Barquilla de la Santa Maria
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Sacred Heart Church, Duncanwood,

Shortcreek Township, Harrison County
1921-1944
(Bishop Hartley's "Coal Churches," Part 6)

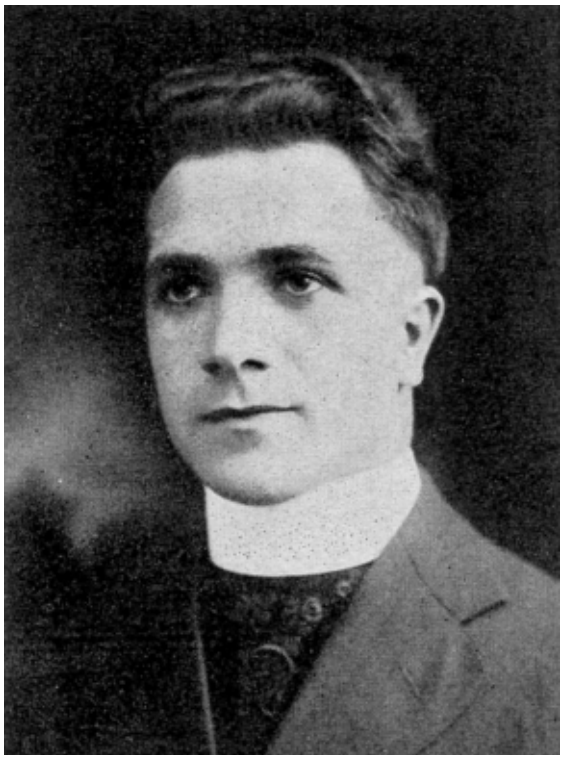
Duncanwood was a raucous coal-mining town, about five miles south-southeast of the center of the Harrison County seat of Cadiz, Ohio. It blossomed overnight, becoming the second-largest town in the county, after the Somers Coal Company of Cleveland opened the mine there in 1917. Two years later the Goodyear Rubber Company of Akron purchased the mine. By 1922 there were 235 houses in the town and a population of 1,300 representing at least twelve nationalities. It had a reputation for violence, including police officers gunned down, a resident executed in the electric chair, and liquor raids.[1] There were strikes in 1922, 1927, and 1932.[2] The presence of the Church was badly needed but, as it turned out, not well received. Unitl 1921 there was not a single Catholic church in Harrison County.

Already in 1919, "Duncan" was a station visited occasionally by Father Stanislaus Szadzinski of Fairpoint. In November, 1920, Bishop Hartley sent Father Mieceslaus Dzikowski to start parishes in Duncanwood and Cadiz. Father Dzikiwski was a native of Poland whose family had migrated to Dillonvale; he had just been ordained on May 29, 1920, at the age of 25. The bishop had closed Sacred Heart Hungarian Catholic Church in Dillonvale in October. This building had originally been built by the Polish Catholics of that vicinity and had been sold by them to the Hungarian Catholics in 1905.[3] Now it would return to the Poles, for the bishop had it moved to Duncanwood, where the majority of the Catholics were of that nationality.

Father Dzikowski got the Duncanwood congregation organized first and at year-end submitted a financial report, listing only ordinary income and expenses, for the two months. On April 20, 1921 Bishop Hartley purchased a half-acre lot in Duncanwood, measuring 150 feet on each side, for $300 from Speros Daratcos and Steve Ganulakis of Shortcreek Twp. It was on the east side of the street or road (which was oriented about 20° west of north). The site is about 500 feet west and 2100 feet north of the intersection of County Road 41 and Duncanwood Road (Township Road 87). One would expect that this church site was near the center of the town.[4] (After 1933, the town seems to have been centered on County Road 41.) The cost of the lot was donated to the parish, probably by the bishop.

Sometime in the first half of 1921, no doubt in the spring, Sacred Heart Church was dismantled and moved. A loan of five hundred dollars was obtained from the First National Bank of Dillonvale on May 25. The expense of moving the church was $157 and $1,797 was spent on labor for the dismantling and reconstruction and another $1,113 for additional lumber, part of which was not delivered until the end of November. The value of the church when rebuilt was $4,000.

Meanwhile, beginning early in 1921, Father Dzikowski also oversaw the beginnings of St. Teresa



Rev. Mieceslaus Dzkowski (1894-1954)

Parish in Cadiz. Bishop Hartley wanted to establish a Catholic parish in the county seat and paid for its founding from diocesan funds. He purchased the site of the present church, with a large house, in October, 1920. Originally the parish had only four or five families and Father Dzikowski offered the first Mass in the brick residence.[5] The church was built in 1921 and Father Dzikowski reported having spent $143 on furniture for the church, residence, and school (no doubt whatever room was used for catechism). St. Teresa Church was dedicated on Sunday, Jan. 22, 1922, by Bishop Hartley. Some four hundred attended the High Mass, including a great number of non-Catholics.[6]

The first census of Sacred Heart at Duncanwood, dated July 1, 1921, found 205 Poles, 60 Hungarians, 26 Lithuanians, 16 Slavocs, 10 Syrians, and 5 English-speaking persons, for a total of 322 souls. This is representative of the early years of the congregation. Eighty-six children were attending the public school. The congregation had a Rosary Sodality for the women and in 1922 obtained an organ to accompany the Mass.[7]

At the end of 1924 the congregation consisted of about fifty families, and thirty to fifty persons attended Mass on Sundays. The parish committee for the finances consisted of one man, Wlasyslaw M. Ciesla.

The Pastors of Sacred Heart

Bishop Hartley had a terrible problem trying to keep a pastor in charge of Sacred Heart Church. He reassigned Father Dzikiwski to the much larger St. Adalbert's Parish in Dillonvale in July, 1921. There were at least seven different administrations at Sacred Heart in the five years between his departure and the arrival of Father John Priest in Cadiz in 1926. Father Chrobok thought a priest would have to be in regular attendance for about a year to be fruitful there—but none would stay in residence nearly that long.[8]

The first pastor after Father Dzikowski was Father Stanislaus Szadzinski of Fairpoint, who was in charge at least until the end of 1922. Father Szadzinski's practice was to teach catechism at Duncanwood every Saturday afternoon and to offer Mass on the second Sunday of each month.

Early in 1923 Sacred Heart Church was reassigned to be a mission of Father John C. Matysiak of Lafferty but, that parish being quite a distance away, Sacred Heart may have been somewhat neglected.

That fall a Polish priest named John B. Polczynski somehow found his way to Duncanwood. Two men from the mining town took him to see Bishop Hartley in Columbus on Saturday, October 6, telling the bishop that they wanted him to be their pastor. He was a young priest on leave from the Chicago diocese who had been born in Milwaukee of Polish parents in 1887. Bishop Hartley agreed to give him a try, with Father Matysiak and later Father Hackett at Cadiz keeping a close eye on things.[9] The bishop visited on Saturday, Nov. 3 and offered Mass for the people on Sunday. The people must have liked Father Polczynski, for they cooperated well with him in trying to reduce the parish debt and develop the property. The bishop seems to have visited Duncanwood again, early in June, 1924. He

did not like what he saw and, receiving an unfavorable letter not much later, he told Father Polczynski to stay at home and lead a true priestly life and to clear up the debts he had created for the parish. He was to take a progress report to Father Hackett every two weeks.[10] Father Polczynski soon left the diocese. Bishop Hartley later said that he had run up bills for things purchased for himself from merchants who later asked the bishop to pay them.[11]

From December 1, 1924 until February 2, 1925, Sacred Heart was attended by Rev. Valentine Chrobok. This priest was about 52 years old, a native of that part of Poland ruled by Prussia, who had come to this country in 1909. He belonged to the Diocese of Marquette but was working at Sacred Heart Parish in Syracuse, New York, before coming to Ohio. After two months at Duncanwood he returned to Syracuse.[12]

The next pastor was Father Anthony Wisniewski, who had just arrived in the diocese. It is not clear whether he lived at Duncanwood or at Adena with its pastor, where Bishop Hartley addressed at least one letter to him. But he offered Mass every Sunday and holy day at Sacred Heart and taught the children their catechism after Mass on Sundays. The bishop decided to move him and told Adena's pastor (Father Wierczinski) that Father Wisniewski would no longer be a burden on him. On August 14 he told Father Wisniewski to come to Columbus prepared for a new assignment.

Bishop Hartley had concluded that the people at Duncanwood did not appreciate the blessings that come with the presence of a priest, so he would leave them alone for a while.[13] But the bishop had another priest who wanted a parish and changed his mind to give this man a chance at Duncanwood. Fifty-nine year old, Polish-born Father James Bieronski was a priest of the Diocese of Port Augusta, Australia. He had been rector of the College of St. John the Baptist in Rome for two years.[14] He came to this country and to Ohio and served at Fairpoint from 1909 to 1913, then St. Mary Parish in Columbus. After two more years in Port Augusta, he came back to Ohio and became chaplain at Mercy Hospital in Portsmouth. But he wanted a pastorate, not a hospital. He thought a man of his age and university training could not afford to spend his talents in waiting on five Sisters and a few nurses.[15] Bishop Hartley appointed him Administrator pro-tem of Sacred Heart on August 15, 1925. By December 14 he had returned to Portsmouth.

The bishop then handed responsibility for Sacred Heart to Father Otto Guenther of Cadiz, who retained control until May, 1926.[16] During this period the majority, Polish-speaking portion of the congregation was visited by Father Wisniewski of Adena (he having replaced Father Wierczinski, who had died suddenly) and, apparently, Father Dzikowski of St. Adalbert's in Dillonvale.

About the beginning of May Bishop Hartley sent another priest to attempt to get Sacred Heart in hand, namely Father Benedict Wierzbicki.[17] He was given a different assignment within two months.

It was about June of 1926 that Father John T. Priest replaced Father Guenther at Cadiz. Father Priest was in charge for the remaining years of Sacred Heart.

The Residence

Sacred Heart Church at first had no residence for the priest. Father Polczynski in 1923 promised Bishop Hartley that he would put everything at Sacred Heart in shape and help to get a house and more land adjoining the church lot, apparently based on some of the members' conversations with Mr. Long, who was in charge of the mine.[18] On the bishop's visit on Nov. 3 he intended to speak with Mr. Long about the additional property. Father Polczynski, according to his financial report for the period October to December, 1923, spent $177 on room and board. But he also spent $75 digging a foundation. On his own initiative, apparently, he signed a contract with R. E. Walker, who completed construction of a rectory on the church lot on February 15, 1924. The cost was $1,837.42.[19]

Parish Debt

Offertory and other collections were so good in the first half of 1921 (totaling $1,252) that the parish

ended that period with a debt of only $500, which had been borrowed from the First National Bank of Dillonvale on May 25 (the note would mature in June, 1924). However, a bill for the new lumber used in reconstructing the church had not yet been received. By year-end the debt was $2,243, the list of debts including, besides the bank note, $1,113 to E. M. Long & Sons for lumber and $75 to Joseph Zorowski if Dillonvale for hauling. At the end of 1922 the list was longer:

- E. M. Long & Sons, Lumber Company, mechanics lien	$1,113.37
- First Nat'l Bank, Dillonvale, 6% note of Aug., 1921	500.00
- Jos. Miller carpenter	88.65
- Michael Gorecki, carpenter	156.75
- Eug. Dzikowski for work	40.00
- Joseph Zorowski for hauling	75.00
- Lumber in Dillonvale	4.12
- Rev. S. Szadinski paid for painting church in 1921	139.95
- Rev. S. Szadinski, pastor, borrowed money 1922	156.28
Total	$2,273.92

Under Father Polczynski the people put on a picnic and a bazaar, including the raffle of an automobile, to raise money. They paid off the lumberyard debt and reduced the total debt to just $288.50 by year-end 1923, according to his report to the bishop.[20] In 1924 Father Polczynski paid only $100 to the contractor who built the rectory and he accumulated additional debts, represented by bills that various merchants later sent to Bishop Hartley. To cover all of this a loan of $2,000 was arranged from the People's National Bank of Adena at 6% interest.

In December, 1925, while Father Guenther of Cadiz officially was in charge of Sacred Heart, Fathers Wisniewski at Adena and Dzikowski at Dillonvale became involved, probably because Father Guenther did not speak the language of the majority of the people. These two priests floated a proposal (attaching the bishop's name to it, which upset him) that the Duncanwood property be sold and the proceeds be used to pay the debt. The bishop would not allow this and encouraged the two priests to have the congregation look after the debt.[21] But nothing was done to reduce it.

Father Priest's Era

The last attempt at assigning a resident pastor to Sacred Heart was the few days spent there by Father Wierzbickin in the spring of 1926. During the rest of its existence it was strictly a mission under Father John T. Priest of Cadiz. This was another young man, a thirty-three year old native of Columbus, who had just been ordained on May 29, 1926.

The earliest surviving parish census and financial report of his pastorate are pretty representative of Sacred Heart for several years. During 1926 the mission's income was $163. Ordinary expenses were $198, of which $150 was the mission's share of Father Priest's salary. Interest expense was $58.95 and the loan from the Adena bank stood at $1,965.89 at year end.

The mid-1927 census found a total of 205 souls in the mission: 170 Poles, 22 Hungarians, and 13 speaking English. Of these, 75 were children attending the public school and they were taught catechism three times a week and every Sunday after Mass. Father Priest offered Mass every Sunday and holy day. Insurance of $2,500 was carried on the church. Father Priest drove or was driven to and from Duncanwood in an automobile. On April 1, 1927 Bishop Hartley's earlier advice was carried out and the 6% loan from the Adena bank was paid by borrowing $2,000 from Mr. John Corde, with no mortgage, at 3% interest.

The coal mine strike of 1927 started a fast decline in this little Catholic congregation. By 1928 their numbers had fallen to 169 and by 1930 to 64. During these years Father Priest kept the property up with small repairs (for example the furnace in the church and the roof on the house) and paid the insurance premiums on both buildings and the property taxes on the house. On February 9, 1931, he told Bishop Hartley that 1930 had been the poorest year ever for Cadiz; and at Duncanwood nearly all the houses had been torn down and moved away. There was talk of strip-mining the land around Duncanwood.

A national strike of the miners was called in the spring of 1932 with the goal of unionizing the entire mining industry. Most of the men remaining at the Duncanwood mine joined the United Mine Workers union at this time. Violence erupted on April 14 but most of the UMW workers did not favor violence and the situation calmed down.[22] But this was the last nail in the coffin of Sacred Heart. By mid-1935 it had only ten souls: six Poles and four Italians.

In 1933 Father Priest rolled the Sacred Heart finances into those of St. Teresa Parish and no further separate reports were made for the mission, but some line items on the later parish reports pertain to Duncanwood. He borrowed $1,000 for Sacred Heart from Ohio National Bank at 4% interest on May 8, 1936. He somewhere found another $1,000 and paid off the old loan from John Corde. Each year thereafter he found the money to pay the interest and a small amount of principal while still maintaining the buildings of Sacred Heart, keeping the church ready for another use.

Parlett and Hopedale

Parlett is a small community in Wayne Township, Jefferson County, near the intersection of State Route 151, Wayne Township 142-A and Wayne Township 31. It is only about two miles from Hopedale in Harrison County and about nine miles from Cadiz. The Wabash underground coal mine was in operation there by 1908, when John Szuco of Parlett was foreman. Employment was 53 miners and 21 day laborers. Later it was owned by the Netta Coal Company of Cleveland. About 1915 strip mining began in the area by the Modern Coal Company, which soon was taken over by the Wayne Coal Company. Wayne had about the largest strip mining acreage in eastern Ohio. In 1917 it opened a principal field office in the vicinity of Parlett, which brought an increase in population.[23]

In 1918 Parlett was a mission attended from time to time by Father Gallorini of Sacred Heart Hungarian Catholic Church in Dillonvale. In 1920 he was offering Mass there once a month in a hall.[24]



Sacred Heart Church in Hopedale
(Courtesy of St. Teresa Parish, Cadiz)

As in the other mining areas mentioned in this series, the Catholic population at Parlett rose and fell with the fortunes of the local mines. Father Dzikowski of Cadiz reported on Parlett in his census of July, 1921: there were 73 Italians, 24 English-speaking, six Hungarians, and three Poles, for a total of 106 Catholic souls. Forty children were in the public school. Catechism was taught every Sunday at 2:30 by a lay teacher and the pastor. The collections taken up at Parlett, which were not insubstantial for this period, were used to support the pastor and other needs at St. Teresa Parish in Cadiz.[25] For 1924, Father Francis B. Tuomy of Cadiz reported collections of $200 (the lowest in this period) and no expenses at Parlett. By 1925 the mines must have declined, for Father Otto Guenther reported, "Mass is no longer said here—not sufficient Catholics in the district to warrant it."[26] In 1933 Father Priest reported the same: "Mass has not been said in Parlett for eight years." There were fourteen English-speaking Catholics left at Parlett that year, whereas there were 245 Catholic souls in St. Teresa Parish. But by 1935 he was offering Mass at Parlett on the third Sunday of each month for 48 Catholics.

Early in his pastorate Father Priest began teaching catechism to the Catholic children from the Hopedale and Parlett area in a private home. After the Sacred Heart congregation dwindled down, he wanted to move the church from Duncanwood to Hopedale, but his relationship with Bishop Hartley had never been amicable so he waited until shortly before the latter's death to take action. In 1944 he and the Catholics of Hopedale and Parlett formed a committee and obtained property on Cross Street in Hopedale for a church. Sacred Heart Church was dismantled and transported north ten miles to Hopedale, just as it had been dismantled earlier in Dillonvale and moved to Duncanwood. When Bishop Mussio of Steubenville asked Father Priest to open a church at Hopedale, it was ready for use. Hopedale received a resident pastor in 1955.[27] The church still stands there on its hillside in Hopedale.

The proprety at Duncanwood was transferred at the end of 1946, from the deceased Bishop Hartley of Columbus to Bishop Ready, from Bishop Ready to Bishop Mussio of Steubenville, and from the latter to the Pittsburgh Consolidated Coal Co.[28]

NOTES

1) *The Times-Reporter* of New Philadelphia, June 6, 2005. See also Scott Pendleton, "Death of a Dry Deputy," http://www.harrisonhistory.org/Historical_Blog/Entries/2010/12/2_Death_of_a_Dry_Deputy.html . This originally was in the Fall 2008 issue of the *Jimhinker*.
2) Letter in *Coal Age* magazine of June 15, 1922. *Conditions in the Coal Fields of Pennsylvania, West Virginia, and Ohio: hearings before the committee on interstate commerce, U.S. Senate, 79th Congress, 1st Session*, Vol. 3 part 9 pp 2249 and 250. USGPO, 1928.
3) See part 5 of this series in the *Bulletin* of July, 2016.
4) Harrison County Deed Record 83/425. The description is: part of the northeast quarter of S30 T8 R4; beginning at a point on the centerline of the public road (from the northeast corner of Section 30, S 4 1/2° W 284.3 feet to a stake; then S 74 1/4° W 1058 feet to a point 20 feet S 74 1/4° W of a corner stone on the north [east] side of the public road; then along the centerline of the road S 19° E 350 feet to the beginning of the property); N 71° E 150 feet; S 19° E 150 feet; S 71° W 150 feet to a point on the centerline of the road; then along centerline of road N 10° W 150 feet to the beginning, containing 0.51 acre more or less; reserving all coal and mining rights.
5) *History of Clergy and Priests of the Diocese of Steubenville*, p. 22.
6) *The Catholic Columbian*, January 27, 1922.
7) Archives, Diocese of Columbus (ADC), parish census reports, July 1, 1921, and parish census of July 1, 1922.
8) ADC, Valentinus Chrobok, Duncanwood, to Bishop Hartley, Feb. 2, 1925.
9) ADC, Bishop Hartley to Rev. John Matysiak,

Oct. 8, 1923. Bishop Harelty Rev. E. E. Hackett, Oct. 29, 1923.

10) ADC, Bishop Hartley to Rev. E. E. Hackett at Cadiz, June 23, 1924. Bishop Hartley to Rev. John Polycinski, Duncanwood, June 23, 1924.

11) ADC, Bishop Hartley to The Hastings Mdse. Co., Adena, O., Aug. 4, 1926.

12) Parish financial report, Dec. 1, 1924 to Feb. 2, 1925. Annual Catholic directory listings.

13) ADC, Bishop Hartley to Rev. A. Wierczinski at Adena, Aug. 3, 1925.

14) The Adelaide *Southern Cross*, Jan. 12, 1900 and Feb. 28, 1908.

15) ADC, Rev. Joseph M. Wehrle to Bishop Hartley, ne 1, 1922.

16) ADC, Parish census, July 1, 1926.

17) ADC, Bishop Hartley to Rev. Otto F. Guenther at Cadiz, Apr. 26, 1926. Bishop Hartley to Rev Edward Gilbert at Steubenville, Apr. 26, 1926.

18) ADC, Bishop Hartley to Rev. John Matysiak at Lafferty, Oct. 8, 1923. Bishop Hartley to Rev. E. E. Hackett at Cadiz, Oct. 29, 1923.

19) Harrison County Recorder, Mechanics Lien 2/45.

20) 1923 parish financial report. Harrison Co. Recorder, Mechanics Lien 2/13.

21) ADC, Bishop Hartley to Rev. Anthony Wisniewski at Adena, Dec. 14, 1925 and Mar. 24, 1926.

22) *The Times-Reporter* of New Philadelphia June 6, 2005.

23) 1908 Annual Report, Chief Inspector of mines. 1913 Annual Report, Chief Inspector of Mines, p. 380. Annual Mine Report No. 40, for year ending Dec. 31, 1914, page 307. *Earth Mover* magazine, Vol. 3 No. 2, Apr. 1917, p. 21 and No. 6, August, 1917, p. 22.

24) Hartley, Most Rev. James J., *Diocese of Columbus: The History of Fifty Years, 1868-1918*, p 405. Parish census report, July 1, 1920.

25) ADC, 1921 Financial report for Parlett and 1922 Financial Report for Cadiz.

26) ADC, 1925 census report, Cadiz.

27) *A History of Clergy and Parishes of the Dicese of Steubenville 1944-2006*, p. 32. Brown, Francis F., *A History of the Roman Catholic Diocese of Steubenville, Ohio*, Lewiston: Edward Mellen, 1994, I/422.

28) Harrison County Deed Records 120/465, 120/466, and 120/469.

Sacred Heart Church, Dillonvale
Baptisms, 1905

(Concluded, from Vol. XXXXI, No. 7)

Sept. 23 Helen, born Sept. 21, daughter of John Elek and Juliann Bartók (both Almás, Abaúj T[orna]. Co.) of Dillonvale; spons. John Oresz and his wife Barbara Bartók. Rev. Louis Kovács

Oct. 12 John Baptist, born Sept. 7, son of "Puppel Darine Oswaldo" [Darine is the surname] and Magdalen Baldovin of Piney Fork; spons. Joseph Baldovin and Magdalena de Phillippi. Rev. Louis Kovács

Oct. 15 Mary Catherine, born Oct. 7, daughter of Joseph Rothe (Diosgyör, Borsod Co.) and Catherine Heinrich (Kara, Bács Co.) of Connorville; spons. Heinrich Koucha and his wife Catherine. Rev. Louis Kovács

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Oct. 22 Alexander, born Oct. 15, son of Alexander Pap and Rosalie Huthy (both Vaszar, Veszprém Co.) of Ramsey; spons. Ignatius David and Rosalia Káposztás. Rev. Louis Kovács

Oct. 22 Joseph, born Oct. 18, son of Joseph Gosztonyi and Teresa Varga (both Szany, Sopron) of Robyville; spons. Alexander Szippártó and Apollonia Érmes. Rev. Rev. Louis Kovács

Oct. 22 Adalbert, born Oct. 16, son of Louis Magyer (Ajka, Veszprém Co.) and Susanna

Béndek of Upstille; spons. Gabriel Sándor and Barbara Eszlinger. Rev. Louis Kovács

Oct. 28 Elizabeth, born Oct. 23, daughter of Joseph Crethö (Dog, Zemplén, Hungary) and Margaret Perhács (Bé, Zemplin) of Dillonvale; spons. Peter Poloka and Julianna Mathnoz[?]. Rev. Louis Kovács

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Oct. 29 Joseph, born Oct. 23, son of Louis Trölich (Béb, Veszprém C.) and Agnes Kiss (Ajha, Veszprém C.) of Connorville; spons. Emeric Varga and Giselle Katona. Rev. Louis Kovács

Oct. 29 John, born Oct. 22, son of Andrew Jobbágy and Dorothea Zurkó (both Füzér, Abaúj Co.) of Dillonvale; spons. Andrew Luwicski and Anna Malucski. Rev. Louis Kovács

Nov. 11 Julianna, born Nov. 8 [or 5, overwritten], daughter of Francis Tróczky (Barakony, Abaúj Co.) and Maria Karaffa (Torna, Abaúj Co.) of Dillonvale; spons. Stephan Bartók and his wife Julianna Tróczky of Dillonvale. Rev. Louis Kovács

Nov. 5 Wilhelmina, born Oct. 29, daughter of John Balogh and Rosalia Kovács of Robyville; spons. Gabriel Kiss and Rosalie Hajdu. Rev. Julius Jaworek, pastor of Adena

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Nov. 26 Mary, born Nov. 12, daughter of John Kvaszni (Vigtelek, Gömör C.) and Debora Barbara Vodna of Ramsey; spons. Stephan Bartók of Connor. Rev. Louis Kovács

Dec. 2 Peter Louis, born Nov. 2, son of Peter Bezossi (Milan, Italy) and Eugenia Boisslle of Dillonvale; spons. Louis de Luca and Eugenia de Re. Rev. Louis Kovács

Dec. 3 Santina Coelinda, born Nov. 1, daughter of Armando Cigula (Brescia, Lombardy) and Julia Storta (Brescia) of Upstille; spons. Daniel Paja Lunga and Laura Cigula. Rev. Louis Kovács

Dec. 2 Giselle, born Nov. 30, daughter of Anthony György and Giselle Boldizsár (both Ugov, Veszprém Co.) of Connor; spons. Nicholas Gódri and Antonia Haber. Rev. Louis Kovács

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Dec. 17 Adalbert, born Dec. 6, son of Gabriel Parrag (Egregy Tala[?]) and Barbara Amopén (Trászvár, Baranya, Hungary) of Ramseyville; spons. Alexander Kálmán and Frances Gambos[?]. Robert Paulovits

Dec. 17 Gisela Elizabeth, born Dec. 14, daughter of Anthony Takais and Elizabeth Filler (both Bakonyság, Veszprém); spons. John Csitos and Gisela Molnár. Robert Paulovits

Dec. 23 John, born Dec. 23, son of Francis Horváth and Anna Török (both Sait Sárkány[?]); spons. John Balog and Rosalia Kovács. Robert Paulovits

Dec. 26[?] Helen, born Dec. 19, daughter of Joseph Szabó (Högyész Vas) and Helen Nagy (Egjháras, Kekelö); spons. Alexander Hantó and Teresa Nagy. Robert Paulovits



Marion's Pastor a Diplomat

The distinction of being the only Catholic priest in the diplomatic service belongs to Mgr. Joseph Denning diplomatic agent and Consul General at Tangier, Morocco. Mgr. Denning was a close friend and neighbor of President Harding, in his home in Marion, O., were Mgr. Denning for fifteen years has been Monsignor of St. Mary's church. When he received his appointment to the diplomatic service the question arose as to whether he could accept it, and it was necessary to obtain the permission and sanction of the Pope before the appointment could be made.

— *New York Times*, quoted in many papers of about February 10, 1924

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Donald M. Schlegel, Editor