



Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society-
Diocese of Columbus

Vol. XXVI, No. 12

Dec. 1: St. Florence

December, A.D. 2001



*Florence Maginnis Lynn of Zanesville, businesswoman and community leader.
(Courtesy of the Ursulines of Brown County)*

Florence Maginnis Lynn

In an era when most women confined their work to home and family, Florence Lynn also took on work in the world. In this she was inspired by her mother and by the Ursulines of Brown County. It was Brown County's Alumnae alone who saw that a record of her accomplishments was kept and made available.

Descended from One of the Earliest Catholic Families in Ohio

The background of the Maginnis family in Ohio traces back to the earliest days of statehood and one of Ohio's earliest Catholic couples, Joseph and Roxanna Grate. The tradition of the family

was that the Grates originally were DeGrattes and had migrated from France to Baltimore. They lived in Emmitsburg, Maryland for a time and settled in Franklinton, Ohio in 1804. Joseph was a silversmith, postmaster, and Justice of the Peace until his death in the year 1826.¹

Mary Cecilia Grate, who had been born to Joseph and Roxanna in Emmitsburg, moved to Fairfield County, Ohio after her father's death and on August 23, 1829 married John J. Jackson at Holy Trinity Church in Somerset. Mr. Jackson, a veteran of the War of 1812, had drifted west from his native Otsego County, N.Y. just after the close of that conflict and landed in St. Louis. He and some companions then traveled across country to Ohio and settled in Bearfield Township, Perry County, they being the only known group who came into Perry from the west instead of the east or south. He married S. H. Ijams and had several children with her (one of whom was Nancy (1823-1905), wife of Simon Snider); he was a member of the Methodist Episcopal Church. His first wife having died at a relatively young age, John married Mary Cecilia Grate, on the date mentioned above, and about that time he joined the Catholic Church. John and Mary Cecilia lived near Rushville, Fairfield County until 1839 when they relocated to the vicinity of New Reading, Perry County, where they lived the rest of their lives.² Mrs. Jackson died on March 19, 1871. They had four children: Mary Teresa Jackson, Mary Cecilia Jackson who married Thomas J. Magennis, Colonel Lyman J. Jackson of New Lexington, attorney, and Clara Cordelia Jackson who married James O'Donnell.

Thomas Jefferson and Mary Cecilia Maginnis

Mary Cecilia was born in 1832 in Fairfield County and received her education from the Dominican Sisters at St. Mary's Academy in Somerset, where she completed the course of studies in 1848. That August 9, at the age of sixteen, she married T. J. Maginnis at Somerset

Holy Trinity Church in the presence of Rev. N. D. Young, O.P.³

Thomas Jefferson Maginnis had been born in County Meath, Ireland in 1814, one of four children of Hugh and Mary (or Margaret) (McGraw) Maginnis. The family had emigrated to America about 1820 and settled in Pittsburgh. Hugh became a construction contractor on the National Road and shortly thereafter moved to Muskingum County, where he continued as a road contractor, on both the National Road and the Maysville Pike. Eventually they moved to a farm near Rehoboth in Perry County. When T. J. was fifteen years old, his father died and he took up the task of operating the farm, paying the mortgage, teaching school, and reading law.

In 1841, at the age of twenty-six, T. J. Maginnis received the Democratic nomination and was elected Prosecuting Attorney of Perry County. In 1843 he again ran for the nomination, but it was taken away from him by political chicanery. However, being a splendid orator, Magennis put on a campaign in opposition to the party committee and newspaper, and won. He was on his way to becoming an astute and prosperous lawyer and practical businessman, the latter as a real estate entrepreneur and owner of coal mines near New Straitsville.⁴

Thomas and Mary Cecilia Maginnis had ten children: (1) Margaret (1849-1864); (2) Florence (1851-1927); (3) Lizette (1854-1930) who married Allen Miller and moved to Ogden, Utah and San Francisco; (4) Caroline or Caddie (1856-1942) who married Nathaniel Babcock and lived in New York City and London; (5) William Lyman Magennis who became Chief Justice of the Wyoming Territory and later lived in Ogden, Utah (his son Samuel Abbot Maginnis was U.S. minister to Bolivia under President Wilson); (6) Thomas J. (1862-1881); (7) Mary Sheridan or Sherdie who married William Krebs

and lived in Lake Charles, Louisiana; (8) Maude Clara or Daisy (1876-1957) who married Dr. H. T. Sutton, founder of Good Samaritan Hospital in Zanesville; (9) Mary Ida (1869-1958) who became Sister Monica, O.S.U.; and (10) Helen Michelle (1872-1964) who became Sr. Josephine, O.S.U.

The Maginnises were living in Somerset when Fort Sumpter was fired upon in April, 1861, but shortly thereafter moved to Zanesville. Thomas had become a Republican and was an abolitionist, both of which were more at home in Zanesville than in Somerset. He ran for the Ohio Senate in 1861 but was defeated by William E. Finck.⁵ In 1865 he represented Muskingum County in the Ohio Senate, reportedly as a leader of integrity. He was Zanesville's chairman of military communications for the state during the war.

In 1868 Thomas purchased as the family home a tall, brick house on lot 33 in "Saints' Rest", as the town of Putnam on the west end of the Y-bridge was known, an enclave of religious New Englanders. It had been built by Methodist Godsel Buckingham in 1845.

Mr. Maginnis "was a man of fine personal appearance and possessed a jovial disposition. He was always interested in anything that tended to promote the sum of human happiness and was one who did much to shed round him the sunshine of life." He died in 1881 and after a funeral at St. Thomas Aquinas Church was interred in Calvary Cemetery. He left many debts for Mary Cecilia to pay, caused by the panic of 1873, and only one large asset, the "Maginnis Block" on the west side of North Fifth Street in Zanesville, which he had completed in 1871.⁶

Mary Cecilia, "gifted with a brilliant mind, fitted by a sound education, and guided by the practice of virtue," was able to raise the younger children without Thomas and in time to pay off his debts.

She was active in the business and charitable life of Zanesville. The businessmen of the city considered her word as good as her bond and her judgement in financial matters was said to be unerring. She took leading positions in the organization of a Sanitary Fair for the benefit of soldiers during the Civil War; the Children's Home; the Board of County Visitors; the Women's Benevolent Society; the Mary and Martha Society at St. Thomas Parish; the founding of Mt. Calvary Cemetery; and the Zanesville Hospital Association. She had her sons educated by the Benedictines at Latrobe and her daughters by the Ursulines at Brown County.⁷

Mary Cecilia died on December 2, 1907 while visiting her daughter in Lake Charles, La.

On October 21, 1913 at the Ursuline Convent in Brown County a new statue of St. Ursula was unveiled on the lower lawn and blessed, in memory of Mrs. Maginnis. The original design was the work of John Retting, a well-known painter of Cincinnati, and it was sculpted by Joseph Lohmüller of the Joseph Sibbel Studio in New York. The youngest of Mrs. Maginnis's daughters, Helen or Sr. Josephine, O.S.U., was the model for the statue.⁸ With money Mrs. Maginnis left to her Ursuline daughters in 1915 the community built a water tower to supply their Brown County campus, which survived until the 1990s.⁹

Florence

Mary Florence, second child of Thomas and Mary Cecilia, was born on July 13, 1851 and was baptized at Holy Trinity Church in Somerset on August 10 by Rev. Albert Bokel, O.P. (Godparents were John O'Neal and Catherine Beckwith.)

In 1865 Florence enrolled in the Ursuline academy in Brown County, which had a very



Carolyn Maginnis Babcock, Lizette Maginnis Miller, Florence Maginnis Lynn, and Daisy Maginnis Sutton. (Courtesy of the Ursulines of Brown County)

strong curriculum. It is not clear why she did not enroll at St. Mary's in Somerset, her mother's Alma Mater, but one can speculate that it had to do with her father's political differences with the residents there. Florence began the family's long association with the Ursulines' venerable institution, which became the alma mater of her sisters, nieces, and grand-nieces.

Florence married Thomas Lynn on October 6, 1870 in the grand, twenty-by-forty foot parlor of the Maginnis home, with velvet carpet covering the hardwood floor. Father J. V. Edelin of St. Thomas Parish was the celebrant and witnesses were Allen Miller and Elizabeth Maginnis. "A beautiful boquet of Nature's finest flowers, with a variety of most elegant and delicious wedding cake" was presented by Mary Cecilia, "the good mother of the bride."¹⁰ Thomas, born about 1847, was a native of Nashport in Muskingum County. He was a partner in the firm of McCann

Brothers & Lynn, dealers in men's furnishings, and later of the firm of Madden Brothers & Lynn, who dealt in queensware. Later still, he dealt in insurance. He was a colorful character, a member of the Murdock Dramatic Club and the Coeur de Lion of the Knights of Ivanhoe. The latter was a Zanesville organization that in 1876 held tournaments in Zanesville and Columbus in which Lynn showed his skill with the horse and lance.¹¹ The "fortunate husband and fair bride" in time had two sons, Thomas M. (Mac) Lynn, born Christmas Day, 1871 and Allen B. Lynn, born 1874 (the latter died at a young age).

Thomas Lynn died on March 6, 1883 and Florence returned with her son to the home of her widowed mother at 57 Putnam Avenue. She joined the ranks of mothers working outside the home, who were few in this era, becoming the first woman court stenographer in Muskingum County. She was a professional businesswoman

all her adult life, managing the Maginnis Block on North Fifth St. Florence was often called upon as a financial advisor by the Ursuline community. She was active in the Brown County Alumnae Association, served on the Constitution Committee in 1910 when the association was formed by her sister, Sister Monica, later served a term as treasurer, and achieved the plan at the Diamond Jubilee to make a gift of the electric light system to Brown County convent and academy.¹²

For many years Zanesville had needed a hospital. In 1888 several prominent businessmen organized the Zanesville Hospital Association, but they set their sights so high that they accomplished nothing. The ladies of the city met on April 2, 1890 and reorganized the Association. Mrs. Lynn was one of the four vice presidents elected that day. Their by-laws specified that their purpose was to establish a hospital in Zanesville for the care and treatment of sick and disabled persons, without regard to creed, color, or condition. By selling memberships at \$1 each, holding a carnival, and soliciting cash subscriptions, the ladies raised \$9,000 by August and that month bought a fifty-year old house. It was dedicated as City Hospital on January 22, 1891. In 1907 the hospital's name was changed to Bethesda Hospital.¹³

The World War

Perhaps the greatest task carried out by Mrs. Lynn in public was the leadership of the Catholic women of Zanesville in relief work during the World War. Of this effort the pastor at Zanesville St. Thomas said, "I never saw such loyalty and affection given a leader as the ladies of the parish have given her." The Diamond Anniversary Number of the Ursulines' alumnae year book apparently based the following on the pastor's account, for as will be seen in the sequel, Mrs. Lynn's own letter tells of the work done by the ladies of the parish, but not about herself. Both

accounts throw light upon the conditions of the times.

"To appreciate Mrs. Lynn's work rightly, one would have to know what it is to work in a Catholic parish that is surrounded by hostile religious feeling and is in itself largely made up of that plain solid brawn of Catholicity, people of modest means, whose determined spirit has shown itself in our American boys of Army and Navy, more than forty per cent of whom certainly and more than fifty per cent probably, have been Catholics. What Mrs. Lynn did was to band these women together in common cause, enlist the pure gold of their patriotism, inspire in them the self-confidence that oft-times fails them in face of social distinctions, and set them upon their feet in such a way that public opinion was obliged to recognize their branch of Red Cross work as not only equal to the others, but the very best in the town. They never ignored a plea for help and they never had an article sent back.

"Moreover, the most of them gave from slender purses already depleted by a hundred outside demands besides those of the mere business of living. To reassure such people of their own true worth and co-operative resource, and to set them in their proper light before the public, is in itself, a patriotic work worthy of a Convent graduate.

"Mrs. Lynn did still more for the children. She demanded and got for the two parish schools which were about to be ignored, a place of honor in the Red Cross civic parade. At two days' notice she secured for them the necessary drilling which the Public Schools had been undergoing for more than a week, she provided for them the headdresses, flags and insignia, and placed them in the ranks with such a spirit and effect that the out-of-town judges on the reviewing stand pronounced the Catholic children of the Parish Schools the best unit in the parade."

Mrs. Lynn wrote as follows:

Zanesville, Ohio,
October, 1918.

Dear Sister:

We organized the middle of July, 1917, under title of Catholic Women's War Relief Ass'n. We were the first Church Unit in the county of the Red Cross, and during the year ending July, 1918, we made 396 sewed garments and 22 knitted garments...In the parade preceding the Red Cross Drive we had one of the largest and best drilled sections, and were followed by our High School and 8th Grade girls, representing a service flag. ... We donated \$25 in cash. When the call for hospital bed linen came, we furnished \$36 worth, made and ready for use. When the call for property bags was made, we sent 4 dozen, said to be the prettiest and best made lot that came in. We have just given, unsolicited, \$25 to the United War Work Campaign. When we organized we affiliated with the Columbus C. W. W. R. A.-- were indeed their first Unit, and their only out-of-town unit. They sent us some work and we made for them 96 pieces of children's clothing. Having adopted French Relief work as our specialty, we bought material, cut and made 641 garments, ranging from 4 years to 12, sent through Columbus to the Comite Francais-Americain, 680 Fifth Ave., New York. To the Chaplains' Aid Society of New York we sent 133 knitted garments made from our own yarn. Our total of all articles made during the year was 1681. September 1st the Comite in New York sent us 236 cut garments and they are now made and ready to be returned. We expect to continue the work during the winter. We are now sewing three days each week, from 1:00 p.m. until 4:30. One lady takes charge of the Wednesdays, another of the Thursdays, another of Fridays, and they are changed every month. We meet the first Sunday evening of the month to hear reports and to pay dues -- ten cents."¹⁴

All of this effort Florence carried out at the age of sixty-six! Florence died on October 3, 1927 and was buried at Calvary Cemetery two days later.

Like her mother, she had been a model of the Catholic woman carrying out her Christian duties before the eyes of the world. Perhaps not surprisingly, the local newspapers had nothing to say of her at the time of her passing away. Perhaps she would have been satisfied with that, knowing that her reward awaited her Elsewhere.

NOTES

- 1) *Bulletin* of the Catholic Record Society - Diocese of Columbus, 1981, 57 & 62. [Colborn, E. S.] *History of Perry and Fairfield Counties*; Chicago: Beers, 1882, Perry County section, pages 438-9.
- 2) Colborn, *op. cit.* *The New Lexington Tribune*, January 27, 1887. Perry County Probate Court, estate number 2045.
- 3) CRSB, 1992 p 112
- 4) Colborn, pp 92, 488. Sutor, J. Hope, *Past and Present of the City of Zanesville and Muskingum County ...* Chicago: The S. J. Clarke Publishing Co., 1905; p. 383
- 5) Colborn, 97, 300, 402
- 6) Muskingum County Probate Court, # 21057
- 7) *Catholic Columbian*, Dec. 14, 1907
- 8) Brown County, 1914 yearbook, 53-54, courtesy of Sr. Mary Paul, OSU, archivist
- 9) Sister Josephine, OSU, *Tide of the Years: The Ursulines of Brown County 1895 to 1945*, p. 33
- 10) *Zanesville Weekly Signal*, Oct. 14, 1879.
- Brosnan, Joan, OSU, *Monica Maginnis: A Life*; Cincinnati: Kahny Printing Co., 1995; chapter one.
- 11) Lewis, Thomas W. , *Zanesville and Muskingum County Ohio...* Chicago: The S. J. Clarke Publishing Co., 1927; III/1191-1192
- 12) *Alumnae Year Book*, 1927, p. 79
- 13) Schneider, Norris, F., *Y-Bridge City*, Cleveland: The World Publishing Co., 1951; 269-270; *Biographical and Historical Memoirs of Muskingum county, Ohio...*; Chicago: The Goodspeed Publishing Co., 1892, pp 270-271
- 14) *Diamond Anniversary Number*, The Alumnae Association of the Ursulines of Brown County, Ohio, 1920, pp 40-42

A GLIMPSE OF THE OHIO VALLEY

by Rev. John Martin Henni

Translated for the Society by the late Rev. Msgr. Joseph A. Hakel

Copyright 2000, Catholic Record Society -- Diocese of Columbus

Letter No. 8, Part 2 -

The American Indians in the Far North

The heart of the bishop [Fenwick] was deeply concerned in fatherly care for the salvation of all. He labored strenuously not only among the white men but also sought out the uncivilized tribes of red men in the far north. He knew that the efforts of the missionaries there, especially of Father Richard, held promise of blessings. For the old Faith brought there by the Jesuits survived the deadly war times and seemed to be alive in the children of deceased parents among some tribes especially the Ottawas. Protestant proselytizers stationed themselves all over the borderlands in so-called refuges and naturally tried to introduce preachers of their sects among the already converted Indian faithful (and this is the case even today). This was done successfully in Sandusky for some years now.⁷ Tribes that held other views therefore sent their petitions directly to the President of the United States. I have before me two such petitions, one of which was sent to the President in 1820. It reads as follows⁸:

My Father!

I want you to listen to me now, me and all your children. From this great distance they reach out their arms to shake your hand. We the chiefs and heads of families and all the Ottawas who inhabit Arbre Crochu [Crooked Tree] confirm by oath and entreat you, our venerable Father, to send us some missionaries like those who teach the Indians in Montreal (in Canada). May you, Our Father, be loving toward your children and hear them. We wish to be instructed in the same religion which was made known to our ancestors when St. Ignatius Mission was still in existence. We turn to you the chief and most excellent head of the United States. We beseech you to help in the building of a house of prayer. We also ask you to give a piece of farm land to support the servant

of the Great Spirit whom you will send for the instruction of our children and us. We shall strive to please him and to follow his guidance. We shall consider ourselves fortunate if you will send us a man of God who is devoted to the Catholic religion and is one of that number who once instructed our forefathers. This is the wish of your children who are entirely devoted to you. They trust you and hope that you, their Father, will listen to them. This is all that your children ask of you.

All you children, Father, stretch out their hands and shake yours heartily.

Magat Pinesnitjigo. (Black Bird)⁹

I cannot help but add other references to this letter. It was published in the *Washington Globe* printed in Washington itself on March 5, 1831, and was reprinted in several other newspapers. Two of them lie open before me, *The Catholic Press* and *The Jesuit*. The latter is printed in Boston. It shows with what zeal the Protestants in America support their missions and what results they expect from their missionaries with wife and children in the deep woods.

We the chiefs and sachems of the Seneca Nation¹⁰ of Indians at Sandusky, Ohio, have often heard of the kindness of our white brothers and sisters in the United States and that they have donated and sent to us gifts of money, cloth, and clothing to relieve the needs of our wives and children. We thank them for their love and good intentions but we solemnly declare that we have received not one cent in money nor any cloth or clothing.

Brothers and Sisters! We are telling you the truth, prompted by the Great Spirit in Whom we believe and place our trust. We wish that you would listen to us so that you may no longer remain in darkness. We hear that collections were often taken up in all your churches and that with the best of intentions toward us you entrusted them to those missionaries whom we call Black short-coats¹¹ so that they could give them to us.

Brothers and Sisters! We beseech all of you in the name of the Good Spirit, in whom both red and white men believe not to give or send us anything through the black short-coats.

Brothers and Sisters! We beg you to listen to what we are saying because it is true. We have found the short coats treacherous and they cheat us. They come among us and want our land in order to save our souls after we are dead. We believe that the Great Spirit can save our souls but not the black short-coats.

Brothers and Sisters! We the red children of Nawonetti, whom we call the Great and Good Spirit who is present everywhere, give you a message now, that we hope will not be forgotten by you. Do not be deceived by the black short-coats. We believe that they were sent by the devil to talk to us. If the Good Spirit had sent them, they would have brought us your gifts and their talks would have made us better. But their talk does not make us better and we hear nothing about the gifts that you sent.

Brothers and Sisters! The Good Spirit has only one big book. The devil has many, very many books that his white children need in order to deceive one another and to throw dust into one another's eyes. Since the world was created and the grass grew, the Great Spirit has laid open the Great Book before the eyes of all men of whatever color they may be and this Book tells the truth to everyone and never tells lies.

Brothers and Sisters! We do not worship the Great Spirit the way you do, yet our belief and our worship of him is sincere and we believe that it is pleasing to him. You have your own preachers. Let us have our own. We thank you for your concern.

Brothers and Sisters! This is the truth that you did not know before. We are your friends and we wish that you will no longer be deceived.

Chiefs: Good Shot
Cornstalk
Thin Web Spinner
Seneca Steel
Hard Walnut Tree
George Härine."

This is the same Nation about which Father Young, now the oldest missionary in Ohio, wrote to Bishop Fenwick: "With your permission, I

would like to go to Seneca next spring to visit the Indians and see what I might be able to do for them. The Protestant Methodists have caused a great commotion and have used every means to gain entrance among these poor creatures. I have heard that the majority of the Indians do not want to listen to them and that several of them have often made it clear that it is not becoming for priests as delegates of the Great Spirit, to have wife and children. They should also dress like the black robes, the Jesuits, whom they always remember with great respect."

For this reason our missionaries must struggle not only with natural hardships among the savages, but are also persecuted by the Methodists and other sects in their work. As early as last spring, before I left, a very zealous missionary in the North, Father Hatscher, a Redemptorist, complained that one of his chapels in the Mission of Sault Ste. Marie was burned down by malicious sectaries. He learned this from unimpeachable sources.¹² His fellow religious, Father Sanderl¹³, suffered much in Mackinow [sic!] as did his predecessor Father Mazochelli. The latter and Father Baraga are missionaries whom Bishop Fenwick sent to Michigan and who show great promise under the active direction of Bishop Rese of Detroit. Over 3,000 Indians now belong to his flock. They have abandoned the ways of their terrible superstitions and have accepted Christ through baptism. In his diocese, however, perhaps more than 50,000 of them still persist in their old blindness.

Let us listen to Father Baraga¹⁴ in a letter from Arbre Croche dated July 1, 1832. "Since my last report in May of last year, there is again much welcome news from my mission. Since then a large number of lost heathens has entered the fold of the Good Shepherd in order to receive their eternal salvation. From Easter Sunday (April 22) until June 24 of this year, I have baptized 109 heathens, mostly adults and several very old people. God in his bountiful mercy has

granted them the saving grace of holy baptism at the brink of the grave." This outstanding missionary hastens from forest to forest, from lake to lake, with a red cross on a white banner in order to announce his "Arrival as Servant of the Crucified One." How touchingly he spoke on the occasion of the blessing of a poor little chapel, the first one that he had erected to the honor of God in the primeval forests. "The thought that, in this desolate place in the middle of the forest where shortly before the shouts of savages reechoed and idolatrous sacrifices were offered to the evil spirit, a temple of the living God now stands in which the unspotted Lamb of God is offered to His Heavenly Father, this thought, I say, stirred me so deeply that I shed tears of the profoundest emotion and I could find no words to express my thanks to God. Indeed, this little church is built only of wood and tree bark and lacks everything that can delight the eye or artistic taste, but it appears to me to be a precious temple that compares well with those European churches which are so richly ornamented with gold and masterworks, but are dishonored by the lukewarmness and impropriety of those who visit them. I blessed this little church for the honor of God under the patronage of His Virgin Mother."

After this success he continued his labors with the help of his friends and benefactors in the Leopoldine Society, under the leadership of the Most Reverend Prince Archbishop of Vienna.

This will suffice to give only a sketchy outline of the present life and struggles of the missions among the savages, the implementation of which depends on foreign aid. In the meantime we left Bishop Fenwick traveling along the northern Lakes and we will join him again.

NOTES

7) Thus for example, some Anabaptist preacher with the help of known agents deceived the good savages of the Pottawatami tribe whose chief, the upright and truly

Catholic Chief Pockegan, is still alive. Over 1800 acres of land were stolen from them. This land was offered to the government and ceded to it with the express stipulation that it was to be used to support Catholic priests. Instead the so-called Carny Mission was built on this land. Carny is the name of the famous Protestant preacher who founded the Missions and Bible Societies of his sect in India. A similar incident occurred among the Indians of the Menomonic tribe in 1833.

8) I borrowed this authentic letter from Bishop Rese's "Sketch of the History of the Diocese of Cincinnati," and have copied it here word for word in his translation.

9) The Indians customarily assume the name of the animal or other object which they draw in rough outline as a signature on their documents since they cannot write.

10) [Seneca] This nation has left Ohio now and has gone a considerable distance westward. In July 1834 I found their village of Seneca near Tiffin in Seneca county and it was deserted.

11) In contrast to the black short-coats, these sons of nature called the Catholic priests Black long-ropes. The difference is clearly expressed in English by the word "black robe." Just as the Jesuits once did, so the priests also wore the cassock daily when they appeared among them.

12) This reminds us of the burning of the Ursuline Convent in Charlestown near Boston. Yes, this happened in the heart of New England, the home of the Puritans. This should not surprise anyone who knows about the hate they inherited from their ancestors whose gaunt, pale faces earned them the nickname of long-faced. Opposed to all cheerfulness and smiling, their bile identified them and in North America at least their sect was recognized only by their blue stockings. Yet here, too, people came forward unexpectedly as friends of a Church whose rights had been as outrageously violated as those of the state. These Calvinists known here as Presbyterians are generally the bitterest enemies of the Catholics and are even in conflict among themselves.

13) Fathers Sändrel and Hätscher and Tschenhens are Redemptorists who came to Cincinnati after the death of Bishop Fenwick. All three are Germans.

14) Father Frederick Baraga, a diocesan priest from Dobernich, Carniola in Austria which he left in 1830.

**St. Patrick Parish, Clarksville
(Junction City), Perry County
Register of Baptisms, 1835-1847
(Continued, from Vol. XXVI, No. 11)**

1846

[no date] [Duplicate of the above Dumolt record]

January 25 Catherine (born 16th of this month), daughter of Patrick McCormick and Margaret; spon. Daniel Clark and Mary Beoths. AO

February 2 Sarah Catherine (about 1 month old), daughter of Patrick McGarry and Mary Ann McCluney; spon. Mary McKinney and Thomas Riley. AO

page 54

February 15 Patience..., daughter of Thomas Dolin and Elizabeth; spon. Thomas Largy and Sarah McChristal. AO

February 15 John (14 days old), son of Terence Ferguson and Bridget; spon. John McKay and Mary McKay. AO

February 17 George (born the 9th of this month), son of William Johnson and Ann Beaver; spon. Henry McGreevy and Elizabeth A. Riffle. AO

[no date] Catherine, daughter of John McGlatton and Margaret McGlatton (born the 4th of this month); spon. William McGarry and Elizabeth McGarry. AO

March 22 Infant, born the 20th of March, son of John Minnaugh and Bridget Daugherty; [page 55] named John; spon. Philip Daugherty son of Constantine and Elizabeth Gordon daughter of James. F. Mannes d'Arco O.P.

March 26 Martha Ann, born March 21, daughter of Patrick McCarty and Elizabeth Stogdill; spon. John Daugherty son of Constantine and Mary Johnson wife of Oliver Oaks. MdA

[no date] William, son of Peter Anthony and Mary; spon. Mary Clark. AO

[no date] Ann, daughter of James Carr and Bridget Carr; spon. Henry Gilligan and Elizabeth Gilligan. AO

page 56

June 4 Josiah (17 days old), son of Jacob Miller and Mary Perrygrone; spon. Henry Martin and Catherine... AO

June 14 John George, born the 9th, son of Thomas McMannamay and Margaret; spon. John Gallegher son of James and Catherine Farrel daughter of John. MdA

June 28 John, born 25 June, son of Daniel O'Hara and Ann Elizabeth King; spon. Daniel McMullen son of Patrick and Rose McCormick daughter of Manes. MdA

July 12 Barbara, born 6 July, daughter of Andrew Fisher and Mary Bushel; [concludes on page 60:] spon. Joseph Bushel son of Michael and his wife Barbara Hartman. MdA

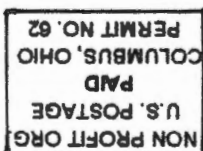
(To be continued)

Catholic Record Society – Diocese of Columbus

197 E. Gay Street

Columbus, Ohio 43215

Donald M. Schlegel, editor



CHANCERY OFFICE
DIOCESE OF COLUMBUS
188 E. BROAD STREET
COLUMBUS OH 43215