



# Barquilla de la Santa Maria

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July 7: St. Cróine Beag

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*St. Peter Church, dedicated in 1929 (Courtesy of the Catholic Times)*

## St. Peter Parish, Columbus, 1896-1969

(Continued, from Vol. XXXIV, No. 6)

### The New Church

Catholic population in the parish grew steadily from an estimated 600 in 1901 to about 1,100 in 1910, 1,640 in 1920, and 1,825 in 1925. Much of this growth was in the formerly open land to the north. The people mostly spoke English, but thirty to forty spoke French and a handful spoke German or Italian. Father Ewing's notes show the mission of St. Augustine was begun in 1920. In 1926 St. Augustine Parish was erected to the north, with a boundary at Seventeenth Avenue, and took most of St. Peter's area and large part of the Catholic population. But a parish population of about 2,000 remained in 1943, obviously more dense than in

earlier years.

Bishop Hartley authorized Father Schlemnitzauer to proceed with a new church in the spring of 1928. The original thought was that the church would face Fifth Avenue, but in the end it was decided that it should stand in the middle of the property, facing New York Avenue. Enthusiasm was built during the parish homecoming in July, 1927, by erecting a giant horseshoe of booths exactly where the new church would stand.

The firm Glass and Ramsey was chosen to design the new church. They had already drawn the plans for Holy Name Church, St. Mary Magdalene school and chapel building, and Our Mother of Sorrows

Chapel at St. Joseph Cemetery. Patrick McAllister and Son won the general contract. Mr. McAllister was one of the city's oldest contractors and had built St. Augustine and Our Lady of Victory churches, among other "Catholic" buildings. Later he built the school at Our Lady of Victory. The plastering was awarded to A. K. Musselman & Son of Dayton and the decorations to Rambusch of New York. Windows were by Von Gerichten, pews and sacristy cases by the Josephinum Church Furniture Company, and the altars, communion rail, statues, stations, and altar bronzes by the Columbus Church Supply Co. Estimated cost of the church was \$94,000.

Construction began in July, 1928 and the new church was dedicated on Sunday, November 24, 1929. Bishop Hartley consecrated the main altar and "explained in his inimitable and fascinating manner the purpose of the altar, its significance in history and some of the ceremonies connected with its consecration. He stressed the fact that nowhere is the altar of God, the place of supreme sacrifice, to be found save in the Catholic Church."

A new rectory, attached to the priests's sacristy of the church by an open cloister, was built at the

same time and the old rectory was razed. The second floor of the brick school building was converted to use as an auditorium. Because of the great depression, the debt on the new buildings was not paid off for over ten years.

By 1930 Italians had joined the other nationalities that made up the parish. That year the parish reached the largest population in its history, with 705 families and 500 children in the school. By 1940 the Italians represented about 40% of the younger families at St. Peter's.

Assistants and Assistant Pastors during Father Schlernitzauer's pastorate were:

- Father Henry Heck of the Josephinum from at least 1925 until his death in 1935.
- Father Albert E. Culliton, a professor at St. Charles Seminary, from 1940 to 1945.
- Father Felix J. Cleary, 1945-1947
- Father John Graf for three months in 1947
- Father Maurice Agneessens, 1947-1950
- Father George Buchmann, 1950-1951
- Father Robert L. Noon, 1951-1954
- Father John Gamba, 1954-1958
- Father Robert Reilly, 1958-1963



*St. Peter's Convent on New York Avenue in about the 1920s.  
(Courtesy of the Jubilee Museum)*

- Father David Sorohan, 1963-1965
- Father Thomas Duffy, 1965-1969

### **Good Neighbors of the 1940s and 1950s**

From 1938 until 1946 the work of the parish was helped by the Santa Lucia Community House, located in a former school building at St. Clair and Starr avenues. It was owned by the diocese and was directed by Father Culliton, assistant at St. Peter and professor at St. Charles Seminary. A large group of women raised money for the house and taught catechism and arts and crafts to the Italian girls of the area. The tendency of the boys to cause trouble was dampened by the athletic programs. Santa Lucia boasted that 330 of its former young members served in the armed forces in World War II.

St. Peter Parish had a men's choir to provide chant and hymns at Mass and other services. This changed suddenly in 1940, and not just because of the coming war. As remembered many years later, Mrs. Frances Schirtzinger, freshly graduated from music school, wanted to organize a new choir. She found some young Italian girls in the parish with gorgeous voices and approached Father Schlernitzauer with the idea. He cautiously agreed to allow the group to sing at one holyday Mass. "'We packed the church and the phone rang off the wall,' said Gilda Romas Savko, one of the first members, who joined when she was 15." When Father Anthony said the girls could sing one Sunday a month, the men's choir walked out—and off to the war or difficult wartime jobs. The choir of young ladies started producing musicals, minstrel shows, and concerts. At Christmas they sang from atop the Nationwide Insurance building downtown. They sang for the troops and on the radio.

About 1940 a novena to St. Anthony was begun and was held on every Tuesday evening until the parish closed. In 1950 monthly devotions on a Wednesday evening to Our Lady of Fatima were begun. In 1957 the parish St. Vincent de Paul Society built a grotto near the convent in honor of the Blessed Virgin. It was designed by Cornelius Sciore, masonry contractor, and the statue "Our Lady of Grace" was designed and made by Louis

Mori, sculptor, for use as a model for classes at the Columbus Art School. Another grotto with a statue of St. Peregrine the "Cancer Saint" was completed in 1958 and a Sunday evening novena in his honor was begun.

Gilda Savko in 2003 told of her memories of the parish. "That neighborhood has a soft spot in our hearts—we were pretty close. We were all poor, but we didn't know it. We were happy." Many people walked to work at Timken's factory, southwest of Cleveland and Fifth, and walked home for lunch. People could walk down the street at night without fear, after coming late from work. Everybody in the neighborhood knew everyone else, shopped at the same stores that lined Cleveland Avenue, and went to church together. Families would pass down a house from one generation to the next and in the house next door or across the street were friends who had been there just as long. On hot nights, in this era before even window air conditioners, people would sleep on their porches or back stoops. Mrs. Frank Iafolla wrote, "Homes of even the very poor were well kept. Each person strove to learn and educate his children—and help them forge ahead." Each family had its own garden and would make its own wine. The men would select the grapes in boxcars at the Spruce St. yards and would have Don Fracasso or one of the other Italian grocers deliver them--at night. They did not want the large numbers of grapes being delivered to raise any suspicions of bootlegging.

By 1948 it seems that the boundaries of the parish had been forgotten. The pastor had a conference with Bishop Ready, as a result of which the latter redefined the boundaries as described above, except that the eastern boundary was extended to include the area bounded by Joyce, Seventeenth, Brentwood, and the railroad. Msgr. Schlernitzauer promised to take a census of the area, though he doubted many Catholics lived there. This implies that the area between Joyce and Woodland had been excluded from the parish at some earlier time, either officially or by neglect. The parish included the State Fairgrounds and for many years Father Schlernitzauer offered Sunday Mass there





*St. Peter Rectory*

for the participants.

On January 10, 1949, Father Schlernitzauer was named a Domestic Prelate with the title of Monsignor, which he took to be an honor for the people of St. Peter's Parish.

In 1959 the school at St. Patrick Parish closed and the students transferred to St. Peter's.

(To be concluded)

### **Description of St. Peter's Church from the *Catholic Columbian* December 6, 1929**

When the building was projected, the Rt. Rev. Bishop [Hartley] expressed his wish that it be done in the style of the Spanish Mission churches of the southwestern United States. This style, essentially Catholic, is one of the American Colonial types and consequently is appropriate for an American Catholic church.

One of the first difficulties encountered was the problem of materials. The Spanish Mission churches were practically all built of stucco, an admirable material for use in warm, sunny climates, but entirely unsuited to our severe winters and sudden changes in temperature. Consequently it was decided to use brick,

and in order to preserve an approximation of the color of the buildings, which fix the style, a light mud-colored brick was chosen and terra cotta, the color of which could be controlled and made to harmonize with the brick, was used for the ornamental parts.

The traditional mission tile roof was adhered to, both as to shape and color...

A belfrey containing three bells, also a feature of the Mission style, stands near the rear of the building where by its height it attracts attention to the church and is so arranged that the bells may be rung from the sacristy.

The church is entered through a high, arched doorway flanked by pilasters which support an ornamental cornice and a smaller order above. The center feature of the latter is a niche containing a statue of St. Peter, the patron of the parish. Above the niche is a shield, containing, on a blue field, the crossed keys, symbol of the Saint, and just over the doors the inscription, "Blessed art thou, Simon Bar Jona." At the peak of the roof is a dove, symbol of the Holy Ghost, surmounted by a wrought iron cross.

On entering one sees the usual narthex or vestibule, with doors in three sides to the exterior and three sets of doors into the church itself.

The church proper is the basilica type with nave walls supported on an arcade of seven bays on each side and lighted by clerestory windows, one over each arch. The walls are finished in buff-colored plaster and the columns are of limestone. An aisle lighted by large, arched windows occurs on either side of the nave and terminates, one in Our Lady's chapel, the other in St. Joseph's chapel.

The main ceiling, a copy of that in the chapel of the Holy Spirit in Quenca Cathedral in Spain, is approximately the same size as the original and is decorated in similar fashion to the Spanish wood ceilings. The aisle and chapel ceilings are also decorated in Spanish motifs.

A grand arch, decorated with elaborate rope mouldings separates the nave from the sanctuary. The lower sanctuary extends across the entire width of the building, is raised one step above the nave floor and contains the side altars and Communion rail, the latter built of colored terra cotta columnettes supporting a marble top.

The main sanctuary is raised three steps above the lower sanctuary bringing the service up to a level where the full height of priests and

acolytes are in view of the whole congregation and very greatly adding to the impressiveness of all ceremonies. This sanctuary is lined with a dark wainscot and walls and ceiling are covered with architectural and painted ornaments making it, by its richness, an agreeable setting for the altar. On either side are doorways leading to sacristies over which are shields bearing the rooster and calling to mind Peter's denial of Our Lord. Above these doors are triple windows, one group depicting the Sacred Heart of Jesus, the other the Immaculate Heart of Mary. Over each of these groups is again St. Peter's shield containing the inverted cross on which he was crucified and above the Papal Crown and Keys, reminders of the first Holy Father.

At the end of the sanctuary is placed the high altar, which by the richness of its materials and ornaments becomes at once the focal point of the whole church.

Above the altar is a niche with the statue of the

patron saint of the church, flanked by two columns supporting a rich cornice, pediment and cross. The altar is of marble and highly colored terra cotta.

At the rear of the nave a wooden colonade supports the choir gallery and in the rear wall is placed an ornamental organ screen of Spanish inspiration, decorated in color.

The clerestory windows contain symbols of the seven Sacraments on one side of the church and the seven Cardinal Virtues on the other. The aisle windows contain figures of Moses, Melchisedech, Isaias, Jeremias, Sts. Peter, Paul, James, John, Andrew, Philip, Thomas, Matthew, Francis, John the Baptist, Patrick, Joseph, Agnes, Rose of Lima, Margaret Alacoque, and the Little Flower.

The pews and confessionals are carved in the style of Spanish furniture of the period, and are finished to match the color of other woodwork in the church.

Two sacristies of ample size, one for the priests, the other for the boys are provided and connected by an ambulatory behind the sanctuary.

## Dundas Reprise

*Among the clippings found among the late Msgr. Bennett's collection was the following, from the Catholic Columbian of Feb. 13, 1897:*

### BUILT THE CHURCH AT McARTHUR

The many friends of Thomas Haverty, formerly of McArthur Junction, Ohio, will be much grieved to learn of his death, which occurred in Chicago, Ill., on Friday morning, February 5th. No person in southern Ohio was better known to priests and people than he. For years past his home was the home of priests, as scarcely one of them ever passed through this section without enjoying the hospitality of his house. He was noted for his generosity toward the Church and his interest in the promotion of the Catholic faith. Nearly 15 years ago he realized the disadvantages of the Catholics in the vicinity of his home, for the want of a house of worship, and being desirous that a Temple of God be erected at the home of his boyhood, he not only donated to his much beloved pastor, Fr. Slevin, the ground upon which St. Joseph's church, McArthur Junction, now stands, but materially aided in the erection of the

same.

At the age of 17 he was left an orphan by the death of his father, (his mother having died several years before) the responsibility of the family then resting upon him and a brother a few years his senior. The brother shortly located in the West, leaving Tom with the three sisters, one of whom departed this life nearly ten years ago. Mr. Haverty suffered a sun-stroke three years ago, since which time he has been on the decline. He went to Chicago three months ago in the hope of recovering his health.

The funeral took place from St. Sylvester's church, Zaleski, O., Sunday morning, Feb. 7. The pastor, Fr. Grimmer, who was a life-long friend of the deceased, officiated, and preached a very interesting and instructive sermon. The pall-bearers were P. J. Haffey, Lexington, Ky.; John Hayes, Jackson, O.; John Hall, Vinton, O.; John McNamara, McArthur, O.; James Hayes, Loveland, O.; and James McNamara, Zaleski, O., all of whom had been friends of the deceased from boyhood. May his soul rest in peace.

## **The Dugan, Harkins, and Rogers Family Founders of St. John the Evangelist Church, Zanesville**

by Donald M. Schlegel

Part V

(Concluded, from Vol. XXXIV, No. 4)

### **IX. Peter Dugan**

Peter Dugan, born in the early 1790s, was a son of Thomas and Elizabeth and brother of Neal and Michael, as recorded in the instrument by which Thomas sold his real estate, as noted above. He married Ann Maria Williams (1799-May 3, 1853) on July 28, 1818 [there is no record] in Zanesville. After Peter's death, Mrs. Dugan married William Mattingly of near Nashport, at St. John the Evangelist Church on January 22, 1833. She is buried at the old St. Thomas Cemetery.

A. John Dugan, born in the late 1810s, married Mrs. Jane Avery on July 6, 1843 at St. Thomas Church in Zanesville. He was living in Oregon in 1895 and is thought to have died there.

B. Richard Henry Dugan, born in Zanesville on July 11, 1819, baptized on June 25, 1820 (recorded at St. Joseph Church near Somerset). He married Ellen C. Faust (1823-1905) in May, 1843, in what was said to have been the first wedding in St. Thomas Aquinas Church. He was a carriage maker and upholsterer in Licking Township, Muskingum Co. He served for one year in Company I, 122nd O.V.I., until discharged on a surgeon's certificate of disability. He was disabled by rheumatism and unable to work the rest of his life. He lived at 234 Lee St. in Zanesville and was "a consistent and devout member" of St. Thomas Parish. He died on August 11, 1895 and was buried at Greenwood Cemetery, Zanesville.

1. Peter Dugan, born in Zanesville on November 2 and baptized on November 4, 1843 at St. Thomas Church. He married Mary C. Johnston. His second wife was Luanna Bird. He was living in Pensacola, Florida in 1895.
  - a. Ellen F. Dugan, born c 1869
  - b. Elizabeth M. Dugan, born c 1873
  - c. Ettie Dugan, born c 1878
  - d. Lewis Henry Dugan, born in Zanesville on May 22, 1880
2. Mary Frances Dugan, born in Zanesville on Oct. 22, 1845, was baptized on November 3 at St. Thomas. She married John C. O'Neill at St. Thomas Aquinas Church on Nov. 23, 1870. John was an engineer in Zanesville. They had no children.
3. Albert Henry Dugan, born in Zanesville on April 8, 1848, was baptized at St. Thomas on May 21. He married in 1875 Julia V. Wines (1853-1940) Albert died in Zanesville on March 17, 1890.
  - a. Albert Issachar Dugan, born in Zanesville in 1876, married in 1908 to Mildred B. Hereford and had one son. He died in Zanesville in 1944.
  - b. Julia W. Dugan, born in Zanesville in 1878
  - c. Zella R. Dugan, born in Zanesville in 1879
  - d. George Richey Dugan, 1881-1915
  - e. James A. Garfield Dugan, 1882-1910
  - f. Nellie A. Dugan, 1885-1943
  - g. Sarah Anne Dugan, 1888-1949
  - h. Ella May Dugan, born in Zanesville in 1889
4. Mary Louise Dugan, born March 15, baptized March 16, 1850 at St. Thomas; she died in Zanesville on December 20, 1869 and was buried on December 22 from St. Thomas Church.
5. John William Dugan, born in Zanesville on December 25, 1850, baptized on January 8 at St. Thomas. He was living in LaSalle, Illinois from 1895 to 1910.

- a. Edith Dugan, born Oct., 1880 in Illinois
  - b. Florence Dugan, born December, 1884
  - c. Charles Dugan, born march, 1887
6. Ella Josephine Dugan, born 1853, married in 1873 to Charles M. Clark; her second husband was Walter W. Still of Newark, O. She died in Newark on March 4, 1919.
- a. Lewis R. Clark, born about 1883
  - b. Elmo Still, born in Newark in 1904
7. Charles Dugan, born in Zanesville in 1856, married in 1880 to Rosa M. Todd. He died on August 23, 1928 in Columbus.
- a. Myrtle Fay Dugan, born 1886, married to Herman Bone of Morgan County and had six children. She died in Zanesville in 1924.
  - b. Meredith Darlington Dugan, born 1889, married Mabel Offord in 1915 and had four children. He died in Malta, Ohio in 1963.
  - c. Mary F. Dugan, born and died in Zanesville in 1892.
8. Rose Catherine Dugan, born Sept. 3 and baptized on Sept. 5, 1858 at St. Thomas Aquinas Church.
9. Anna Louise Dugan, born Feb. 7, 1862, baptized on March 31 at St. Thomas Church. She married William T. Morton, a blacksmith, in 1889 in Zanesville.
- a. John W. Morton, born May, 1891
10. Louis Faust Dugan, born Aug. 24, 1866, baptized Oct. 1, was living in Zanesville in 1895.
- C. A daughter, born in Zanesville in 1820, probably was Sarah Ann Dugan, who was confirmed at St. John the Evangelist Church in 1832. Sarah Elizabeth Dugan, born about 1821, married Thomas Jefferson English on January 7, 1839 at St. John the Evangelist. (Both the civil and the church record give his name as Thomas Jefferson Ramsey but the children's baptismal records and census records all give the name as English.) Jefferson English was a blacksmith in Jefferson Township; he was a subscriber to the diocesan newspaper, the *Catholic Telegraph*, in 1853, when his post office was Dresden. They moved to Springfield, Illinois about 1860. Sarah died in the 1870s and Thomas moved to Osage Township, Crawford County, Kansas.
- 1. Elizabeth English, baptized November 21, 1839; sponsor Richard Dugan. (Possibly Lizzie English who married William "Cains" in Sangamon County on April 10, 1860. This surname, which is found in the Illinois marriage index, seems to be misspelled.)
  - 2. An infant son of Jefferson English was buried on August 19, 1841
  - 3. Francis English, born about 1842 (1850 census)
  - 4. Caroline English, born about 1845 (1850 census) (Possibly Caroline English who married Daniel A. Jones in Sangamon County on August 15, 1866. In 1870 Carrie A. Jones, age 24, seamstress, born in Ohio, was living in San Francisco with her son Willie, age 3, born in California.)
  - 5. Clara Eugenia English, born Feb. 9, 1848, baptized May 19 at St. Thomas. She married David C. Knoderer, a shoe maker, on April 8, 1866 in Sangamon County. She was keeping house for her father and younger brothers in Kansas in 1880.
    - a. Arthur F. Knoderer, born in Illinois about 1867
  - 6. T. Jay English, born Mary 28, 1855, baptized in Dresden on July 24 by Father Deiters of St. Nicholas Parish, Zanesville.
  - 7. John Ambrose English, born in Illinois about 1860

Among the descendants of Thomas and Betty Dugan, many of whose families came through Zanesville in Ohio, we have identified some 200 of Betty's over 300 descendants who were alive in 1848 when she died. It can be remarked that among this prolific family from Templecrone Parish in County Donegal we have identified no religious vocations. Also of note is that in the generation following the Civil War, which has not been presented fully in these pages, the family, as far as it has been traced, actually seems to have shrunk. It would be an interesting sociological study to determine exactly why that happened.



## Abstracts from the *Catholic Telegraph*

(Continued, from Vol. XXXIV, No. 5)

November 1, 1856

### **Dedication of a Church.**

On last Sunday...a new church was dedicated to the service of Almighty God under the patronage of the Holy Angels at London, near Springfield. The Mass was celebrated by the worthy Pastor, Rev. Mr. Howard, of Springfield; the ceremony of the Dedication was performed by the Rev. Michael Carroll, of Alton, Illinois, and the sermon was preached by the Rev. Mr. Quinlan, Cincinnati. A large crowd from Springfield and the country around assembled on the solemn occasion; many of our dissenting brethren were present also, and evinced, by their respectful and religious demeanor, that they were deeply affected throughout. The church is a handsome frame building, large and convenient enough for some years for the attending congregation. We congratulate the Rev. Mr. Howard on this new evidence of his labors to increase the number of God's holy temples. ...last Sunday he had the additional pleasure of offering the Holy Sacrifice in a new and beautiful little temple, which his own zeal and the characteristic generosity of his good people have enabled him to erect.

PEREGRINUS.

November 22, 1856

### **Notre Dame Du Lac, near South Bend, Indiana.**

As previously announced, the chime of bells, twenty-four in number, sent from France to the order of Rev. Edward Sorin, the worthy Superior of the male and female community of the Holy Cross, and President of the University of Notre Dame De Lac, was blessed on the 12th November. The ceremony was performed by the Archbishop of Cincinnati...

The Emperor and Empress of France, by proxy, Mr. James Slevin, of Philadelphia, also by proxy, Mrs. Thomas Ewing and Mrs. W. Phelan, of Lancaster, Ohio, were personally, with several other friends of the institution, sponsors.

[A list of the missions of the order and personnel

at each includes, "On a farm near Lancaster, Ohio, there are 7 brothers."]

DIED.—Of putrified sore throat, at 5 o'clock, on Saturday, November 1, at the residence of his parents, Jackson township, Monroe county, Ohio, in the 16th year of his age, JOHN, second son of James and Annie Dougherty, late of Shouetown, Allegheny county, Pa.

His bereaved parents and relatives have now the consolation to feel that he is with God, enjoying the reward of a good life. He received his first Communion on the 30th of September last, being 32 days from that until God called him home. He lived practicing the duties of his Religion—he died in faith in hope and in love.—May he rest in peace.—*Pittsburgh Cath.*

December 13, 1856

DIED.—At Chillicothe, on the 3d inst., of consumption, NICHOLAS POLAND, aged 21 years and 10 months.

The deceased was born in county Dublin, Ireland. For three years previous to his death, he lingered under a protracted and most trying sickness, which he bore with a Christian fortitude and resignation, which the love of a suffering Saviour, and the hopes of Heaven alone, could inspire. A member of the Sodality of the Immaculate Conception, and a most fervent and pious client of Mary, he had placed in her all his trust and confidence, and received, in his dying moments, the sweetest consolations from her powerful protection....

December 20, 1856

On Sunday, the 14th inst., the church of the Immaculate Conception near Wilksville, Vinton county, Ohio, was dedicated to the worship of God by Rev. R. Gilmour, of Ironton, assisted by Rev. J. Albrinck, of Pomeroy, as Deacon, and Rev. D. Kelly, the resident pastor, as Subdeacon.

The dedication sermon was preached by Rev. T.



J. J. Coppinger, of the Cathedral, Cincinnati. Notwithstanding the inclemency of the weather, numbers flocked to witness the interesting and to them novel ceremonies of the day.

The church is a very neat edifice, displaying much taste, and giving solid proof at once of the zeal of the Pastor and the pious liberality of the people.

December 27, 1856

Mass was said at the Cathedral on Tuesday morning for the repose of the souls of JAMES HYDE and NICHOLAS POLAND, deceased members of the Young Men's Catholic Literary Institute.

Fourth quarter subscribers, Name, Location, date:

William M. Anderson, Circleville, Dec. 27  
 John Coleman, New Albany [state?], Dec. 27  
 Thomas Collopy, Coshocton, Oct. 11  
 M. A. Daugherty, Lancaster, Dec. 13  
 Rev. R. Gilmore, Ironton, Nov. 15  
 J. S. Jeffries, Temperanceville, Oct. 11  
 Michael Mattingly, Zanesville, Dec. 13  
 Rev. James J. O'Donohue, Portsmouth, Oct. 4  
 Stephen Dougherty, Wood's Field, Dec. 20

January 3, 1857

CONVERSION.—On the 25 thof December, Mrs. Mary Mallman, wife of Bernard Mallman, was solemnly received into the bosom of the Roman Catholic Church by Rev. D. M. Winands, pastor of Canal Dover, O. Mrs. Mallman was a member of the Lutheran Church.

Report on St. Peters' and St. Joseph's Asylum for 1856 (donations):

Wilkesville congregation	\$ 27 00
Zanesville congregation	5 00
Rev. Mr. Brent	10 00
Rev. Mr. Donahue	5 00
Rev. Jules Brent	5 00
Mrs. Ewing of Lancaster	5 00
Mrs. Ewing of C.	1 00

January 10, 1857

Statistics for 1856 reported in various editions, Jan.

10 through Mar. 7; baptisms, marriages, and deaths: Portsmouth Church of the Holy Redeemer and stations (Franklin, Junior, and Washington furnaces, Pond Creek, and Buena Vista) - 58 B, 12 M, 7 infant and 6 adult deaths.

Holy Cross Church, Col's - 154 B, 29 M, 30 D  
 St. Joseph's, Canal Dover, 32 baptisms, 19 marriages, 4 infant and 2 adult deaths  
 St. Thomas Aquinas' church, Zanesville, 88 B, 25 marriages, 13 infant and 23 adult deaths  
 St. Joseph's, Perry County, 32 B, 4 M, 18 D  
 Trinity Church, Somerset, 42 B, 5 M, 11 D  
 Church of the Immaculate Conception near Wilksville, 126 baptisms, 13 marriages, 13 deaths  
 Church of the Sacred Heart, Pomeroy, and missions at Gallipolis, Athens, and Marietta Railroad, St. John's and West Columbia, Virginia, 145 baptisms, 26 marriages, 30 deaths  
 St. Peter's Congregation of Steubenville, 125 B, 25 M, 8 adult and 21 child deaths  
 St. Mary's, Chillicothe, 87 baptisms, 26 marriages  
 Rev. Mr. Jaquet's missions in Guernsey County, 56 baptisms, 6 marriages  
 St. Francis', Chapel Hill, Perry Co., 15 baptisms, 4 marriages, 2 deaths  
 St. Michael's, Deavertown, Morgan Co., 6 baptisms, 1 marriage, 1 death  
 St. Peter's, Monday Creek, Perry Co., 8 B, 2 M  
 Church of the Seven Dolors, Chauncey, Athens Co., 2 baptisms, 1 marriage  
 Baptisms from railroad, 5; 5 marriages  
 McConnellsville, 5 baptisms, 1 marriage  
 St. Dominick's, Harrison Township, Perry Co., 113 B, 30 marriages, 7 adult and 9 child deaths  
 St. Pius', Pleasant Township, 5 baptisms, 1 death, 80 Easter Communion, 1 convert  
 New Lexington, Pike Township, 3 B, 1 D, 6 First Communion, 30 Easter Communion  
 (Total for city of Cincinnati — 4212 baptisms, 1028 marriages, 1619 deaths)

January 17, 1857

Receipts of Mt. St. Mary's Seminary from Feb. 1, 1856 to Jan. 1, 1857

St. Joseph's church, Canal Dover \$ 18 00

St. Xavier's church, Lodi	13 38
St. Peter's church, Chillicothe	36 00
St. Patrick's church, Columbus	60 00
Church of the Holy Cross, Columbus	33 00
St. Mary's church, Etna furnace	31 50
St. Peter's church, Monday Creek	9 00
Immaculate Conception, Marges	19 50
St. John's church, Miltonsburg	5 00
St. Francis of Sales, Newark	40 00
Sacred Heart, Pomeroy	47 00
Holy Redeemer, Portsmouth	20 00
St. Nicholas church, Zanesville	34 00
St. Francis chapel, Perry County	54 00
Congregation at Wilksville	21 00
St. Peter's church, Dover mission	11 50
SS. Mary and Nicholas' (under Rev. J. C. Kroemer)	16 50
St. Mary's church, Belmont County	9 50
St. Joseph's church near Miltonsburg	5 00
Sts. Peter and Pul's church, Little Muskingum	3 00
[Archdiocesan total	\$2,238 71]

February 21, 1857

Died.—On Sunday morning, Feb. 15th, at 11 o'clock, at Zanesville, Ohio, ELIZABETH MANCELY, in her fifth year, only daughter of Robert and Jane

Manceley.

March 28, 1857

DIED.

In Columbus, Ohio, on the 22d instant, Mrs. ANN ROBERTS.

Mrs. Roberts was a native of Jamestown, county Westmeath, Ireland, and came to this country ten years ago.

She lived since that time in Columbus, where true piety, prudence, and an amiable disposition gained for her public esteem and a large number of sincere and very attached friends.

She died in the 34th year of her age.

(To be continued)

**Rev. Jeremiah A. Murray, 1882-1883**

The *May Bulletin* noted that Father Murray's assignment in 1882 and early 1883 was unknown. We recently came upon a sentence that clears up the situation. The *Catholic Columbian* of Nov. 4, 1882 reported, "Rev. Father J. A. Murray, assistant pastor at St. Mary's Church, Chillicothe, has been assigned to the pastorate of the churches at Hillsboro and Greenfield."

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