Studies, assisted in providing information about source materials. Father John Gerlach continues to offer significant assistance in the author’s historical research and writing on these subjects. The author gratefully acknowledges the thoughtful assistance provided by these persons as he developed this narrative essay. The selections of the text from the diary for the most appear in this essay as written in the diary and printed in the *Project OPUS* volume; some but not all minor spelling and grammatical miscues have been altered or corrected. Theodore Maynard’s *Orestes Brownson: Yankee, Radical, Catholic* (1943) is an interesting biography of that famous but now largely forgotten mid-nineteenth Roman Catholic essayist. Thomas Stritch, like Maynard, a University of Notre Dame historian, in his *The Catholic Church in Tennessee* (1987) provides an overall excellent account of the Dominican activity in the Volunteer State during the first half of the nineteenth century.

The author once again acknowledges the adept proofreading skills of Marianne Lisska, who always improves his written essays.

NOTES

- 8) The interested reader might consult several of the essays by John Haldane of the University of St. Andrews who has noted this important historical similarity between the two Thomas’s in their philosophical work.
- 9) O’Daniel, *The Right Rev. Edward Dominic Fenwick, O. P.* (Washington, DC: The Dominicana, 1920: Revised edition, 1921), Chapter VIII, *passim*. While there is some debate on the degree of the excessive penance administered by Nerinckx and Badin, nonetheless it appears that a strain of Jansenism penetrated their theological judgments.
- 10) *Dominicans at Home in a Young Nation: 1786-1865*, p. 262.
- 11) O’Daniel, *The Dominican Province of St. Joseph*, p. 356.
- 12) Correspondence with the author concerning the role of Kelly in the history of the American Dominicans.

St. Joseph Parish near Somerset Baptisms, 1834-1850

(Continued, from Vol. XXXVIII, No. 7)

1843, continued

- May 8, Mary Eliz, born 4th of this month, daughter of Hugh McGonigle and Mary Queen, spouses; spon. Dennis McGonigle and Grace McGonigle. J. H. Clarkson
- Apr 14, Apel son of Sylvester Walker and Margaret Huyes, spouses; spon. William Sanders and Jane Sanders. A. O’Brien
- [blank] 27, James Dickens, born 17 Feb, son of Nathan Dickens and Judith Dickens formerly Donahey; spon. Charles Kints and Susan Lynch. F. Eug. Hyac. Pozzo, O.S.D.
- June 4, Mary, born May 28, daughter of John

Beck and Julia Beaver, spouses; spons. William Beaver and Ann Zahm. J. H. Clarkson same 4, Hugh son of John Clark and Ann Danaghave?, spouses; spons. Hugh Scally and Margret Clark. A. O'Brien
page 108
June 25, Elizabeth Ellen, born Feb. 12, daughter of Thomas McShane and Alice Creighton; spons. Daniel and Catherine McKinney. CPM same day, from the congregation of Zanesville, Amanda Ellen, born May 4, daughter of William Concklin and Bridget McKiernan; spons. Mary McKiernan. CPM
June 25, Thomas William, born June 15, son of Thomas Flowers and Mary Dougherty, spouses; spons. Francis Clark and Rebecca Clark. JHC
June 25, Sarah Catherine, born June 4, daughter of Anthony Suiter and Henrietta Smith, spouses; spons. Sarah Dempsey (once Smith). JHC
June 31 [!], George Myles, born June 23, son of William Sutton and Elizabeth Harkins, spouses; spons. Myles Cluney and Ann Frame. JHC
June 30, Barbara, daughter of Johh Steward; spons. Patrick Keenan and Judith Doanahough. A O'Brien
June 30, Louise, daughter of Stoys? Hoy and Margaret or Gordon; spons. Catherine O Donnel and George Hoy. A O'Brien
Aug. 30, Elizabeth, daughter of Bernard Grimes and Mary (or Cassely); spons. Patrick Largy and consort. A O'Brien
page 109
Aug. 4, Mary, daughter of James and Rosann Sterner (or Conroy); spons. James Holand and Agnes Bonesteel. AOB
Aug. 4, William James, born July 31, son of Nichols Dumolt and Margaret Perrung; spons. Mary Margaret Perrung. CPM
Aug. 4, John, born Aug. 4, son of James [no surname given] and Bridget (or MacGravey); spons. Philip Dorety and M. Mackgravey. AOB
Aug. 4, Frances, born July 19, daughter of Daniel Diamond and Mary (or Mackhan); spons.

Patrick Diamond and Ann Mackhan. AOB
Aug. 13, Sarah Josephine (born about the second of this year), daughter of [blank] Fitzgerald; spons. Nicholas Dominic and Sara Rosinbury. CPM
Aug. 18, Martha Ann, born Aug. 12, daughter of William Johnson and Ann Beaver, spouses; spons. Anna Bradley. FJHC
Aug. 23, George, born Aug. 23, son of Terence Fergusa and Bridget Nangle, spouses; spons. John Gallagher and Margaret Blessington. JHC
Aug. 24, Cecilia Helen, born Aug. 18, daughter of George Saunders and Ellen Bennet, spouses; spons. Edward Magruder and Mary Magruder. FJHC
page 110
Aug. 28, Mary, born Aug. 25, daughter of Richard McCaliff and Mary Mallen, spouses; spons. Bernard Smith and Catherine Fealty. JHC
Aug. 30, Mary Louise, born May 30, daughter of John Guisinger and Catherine Crook, spouses; spons. Mary Eckenroth. JHC
Sept. 3, Mary, daughter of Michael Boe and Mary (or Keenan); spons. Thomas Grogan and Geule. AOB
Sept. 6, George, son of Jake Whitmore; spons. Cornelius Sweeny. Antony O'Brien
Sept. 6, James, son of Thomas Bates and Euphemia (or Patten); spons. Edward Mackgruder. AOB
Sept. 6, John, son of Thomas Bates and Euphemia Patten; spons. John Minor. AOB
Sept. 14, Joseph, son of Frederick Hafflinger and Mary, spouses; spons. Michael Guilligan. AOB
Sept. 14, John, son of Frederick Hafflinger and Mary, spouses; spons. Michael Guilligan. AOB
Sept. 14, James, son of James Kindelberry and Elizabeth, spouses; spons. Michael Guilligan. AOB
Sept. 14, Elizabeth, daughter of Jake and Elizabeth Kindelberry; spons. Michael Guilligan. AOB
page 111
Sept. 14, Ann, daughter of John Kindelberry and

Sara, spouses; spons. Michael Guilligan. A. O'Brien
 Sept. 14, Linus (or Levi?), son of John Kindelburry and Sara, spouses; spons. Michael Guilligan. A. O'Brien
 Sept. 14, John, son of John Kindelburry and Sara, spouses; spons. Michael Guilligan. A. O'Brien
 Sept. 17, Edward son of James MackDonnol and Mary, spouses; spons. Edward Ditto and Margret. A. O'Brien
 Sept. 22, Margaret Angela Sharp, daughter of Abzelam Sharp and Elizabeth Sharp formerly Sterner, born Sept. 21; spons. Anthony Kintz and Sara Kintz. Fr. Eug. Hyac. Pozzo, O.S.D.
 Sept. 24, Thomas, son of Joseph Walsh and Mary, spouses; spons. James Fink and Sara. A. O'Brien
 Sept. 26, Peter, born Aug. 26, son of John Forquhar and Jane Cecilia, spouses; spons. Peter Forquhar and Barbara Forquhar. J. H. Clarkson
 Oct. 1, Elizabeth, daughter of Andrew Fisher and Mary, spouses; spons. Elizabeth Fisher. A. O'Brien
 Oct. 1, James, son of Thomas Logue and Ann Logue; spons. Thomas Bates and Mary. A. O'Brien
 Oct. 2, Jane, daughter of Washington Tucker; spons. Danniell Mackdonnol and Sara. A. O'Brien
 page 112
 Oct. 4, Martha, daughter of John Cook and Sarah, spouses; spons. Thomas Bauer and Margaret Canton. A. O'Brien
 Oct. 15, Elizabeth, daughter of Frederick Freshour and Mary, spouses; spons. Thomas Mcguinis. A. O'Brien
 same day, George, son of Atukim Care and Elizabeth, spouses; spons. Arthur Collens. A. O'Brien
 same day, Washington, son of Elijah Hillis and Elizabeth, spouses; spons. Manuel Crossan. A. O'Brien
 same day, David, son of Elijah [Hillis?] and Elizabeth; spons. Edward Mackgruder. A.

O'Brien
 same day, Elizabeth, daughter of John Collar and Mary, spouses; spons. Mary Loglin. A. O'Brien
 same day, James, son of Elijah Hillis and Elizabeth, spouses; spons. Ann Bonestell. A. O'Brien
 Oct. 16, Thomas, son of James Dillon and Elizabeth; spons. Henry Collins and Catherine Wade. A. O'Brien
 Oct. 27, Joseph, born 21 Sept., son of Joseph Metzger and Mary Buchtil, spouses; spons. Michael Metzger and Mary Ann Metzger. F. J. H. Clarkson
 Oct. 28, Edward, born Oct. 26, son of John Crosson and Susan Slevin, spouses; spons. Tully D. Slevin and Susan his wife. JHC page 113
 Nov. 5, Pius Clarkson, born Nov. 4, son of Mathias Flowers and Mary Elder, spouses; spons. Margaret Kintz (or Elder). JHC
 Nov. 5, Mary, daughter of Thomas McManimy and Margaret Myers, spouses; spons. John Farrel and Mary Grace. AOB
 Nov. 7, James, born Oct. 7, son of John Hoy and Rosanna Cahoe, spouses; spons. Edward Grogan and Julia Keenan. AOB
 Nov. 7, Silvester, born Jan. 25, 1842, son of Henry Griffith and Sarah Rush, spouses; spons. Patrick Keenan and Mary Keenan. AOB
 Nov. 7, Catherine, born Oct. 13, daughter of William McKenna and Charity Burgoon; spons. Margaret Curran. AOB
 Nov. 8, Mary Ellen, born Nov. 2, daughter of Joshua Reynolds and Rose Clark, spouses; spons. Henry McGravy and Charity Clark. AOB
 Nov. 19, Emily, daughter of Minrod Buscheau and Mary, spouses; spons. Joseph Westerman and Helen Herholzer. AOB
 (To be continued)

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