



Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society -
Diocese of Columbus

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February, A.D. 2003

Chronicle of Events in the Diocese of Columbus for 2003²

Diocese

January. Bishop Griffin initiated "Mission Possible," a campaign for vocations to the priesthood and religious life.

February 15. Delivery of the new *Illustrated History of the Diocese of Columbus* commenced.

Parishes

April 28. The first of a series of new stained glass windows at St. Catharine of Siena Church, Columbus, were dedicated.

September 15. The new steeple at Holy Cross Church was blessed.

December 8. Ground was broken for the first building on the property of the Blessed Pope John XXIII community, on State Route 674 in Bloom Township, Fairfield County. The building is to provide a worship space for 500, offices, classrooms, and a social hall.

December 8. Royer Chapel in Franklin Township, Coshocton County, was destroyed by fire. (See the notice below)

Institutions and Agencies

June 23. Bishop Griffin blessed the new motherhouse at St. Mary of the Springs. Razing of the 1960s residence tower was begun.

June. The Sisters of St. Francis (Stella Niagara) withdrew from the convent at St. Francis deSales High School, while maintaining their presence at the convents at St. Catharine and St. Leo in Columbus.

November 21. St. Joseph Adoration Monastery,

Portsmouth, was revitalized by the arrival of three Poor Clare Sisters from Our Lady of Angels Monastery in Hanceville, Ala., and the installation of one of them, Mother Dolores Marie of the Wounded Heart of Mary (born Jones), as abbess.

November 30. Bishop Watterson High School won the Division III state football championship.

Personnel

Jan. 6. Deacon James Davis retired from ministry at Holy Rosary-St. John Parish.

April 20. Diocesan seminarian Jonathan F. Wilson was ordained a deacon at the Pontifical College Josephinum by Bishop Raymond L. Burke of La Crosse.

July 9. Msgr. John Dreese, Pastor of St. Rose of Lima Parish, New Lexington and the Perry County Consortium of Parishes; and Msgr. Robert Schneider, Pastor of Sacred Heart Parish, Coshocton, retired.

July 15. Rev. R. Michael Ellifritz, Chaplain at Riverside Methodist Hospital, retired.

Necrology

Feb. 24. Msgr. Roland T. Winel, retired priest of the diocese, in Columbus at the age of 88.

June 27. Sister Pascal (born Mary Ellen) Moore, O.S.F., at Stella Niagara, age 90; she was a native of Columbus.

July 2. Msgr. James M. Berendt, age 72, retired Pastor of Holy Cross Parish.

July 12. Sister Georgianna (born Mary Lucille) Thompson, O.P., at St. Mary of the Springs, age

96, a native of Newark.

July 17. Sr. Maria Compassionata Cauley, C.S.C., at St. Mary's, Indiana, at the age of 95; she was born Louise Cauley in London.

July 28. at Mt. Notre Dame, Cincinnati, Sister Marie Pierre Hester, S.N.D. de N., native of Columbus, age 90.

August 13. Sister Angelice (born Marguerite) Vogt, O.S.F., at Stella Niagara, age 85, a native of Columbus.

August 15. Sister Roseanne (born Catherine) McIlvoy, O.S.F., at Stella Niagara, age 93, a native of New Lexington.

August 16. Rev. Casto Marrapese, age 83, in Columbus, retired Pastor of St. John the Baptist Parish.

September 5. Rev. Francis R. Schaefer, age 76, in Parma, retired priest of this diocese.

October 24. Sister Sarah Katherine Gass, S.C., age 71, at the Sisters of Charity motherhouse, Mt. St. Joseph, Ohio; she had entered religious life from St. Mary Parish, Marion.

October 27. Sister Teresa Miller, O.C.D., age 82, in Dallas, Pa., born Mary Elizabeth Miller in Columbus; she had entered the Carmelite monastery in Wheeling in 1941.

November 6. Sister Canisia Metzger, O.P., age 92, at St. Mary of the Springs, a native of Somerset.

November 10. Sister Sylvina (born Helena) Flowers, age 101, at St. Mary of the Springs, a native of New Lexington.

November 13. Sister Agnes Jerome McCort, O.P., age 100, at St. Mary of the Springs, a native of Temperanceville.

December 6. Sister Charlene Aid, O.P., at St. Mary of the Springs, age 95; she was a native of Chillicothe.

December 25. Sister Mary Donald Thacker, O.S.F., born Marjorie Thacker in New Lexington, at Stella Niagara, N.Y., age 85.

December 29. Sister Mary Elizabeth Flautt, O.P., at St. Mary of the Springs, age 92, a native of Somerset.



Royer Chapel Destroyed by Fire

Early on the morning of Sunday, December 8, 2002 the little Royer Chapel in Franklin Township, Coshocton County, was destroyed by a fire, said by the chief of the Conesville Fire Department to have been the work of an arsonist. The chapel, with log frame and wooden siding, was completed in 1898 by Ann Salrin Royer in memory of her husband, Martin, and had been maintained for many years by her family. It had not been used for services since the 1960s. It was on the site of the Church of St. Nicholas, Wills Creek, which served a community of French immigrants from about 1850 until 1886.

Abstracts from *The Catholic Telegraph*

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

February 28, 1852

Subscribers: D. Buckingham, Danville; J. McGinnis, M. Heart, J. Brady, and V. Owsney, Steubenville; James Tighe, Zanesville; L. D. Workman, Chauncy; Peter Teague, Rehoboth.

March 13, 1852

W. MARSHALL ANDERSON

We are glad to have an opportunity of presenting to our readers the following communication addressed by this gentleman to the "*Scioto Gazette*." There is no lay member of our Church in Ohio, who is held in higher veneration by the Catholics, than Mr. Marshall Anderson, of Chillicothe. Like all his Catholic Brethren he has felt the indignities to which we have been subjected and he gives expression to his feelings with the freedom of an American. We cheerfully yield the Editorial columns to-day to him and to our brethren in Indiana.

Permit me, Mr. Editor, to ask, What became of that beautiful star, which rose upon the world, a

few short months ago; and, moving majestically through the heavens, marshalled the sons and daughter of love and concord to that congress of nations, which was to decree and declare "that there should be no more war forever?"

Where are those heralds of the Gospel, who flocked like white-winged messengers of peace, bearing olive branches in their mouths, from all quarters of the earth, announcing that the mountain-tops were once more burnished with gold, and the valleys again ready for the plough?

Oh, bright and beautiful sun, why did you set in darkness? What joy did not those feel, who, willing to believe, and half ready to hope, that the time would soon come, "when the lion should lay down with the lamb, and the sword be turned into the reaping-hook?"

But, alas! a bitter fruit has taken the place of a most fragrant blooming. The portals of the temple of Peace were opened, and lo! the furies of Discord rushed forth, crying War! War! Sad reverse of human hopes! Orthodoxy and Infidelity are now united, as sorrow and sin, and those same evangelicals now about clamor, and pray for blood, blood, blood.

What great and ever-ruling power has produced this unexpected change? 'Tis the cause of "Kossuth and Liberty!" Kossuth, the martyr of freedom, and the future avenger of crushed and down-trodden humanity -- (the poor Irish excepted.) The universal regenerator and political redeemer of all mankind, (Smith O'Brien and his companions in Van Dieman's Land excepted.)

I grant he is an extraordinary man -- a man of most captivating and resistless eloquence. But, let us not be carried away by the charms of oratory. May we not yet have cause to say of him what Cato said of Caesar, "Curse on his virtues, they've undone his country."?

Grant that he is a magnificent specimen of the *genus* man, are all, therefore, inexcusable who do not see in him a god? -- who do not look upon him as the "second Christ?" -- who do not acknowledge him as the founder of a new and better order of things? If, as an American citizen, with Clay and Crittenden, I prefer the doctrines taught by WASHINGTON and enforced by JACKSON, to those recommended by this great Magyar, am I to be contemned and condemned, as a friend and ally of a foreign despotism.

But, I shall not now speak of the rights granted to every native or adopted citizen, of this glorious Republic. I shall confine myself to the position and the duties of the Catholics of America.

From almost every pulpit and press, they are denounced, as if, in the language of the democratic Cincinnati *Enquirer*, they were "the fast friends of the political despotisms of the old world, nurtured at our own hearth-stones;" -- and he further makes the query, "whether they are not traitors at home?" "Et tu quoque *Brute*." And I, sir, as an early and persevering democrat -- a democrat from my boyhood up -- feel these charges most sensitively, when I find myself and all other Catholic democrats, branded, by our own leading journals, as "slaves and minions of a foreign power." If any, be his politics or his religion, what it may, can read the *Democratic Review* of January, 1852, without a glow of indignation, I envy not his head or his heart. Is it the duty of Democracy to give utterance to, and believe in, the foulest, falsest, most malignant slanders against the chief bishop and head of the Catholic church? If so, then have I, and many of the same faith, who have hitherto been the staunchest friends of that party, sadly mistaken our position.

It is known, that the great majority of the independent voters of the Catholic Church, have gone, heart and hand, with the leaders of

Democracy, in the advocacy and maintainance of those principles which they believed, would secure the greatest amount of happiness and prosperity to our country. But, we are not disposed to be trampled upon. We desire to be treated as men, as freemen. Let hem not fancy that they are driving us, with *curves* and snuffles in our mouths. The Catholics are not slaves, nor are the leaders of democracy their masters! Let the ruling spirits of Baltimore affairs look well to their action. Once for all, I say, *beware!*

But, what is our offence! Why do the pulpits, presses, and spouting demagogues, boil over with such lava-like floods of indignation on our devoted Church, and her poor pastors? Is it because they [the Catholic pastors] see, or think they see, "more of the cunning of the serpent, than the meekness of the dove," in this great ambassador of bigotry from the *other* world?

Why *should* we love this man? Do we not know, that he is uncompromising, the bitter, the wily enemy of our faith? The Catholic who doubts it is a fool! Do we not know that he leagued himself with Mazzini, Palmerston and the Exeter Hall fanatics, in denouncing and falsifying members of our church in England? The Catholic who aids and countenances him, must be a knave! Do we not know that his biographer expressly declares that one of his objects is "to break down the Catholic church?" The Catholic who gives him a helping hand is traitor to his God! Do we not know that he himself says, "that revolution must begin in Rome and end in St. Petersburg?" The Catholic who enlists in such a cause must have a horrible self-conviction that Judas still lives! Do we not know, that he himself said, in his Pittsburgh speech, "that the Pope was the obedient satrap of the Czar?" -- but, do we not also know, that that assertion is a plain unvarnished lie and slander. Let me soften the expression. An oratorical lie and slander; -- for he had been speaking of the nuns of Minsk, of the brutal, the barbarous, treatment of those nuns

who had been literally scourged to death by the orders or connivance of the Russian Emperor.

Now, Kossuth knew, for the whole civilized world had heard and marvelled at the fact, that, when Nicholas of Russia, visited Rome, h, the mightiest and most-dreaded monarch on earth, was fearlessly reprimanded for that very act by Gregory XVI, who was, perhaps, the feeblest and most helpless political power in existence. Kossuth knew, or should have known, that when the Czar wished to excuse himself, the simple shepherd of Christ's flock shook the soul of the war-king, by telling him that they would soon, perhaps, be called before a God of justice, and unless he repented and made amends for his conduct, he would have to render a dreadful account for the cruel acts of his official agents.

This striking example, of almost sublime moral courage, was then published to the world, and has never been denied. How, then, could Kossuth, speaking of this very matter of the nuns of Minsk, say "that the Pope was the obedient satrap of the Czar?" Let us conclude that it was only intended for "a grand flourish!"

It is quite too common, Mr. Editor, for orators, theologians and demagogues, to boast of their superior enlightenment. A favorite phrase is "Protestantism and Liberty -- Papacy and Slavery." The last would be a harmless lie, so far as we are concerned, but the world would never know any better, if left to these sons of light and liberty.

The time is not now, and never was, when the Church or her authorized divines, taught blind and implicit obedience to arbitrary power. You, perhaps, should be surprised, if I were to say that such a Government as ours is, had been described, by a Catholic theologian, as the best form of government, more than five hundred years before our Constitution was written. And of such high authority, and so beloved was the

writer, that he was called "the angel of the schools." These, then, are the words of St. Thomas of Aquin, who died in 1274:

"Therefore the choice of rulers, in any state or kingdom, is best, when one is chosen for his merit to preside over all, and under him are other rulers chosen for their merit, and the government belongs to all, because the rulers may be chosen from any class of society, and the choice is made by all. This is the best form of civil polity, resulting from a temperament of monarchy, inasmuch as one presides; (our President) and of aristocracy, as there are many magistrates chosen for their merit; (our Senate and Lower House, if you choose) and, of democracy, or popular power, because the rulers can be chosen from the multitude, and the choice of rulers belongs to the people. (Here is our doctrine of all power emanating from the people.)

Would it not, at the present day, be difficult to make a more perfect abstract of the principles of our own Government? Bear in mind, that this was written more than five hundred years before we were born, as a nation. Nor have I been able to see any slavish tendency in a Church which has never condemned the doctrines of Magna Charta and the trial by jury -- nor thrown any obstacles in the way of the peaceful little republic of San Marino, which rests quietly beneath the shadow of St. Peter's.

But, the most unjust, cruel and villainous conduct, on the part of certain political illuminati, remains yet to be spoken of. Who has forgotten, that, when our present Pope, Pius IX., took charge of the Church, and the States of the Church, that, unprompted and unsolicited by any one, but, to use his own words, "proprio motu," he commenced such a system of change and amelioration in the condition of his people, in the form of his Government, as to call forth the admiration of the world! Has it been forgotten how loudly his praises were sung, "as the leader

of the liberal movement in Europe," "the greatest and best Pope that ever sat on the chair of Peter?" Has it been forgotten how his clemency, his justice, and his paternal solicitude for the welfare of the roman people, were made rich themes for the journalists and orators of the day? But, before he could finish any thing, and whilst he was engaged in devising a plan to secure the permanent peace and prosperity of his people, the horrors of war burst forth around him. The blood-sucking Red Republicans, maddened at the idea that a people could rest content with good order and quiet, when they could bring them progress and ever-charming change, assembled their carbonari assassins, from all parts of the world, and plunged a dagger into the vitals of Rome, and paralyzed her at a blow. The sequel is known. The Pope, driven from his Capitol, the Triumvirs enjoyed their short-lived triumph. The saturnalia of Destruction commenced. Churches and altars were robbed and desecrated. Splendid marble statues were mutilated and destroyed. Magnificent gardens and palaces left in ruins. The great Borghese attest their vandal accomplishments; and they but await the triumph of Kossuth, to recommence their work of improvement. And, poor Pius is called a fool, because he does not do what they have taken away from his power to accomplish!

And now, sir, with one word more, to Whigs, Demagogues, and Democrats, and I have done. I commend the following sentence to their attention. Gen. Jackson says, in his fourth annual address to Congress, "any intervention in their affairs further than this -- even by the expression of an official opinion -- is contrary to our principles of international policy, and will always be avoided." Amen! I say; and believe me to be

Yours, &c.,

W. MARSHALL ANDERSON.

Subscriptions: H. Brennan, Marietta; St. Joseph's Literary Society, Somerset; Theophilus Benninghaus, Louisville, Monroe

[County], O.

March 27, 1852

Subscriptions: William McNamara and Benedict Magers, Danville; Matilda Clarke, Columbus.

April 3, 1852

Another letter by W. Marshall Anderson is reprinted from the *Daily Scioto Gazette*. In it he expounds on three themes: (1) Kossuth came to America a poor exile but is determined to remain a master and calls for intervention in Hungary. "He has had the... impudence... to declare that all our statesmen, from CLAY to WASHINGTON, have misconceived and misapplied the rights and duties of our government. Echoing his effrontery, American editors... have sneeringly said, 'Oh! WASHINGTON is dead. His Farewell Address did well enough, when this country was young and weak; but now, we are sufficiently old and strong -- we can make the world acknowledge and receive our principles.'" (2) Regarding the clergymen who attended the recent Peace Congress, their "appeals, for universal Peace, and Concord, were loud and unceasing." But the intervention they now called for between Russia and Austria on one side and Hungary on the other would lead only to war. (3) The *Democratic Review* has become scathingly anti-Catholic. "The February number is, if possible, more abusive, more basely slanderous, of the Irish bishops and priesthood, than that of the month before. If the object of the editor was, to write down the Catholic Church -- to pour out the phials of his unchristian hate and rancour, on her, he could not enter upon the subject with a more animated 'gusto.' ...Every page is a page of misrepresentation; -- every sentence contains a lie; -- and every article shows the bitter malignity of the writer's heart."

(To be continued)

**Mt. Calvary Cemetery, Columbus,
Cathedral Section C, Lot Records,
1867-1926**

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

82-C north

p. 94, Mrs. Marg't Wilson, Galloway Station, 1877 [or '79?] Aug. 16, lot 82 west half.

Graves: 1877 [or '79?] Aug. 16 child; 1885 May 17. "The vacant graves in this 1/2 lot bought by Calvary Cemetery."

p. 479, Gustav Amon, 198 S. 21st St., 1908

July 27, four graves in lot 82 north half. 1908 Oct. 6 charge for removing a body [apparently from a single child grave to this lot]. Grave: 1916 Apr. 18.

(Father) Gustav Amon 1867-1948

(Son) Cornelius F. Amon Aug. 6, 1905-May 1, 1908

(Mother) Elizabeth Amon 1877-1916

(Daughter) Elizabeth Amon 1904-1957

+ Lillian M. Hay 1896-[blank]

83-C

p. 169, Martin Whelan, Town St., 1878 Feb. 14, lot 83. Graves: 1878 Feb. 12 child; 1900 July 3 child; 1906[?] Jan. 12; 1910 Apr. 4; 1910 Dec. 19; 1919 June 3; 1919 Oct. 11; 1927 Sept. 17.

WHELAN: Martin 1829-1906

Elizabeth his wife 1830-1919

John F. 1864+1878

Martin C. 1875+1910

Mary E. 1859+1919

Elizabeth J. 1862+1927

84-C east

p. 75, John B. Baker, 455 Grove St., 1876 Aug. 5, lot 84 east half. Graves: 1876 Aug. 5 child; 1877 Feb. 1 child; 1888 Sept. 5; 1890 Apr. 5; 1902 Aug. 4; 1906 May 29.

Baker: (Mother) Margaret A. 1851-1942

(Father) John B. 1846-1906

Margaret Christo Feb. 11, 1890 + May 2, 1971

Cora, wife of W. S. Baker, Aug. 29, 1870-Aug. 2, 1902 At Rest

84-C west

p. 86, Joseph Flynn, 1876 Dec. 3, lot 84 west half. Grave: 1876 Dec. 3 child. [no stones]

85-C north

p. 104, Mrs. Ellen O'Toole, 1878 Apr. 9, lot 85 north half. Graves: 1878 Apr. 9; 1902 May 24; 1914 Aug. 7. Mary A. Kinsella, 1919 Aug. 19, 1 grave in 85 north transferred to her by Catherine O'Toole. Grave: 1927 July 5. Mary Ann Kinsella, Died July 1927

85-C south

p. 86, Mrs. Hartman, 1876 Dec. 7, lot 85 south half. Graves: 1876 Dec. 7; 1903 Apr. 23; 1921 June 11.

(Daughter) + Mary F. Hartman 1852-1915

(Mother) + Jane Clark Hartman 1817-1899

(Father) + Michael Hartman 1823-1874

(Sister) + Margaret Hartman Mackin Nov. 14, 1854-Jan. 2, 1938

86-C east

p. 68, James Bergin, 1876 July 3, lot 86 east half. Graves: 1876 July 3 child; 1901 Jan. 28. + Edward S. Murphy Ohio PFC US Army World War II July 28, 1905-Dec. 6, 1968

86-C west

p. 69 Patrick Sweeney, 1876 July 1, lot 86 west half. Graves: 1876 July 1 child; 1881 July 18; 1894 Nov. 23; 1901 April 12; 1922 Nov. 3.

Stella [second name illegible] daughter of P. & M.

A. Sweeny June 25, 1873-July 1, 1876

Patrick Sweeney 1846-1922

Mary A. his wife 1849-1901

87-C east

p. 48, John Finnigan, 502 City Ave., 1876 April 3, lot 87 east half. Graves: 1876 Apr. 3 child; 1881 April 1, charge for child grave in

non-consecrated section; 1883 April 28 child; 1889 May 10; 1898 July 18[?]; 1912 June 28 child; 1907 Sept. 4; 1931 Jan. 6.

(Brother) John A. Finnegan 1881 + 1907

(Brother) Michael Finnegan 1874 + 1876

(Sister) Margret Finnegan 1871 + 1884

FINNEGAN: (Father) John 1842 + 1931

(Mother) Anna 1843 + 1898

87-C west

p. 49, Mrs. Patrick Finnegan, 512 City Ave., 1876 May 17, lot 87 west half. Graves: 1876 May 17 child; 1889 Jan. 18; 1889 May 10; 1890 Aug. 27; 1911 Feb. 10; 1924 Oct. 18.

+ FINNEGAN+ :

Patrick Apr. 15, 1906 - Apr. 25, 1907

William Apr. 30, 1909 - Feb. 9, 1911

Martha Ann May 1, 1922 - Oct. 16, 1924

(Mother) Ann Finnegan 1852 + 1905

(Father) Patrick Finnegan 1836 + 1890

88-C south

p. 42, John Finneran, 1876 March 3, lot 88 south half. Graves: 1876 March 3 child; 1887 Nov. 14; 1898 June 30. 1/4 of this lot transferred to Ignatius Gallagher, page 402.

p. 402, ~~Ignatius Gallagher, Batesville, Ohio, 1898-Feb-23, 1/4 lot 88-C.~~ Catharine Norton, 119 1/2 Grant Ave., part of lot belonging to John Finneran, 1898 Aug. 10, 1/4 lot 88.

Grave: 1898 Aug. 10.

(Mother) Margaret wife of John Norton, born Co.

Kerry, Ireland. Emigrated 1832. Died Aug. 10,

1898 aged 82 yrs.

88-C north

p. 52, Timothy McCarthy, 333 Cleveland Ave., 1875 May 27, lot 88 west [north?] half.

Graves: 1876 May 27; 1897 Mar. 31; 1899 Mar. 10; 1899 Mar. 30; 1908 May 23.

+ Timothy died May 27, 1876. + McCarthy

+ Augustine died March 31, 1896 + McCarthy

89-C east

p. 71, Pierce Wall, 1875 Feb. 8, lot 89 east

half. Graves: 1877 Aug. 25 child; 1892 Sept. 17; 1905 May 5.

Pierce Wall died Sep. 17, 1892 aged 52 yrs.

89-C west

p. 49, Thomas Tobin, Goodale St., 1875 June 7, lot 89 west half. Graves: 1879 Feb. 3; 1911 Nov. 13.

Children of Thomas & C. Tobin,

Nicholas died June 7, 1875 aged 3 yrs. 11 mo.

Kitty died June 16, 1875 aged 1 yr. 10 m.

Maggie died Feb. 1st, 1879 aged 9 yrs. 8 mo.

Thomas. Tobin 1840-1911

Catharine wife of Thomas Tobin died May 7, 1893, aged 43 yrs.

Wm. A. Tobin 1884-1918

Thos. P. Tobin 1878-1943

90-C east

p. 72, Thomas McAuliffe, ~~Cef-McGee-St.-&-Connell-Ave.~~, 194 E. Second Ave., 1873 Oct. 17, lot 90 east half. Graves: 1892 Jan. 5 child; 1900 Feb. 20 child; 1901 Apr. 25 child; 1902 Oct. 22 child; 1904 July 5; 1911 June 17; 1929 Apr. 15.

(Brother) Daniel McAuliffe 1870-1913

(Mother) Mary McAuliffe 1856-1929

(Mamma) Elizabeth wife of Wm Davis Jan. 31, 1885 - June 16, 1911 Gone but not forgotten

+ (Mother) Gertrude E. Potter, Aug. 16, 1888 - Apr. 11, 1935

(Granddaughter) Shirley Ann Barral May 15, 1936 - Sept. 18, 1936

90-C west

p. 79, John O'Harra, 263 W. State St., 1873 Dec. 22, lot 90 west half. Graves: 1873 Dec. 22; 1894 March 14; 1894 May 14 [or 19?], Mary Erlenbach.

O'HARRA: William A. 1865-19 [blank]

Gertrude 1867-1952

91-C

p. 165, Patrick Fleming - West Columbus; Mary Fleming 34 W. Cherry St., 1873 Apr. 23, lot 91. Graves: 1884 March 15 child; 1902 Oct. 31; 1914 March 28.

+Malachy son of Thomas & Ann Fleming, born --- - Co., Ireland died Dec. 30, 1858 [?] aged 17[?] Yrs.

Mary Fleming died March 28, 1914 Rest in Peace Patrick Fleming 1830-1891

Alice Wall Fleming 1834-1902

92-C east

p. 70 Patrick Murphy, 942-E-Main, 227 Neil St., betw Spring & Naghten, 1872 Sept. 1, lot 92 east half. Graves: 1872 Sept. 1; 1892 Jan. 20; 1892 March 16.

Lizzie A. Murphy born Febuary 27, 1858 died September 1872 aged 13 years and 6 mont's. Received O Lord the sevant unto the place of salvation of which she hath no hope but in thy mercy.

William H. Murphy 1861 + 1937

(To be continued)