

Barquilla del Santa Maria

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AN EARLY OHIO BAPTISMAL CERTIFICATE

When the library of the Pontifical College Josephinum was moved into its new quarters in 1982, the librarian discovered a few unusual and interesting items. Among these was an original baptismal certificate, printed in the German language in Lancaster, Ohio and apparently hand-colored. Since the item was of general interest and because the 1819 baptism it recorded took place in Fairfield County in this diocese, the librarian, Rev. Anthony A. Kleinschmidt, sent it to the Catholic Record Society.

A translation of the central portion of the document follows: "Certificate of Birth and Baptism. To these two spouses, Francis Huber and his wife by marriage, Barbara born Trefzer, was born into the world a daughter, in the year of our Lord Jesus 1819 the 12th day of July. This daughter was born in Pleasant township in Fairfield County in the State of Ohio in North America; and was baptized, and received the name Elizabeth the 16th day of August in the year of our Lord Jesus 1819 by Rev. Mr. Weiss. The baptismal witnesses were Johann Bury and Elizabeth Bury." The certificate was printed by Johann Herman of Lancaster, Ohio.

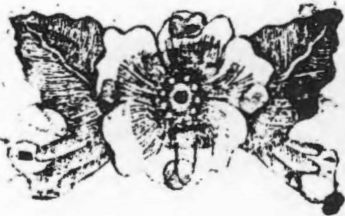
A check of records of the Dominican Order and the list of early Catholic priests in this area compiled by Monsignor H. E. Mattingly (1) revealed no Catholic priest named Weiss. However, the History of Fairfield County (1883) by Graham mentions George Weiss, a minister of the Reformed church in Fairfield County. His tombstone at Elmwood Cemetery in Lancaster, on which his name is rendered Weisz, reveals that he was born in Northumberland County, Pennsylvania in 1798 and died in 1859. (2) Thus he was only about eighteen years old in 1816 when, according to Graham's history, he formed the German Reformed Church in Lancaster. (3) He also preached in Rush Creek and Liberty townships. (4) Graham's history provides a link between the baptismal certificate and the Reformed church via the sponsor. A biographical sketch of John S. Bury states that he came to America from Switzerland in 1806 and settled in Pleasant Township in Fairfield County in 1818. "Mr. Bury was an honored member of the Reformed Church. He died in 1861." (5)

The Reformed church followed the teachings of Calvin and was known especially for its rejection of transubstantiation and also for its rejection of the use of images. With regard to the latter, this baptismal certificate is an interesting testimonial to the printer's dilemma: he needed to print a form which would have enough decoration to attract purchasers but on the other hand would avoid any imagery which might offend him. Thus, Mr. Herman used only the Christ-figure at the top and filled the remaining space with the children at prayer, flowers, fruit, butterfly, and the poem.

Wann wir laun geboren werden,
Ist vom ersten Lebenszeit
Das zum kühlen Grab der Erden,
Nur ein abgemessener Schritt.
Ach! mit jedem Augenblick,
Gehet aufte Kraft zurück,
Und wir sind mit jedem Jahre,
Näher zur Todtenbahre.



Und wer weiß in welcher Stunde
Uns die letzte Stimme ert,.
Denn Gott hat's mit seinem Munde
Keinem Menschen noch entdehrt.
Wer fern hanc nun wohl bedacht,
Gehet mit Freuden aus der Welt,
Da die Eiserheit hinlegen,
Ewig's Sterben kann erregen.



Geburt und Taufschein.

Diesen beyden Ehegatten, als:
Franz Huber
und seiner ehelichen Hausfrau Barbara
geborene ~~Witzler~~ ist ein ~~Knabe~~
zur Welt geboren, im Jahr unsers Herrn
Jesu, 1879 den 12 Tag Julius
Dieser ~~Knabe~~ ist geboren in
Pleasant Township in Fairfield County,
in dem Freystaat Ohio in
Nord-Amerika; und ist getauft worden,
und erhielt den Namen Elisabeth
den 16 Tag August im Jahr
unsers Herrn JESU 1879 vom Ehrw.
Hrn. Weiß

Die Taufzeugen waren Johann Dury und
Elisabeth Dury

Lancaster, (Ohio) Gedruckt bey Johann Herman.



Ich bin getauft, ich steh im Bunde,
Durch meine Tauf mit meinem Gott!
So sprech ich stets mit frohem Munde,
In Kreuz, in Trübsal, Angst und Noth.
Ich bin getauft, des fern' ich mich,
Die Freude bleibe mir ewiglich.

Ich bin getauft, ob gleich ich sterbe,
Was schadet mir das kühle Grab?
Ich weiß mein Vaterland und Erbe,
Das ich den Gott im Himmel hab:
Nach meinem Tod ist mir bereit
Des Himmels Freud und Begehrkleid.



The poem, in the four corners of the certificate, is heavily laden with thoughts of the grave, much more so than one would expect today. This was probably natural for its time, when medical science was nearly helpless to prevent death from childhood diseases and a large portion of a family's children could easily die at an early age. The immediacy of life's end perhaps made religion an immediate concern for a larger portion of the population in those days. A literal translation, which follows, destroys the meter and rhyme but preserves the author's thought.

When we scarcely were born,
It is, from life's first step
To the cold grave of the earth,
Only a measured step.
O! with each moment
Our strength recedes
And we are with each year
Travelling to the death-bier.

And who knows in which hour
The final voice awakes us,
For God has with his mouth
(to) No man yet disclosed;
He, whose house now well ordered,
Goes with joy from the world,
There, on the contrary, the security
Can cause eternal death.

I am baptized, I stand in the covenant,
With my God through my baptism!
So say I continuously with joyous mouth,
In cross, in trouble, anxiety and need.
I am baptized, that makes me joyful,
The joy remains with me eternally.

I am baptized, if I die at once,
What harm to me the cold grave?
I know my fatherland and inheritance,
That I have with God in heaven;
After my death, there is prepared for me
Heaven's joy and festive raiment.

As one author wrote a few years later, "What lessons of humility, of charity, of faith, and of hope, are taught by the silent grave-yard!"

NOTES

- (1) Mattingly, Rev. H. E., "Priests in Southeastern Ohio in the 19th Century;" CRS BULLETIN, Volumes 3 and 4.
- (2) Cemeteries of Berne Township, Fairfield County Chapter, Ohio Genealogical Society, 1983; page 166.
- (3) Graham, A. A., History of Fairfield and Perry Counties, Ohio; Chicago: W. H. Beers & Co., 1883; page 163.
- (4) Ibid, pp. 228 and 252.
- (5) Ibid, p. 281.

THE SPINDLER DESCENDANTS
AND THE CHURCH IN THE DIOCESE OF COLUMBUS
by Donald M. Schlegel

(Continued from Vol. X, No. 1.)

John and Cornelius Jacobs

John Jacobs, Barbara's eldest son, was the first to leave her household. He married Magdalena Krauss, who had been born in 1813 in Dettweiler, near Strassbourg, a daughter of Christoph and Katharina Krauss.(18) Magdalena was probably a sister of George Krauss, a prominent grocer and baker of early Columbus, next to whose stand on South High street John opened his saddle shop on February 12, 1835.(19) John had received an unfriendly welcome in Columbus; the same newspaper which announced the opening of his business announced a reward of \$20 for property stolen from him, including a double-barrel gun made by Sheffer & Blane of Mainz, clothing, and English watch, and other articles. In January of 1836 John leased a house on the east side of High street just north of Cherry Alley. This was an excellent location, next to Christian Heyl's prosperous Swan Hotel. The lease included the upper two stories of the house (but excluded the basement), a garden, and a well.(20) There John and his small family lived for several years and John carried on his trade of saddle and harness making.

Cornelius Jacobs continued to live in the house on Mound street, which he had purchased from his mother shortly before her death. He was still residing there in the fall of 1839 when he journeyed down to Perry County, there to marry his bride, Christina Gangloff, on October 29 before the Reverend Nicholas D. Young, O.P. Christina had been born on August 30, 1815 at Danne, Sarbourg, a daughter of Nicholas and Appolonia (Wahl) Gangloff.(21) The Gangloffs and their family of at least nine children left France in the summer of 1829 (22), reached Mansfield, Ohio on the following Christmas Day, and soon after settled in Perry County. There Jacob owned a 320 acre farm lying just north of Somerset. Christina's brothers and sisters were Jacob, who married Ellen McDonald and lived in Missouri (23); Nicholas married Mary Clouse and lived in Miami County, Ohio; Elizabeth married David Fink and also lived in Miami County; Rev. Anthony Gangloff, O.P., died 1864; Angeline married Marcus Dury; Mary married Matthias Dury; Appolonia married John Baptist Larger, with descendants living in Louisville, Ky.; and Mary Frances married John Kenedy.

On December 24, 1839 Cornelius and John Jacobs bought adjoining houses on the north side of Main street just west of Third, in the area which for the next decade or longer was the heart of the German community in Columbus. Cornelius pursued his primary trade as gunsmith there, but he also had many other public pursuits in his few years at that location. For a short time in 1840 and 1841 he ran a general store in partnership with Michael Morath, an immigrant from Baden who had married Elisabetha, the youngest Jacobs sister. In October, 1841, Cornelius organized the Deutsche Washington Artillerie Company, of which he was elected Captain for several years. In April of 1844 he became the first Catholic elected to the Columbus City Council, representing the southern third of the city. In this endeavor he was greatly helped by the German-language newspaper, Der Westbote, which had been founded in the previous November by his fellow-immigrant and co-religionist, Jacob Reinhard. He was re-elected in 1845. Beginning in 1844 and continuing on into 1846,

Cornelius served as a member of the building committee, architect, and construction superintendent for Holy Cross Church, which replaced the tiny St. Remigius, and which incidentally now has the honor of being the oldest church building of any denomination in downtown Columbus.(24)

This busy period of Cornelius' life ended late in 1846 when he and his brother John purchased a farm of 128 acres, mostly unimproved, in Prairie Township, on what is now the north side of Hall road near Interstate 270. Cornelius and his family lived on the farm for the better part of three decades and John and his family for almost twenty years, raising various crops (primarily corn and potatoes) and live stock. As early as 1850 Cornelius was cultivating grapes and producing small amounts of wine. By 1870 he was producing six hundred gallons of wine per year and when he moved back into Columbus four years later it was as a producer and dealer in native wines.(25)

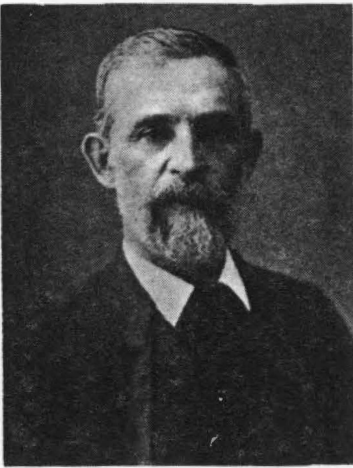
John Jacobs and his family moved back into the city during the Civil War, to a house on Scioto street between Town and Rich, where he went into semi-retirement. His eldest son, John Peter Jacobs (1835-1877), had returned to the city earlier, making a living by manufacturing and selling bee hives at the old house on Main street. He then became bar keeper at the Exchange Hotel, on North High street opposite the Union Depot, where his brothers George Eugene (born 1837) and Edward Henry (1843-1868) were clerks. He later opened a wine cellar at 23 East Town street and also made wines, an endeavor in which he was joined by his father.

John Jacobs died at his Scioto Street home on October 11, 1878 at the age of seventy-five years. Magdalena survived until 1898. Besides the sons mentioned above, they had eight other children: Maria Christina (1839-1842), Edward (1842-1843), Maria Amalia (born 1846) who became Sister Stanislos(26), August who moved to Alabama, Adolph Michael (1851-1852), Wilhelmina Gertrude (1853-1855), Philomena or Minnie (1856-1946), and Matilda Jacobs Henry.

Very little is known of Sister Stanislos; it has not been possible even to ascertain which religious order she joined. [The Mt. Calvary cemetery sexton's book indicates that "Sister Stanislaus" was buried on Father Goldschmidt's lot there on December 23, 1893. According to the Catholic Columbian, however, this Sister was "known to the world as Madelene Ott."]

Cornelius Jacobs returned to Columbus in 1874 as a producer and dealer in native wines. The family home for the remainder of his life was at 157 North Fifth street. He died there on August 31, 1883, in his seventy-eighth year. Mrs. Christina Jacobs survived until May 16, 1900. She was described as "an earnest Christian woman, charitable in word and deed, and exemplary in all things, a zealous member and promoter of the Tabernacle Society."(27) Their children were Felix Albert (1840-1926), Henry Louis (1842-1901), William Eugene (1843-1942), Appolonia Barbara (1846-1847), Maria Christina (1848-1887), Elizabeth (died 1853), and Bertha (1856-1928). None of them ever married. In addition, Cornelius and Christina had reared Loretta and Albert Dury, the children of Christina's sister Mary Ann, who were orphaned by an epidemic in Steubenville in 1853.

The sons of Cornelius Jacobs inherited and expanded upon their father's mechanical abilities. The "Jacobs Brothers" went into business at 48 West State in 1866 as makers of pans, skimmers, and other equipment for the



Felix A. Jacobs

production of sugar by evaporation. Later locations were at 15 West Broad and 76 North High, as they expanded their line to include other types of agricultural equipment. In 1872 they secured an interest in the Revolving Scraper Company, which in 1881 became the Kilbourn & Jacobs Manufacturing Company. In the first decades of this century, the Kilbourn & Jacobs plant, located on twenty acres on North Fourth street at Lincoln, employed a thousand Columbus men in the manufacture of trucks and wagons for express and baggage companies, scrapers, wheelbarrows, mine cars, dump cars, electric tractors, motor truck bodies, etc. Felix Jacobs was First Vice President of the company and Henry Jacobs, until his death in 1901, was superintendent. Other business positions held by Felix included a directorship and vice presidency of the Columbus Brick & Terra Cotta Company, similar positions with the Tallmadge Hardware Company, and directorships in the Union National Bank and the Columbus Machine Company.

Felix Jacobs served as director of public improvements for the city in the years 1897 and 1898. As such, he saw to the completion of the plans for Griggs dam and under his direction the municipal light plant was placed in service and the west side levee was constructed after the disastrous flood of 1898. He was a member of the Thurman Democratic Club and of several business and social organizations.(28) A member of the Cathedral parish, he "was a good Catholic man, and gave much of his worldly goods to charity." He died at the home he shared with his brothers and sister, at 1421 Hamlet street, in 1926.

Of Bertha Jacobs it was said, "For many, many years, in her days of health, Miss Jacobs was present every morning at St. Joseph Cathedral assisting at Mass and receiving Holy Communion. The most of her charity and kindly helpfulness are known only to God and those benefited - her whole life was filled with goodness." She died at St. Francis Hospital on February 6, 1928 after an illness of two months; Bishop Hartley presided at her solemn requiem Mass. (29)

The last of the Jacobs children, William, survived to the age of ninety-nine years and three months. After his death, which occurred in December, 1942, the bulk of the family's fortune, which had dwindled considerably over the years, was inherited by the children of Albert Dury (who had been raised by William's parents). In addition, \$3,000 was given to each of William's known first cousins or their living heirs, a total of thirty-nine being alive or represented. Some one hundred seventy cousins and their descendants came forward as claimants of the estate, including, on the Gangloff side, Rev. Elmer Bartel of the Diocese of Cincinnati. (30)

The Kronenbergers

Andreas or Andrew Kronenberger, the first of the three children of Barbara Spindler by her second marriage, lived in Columbus for some time but spent most of his life in Bucyrus, Ohio, where he was a gun smith. He and his

wife Appolonia (born Uhl) had eight children, two of whom were baptized in Newark in 1847.

Jacob, the second son of Georg Franz and Barbara (Spindler) Jacobs Kronenberger, spent most of his life on East Main street in Columbus. He was born in Erbes-Büdesheim on April 2, 1824 and came to Columbus with his mother and sisters at the age of ten years. At the shop of his half-brother John Jacobs on Main street he learned the craft of saddle and harness making, which he followed all his life and which provided a livelihood for his family. On February 3, 1850 he married Catherine Eisel at Holy Cross Church.

Miss Eisel had been born on October 22, 1821, in Wasserlos, a village north of Aschaffenburg in the valley of the River Main in Bavaria; the parents were Nicholas and Anna Maria (Hut) Eisel. Nicholas, who was a farm and general laborer, immigrated to Columbus with his children and lived on the west side of New street (City Park) north of Sycamore. His other daughters were Elizabeth (Mrs. Sebastian Veit), Anna Maria (Mrs. Michael Lunz), and Margaretha (Mrs. Christoph Lind). (31)

Jacob and Catherine Kronenberger's residence and harness shop was at 175 East Main street, between Fourth and Fifth, where they remained their entire married life. Among their children were: Edward, born in 1850, who followed his father as a harness maker; Elizebeth (born 1855) who became Sister Aquina, S.F.P.; and Anna Mary (born 1857) who married William Hinterschied and had seven children, with many descendants still living in Columbus. Jacob died of dropsy on May 31, 1880 at the age of just fifty-seven years and Catherine died on May 22, 1887, aged sixty-five.

The daughter Elizabeth or Elise Kronenberger was born on January 3, 1855 and was baptized at Holy Cross Church by Rev. C. H. Borgess on January 6; the sponsors were Sebastian and Elizabeth Veit. At the age of twenty-three she entered the congregation of the Franciscan Sisters of the Poor, who had come to Columbus some years earlier to operate St. Francis Hospital. She received the religious habit on April 11, 1879, professed her first vows in 1882, and made her perpetual vows on June 24, 1890. During those years she assisted in nursing the sick and collecting alms for the poor. Around 1887 she was transferred to Brooklyn, New York, where she "fell victim to a hereditary disease of which both parents died an early death." The archivist of her congregation has been kind enough to provide a translation from the German of her obituary notice, which continues:

It caused severe pain in the spine and abdomen. The good Sister could not find relief, neither in sitting position nor in lying down. The Doctor advised that there should be no surgery, as it would hasten her death.

The dear patient accepted this decision and suffered much to the edification of all who dealt with her. She was resigned and patient. Her zeal and selflessness prompted her to ask the favor to be permitted to resume her occupation in collecting alms. Her fervent earnest plea was granted. Sister continued to be useful and endeavored to gain merits for hereafter, as long as it might be possible for her to do.

Gradually Sister Aquina's condition became serious, so that in June 1895 she was nearing death and was strengthened with the Holy Sacraments. While her death was daily expected, the good Sister recovered somewhat. A peculiar change in her condition occurred. Dropsy developed. Her state was pitiful and filled all those around her with compassion. In the last three months all pain left her and her appetite returned. The dear Sister's death came rather suddenly. The nursing Sister was helping her back to bed from the chair, when the dear patient's features changed. The Priest and Sisters were very quickly called and while they were praying, her dear soul passed away without any agony. She had received Holy Communion at 6:00 A.M. and at 9:00 A.M. she entered the portals of eternity.

During her long illness, no doubt, Sister accumulated rich graces and merits for she bore her sufferings in faith, turning all into spiritual gain. So we hope that death, even suddenly, found her well prepared.

May she rest in peace!

(To be continued)

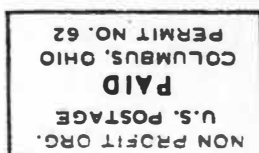
NOTES

- (18) Census of Holy Cross Parish ca 1878 (Catholic Record Society).
- (19) Ohio State Journal, Feb. 13, 1835.
- (20) Franklin County Deed Record, Vol. 18, page 200.
- (21) Census of Holy Cross Parish
- (22) Taylor, Henry J., Centennial History of Columbus, Vol. II, page 580.
- (23) Schlegel, Donald M., The McDonalds of Somerset..., pp. 155-156.
- (24) Franklin County Deed Record, Vol. 23, p. 418 and 420. Studer, pp 119, 168, and 419; Hartley, James J., The History of Fifty Years, pp 170-171.
- (25) Franklin County Deed Record, Vol. 34, page 178; Prairie Township, Franklin County Federal Agricultural Censuses of 1850, 1860, and 1870.
- (26) Census of Holy Cross Parish
- (27) Catholic Columbian, May 19, 1900, page 8.
- (28) Taylor, op. cit.
- (29) Catholic Columbian, Feb. 10, 1928, page 7.
- (30) Franklin County Probate Court, estate #103,730; Common Pleas Court Case # 165,961.
- (31) Census of Holy Cross Parish.

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