



Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society -
Diocese of Columbus

Volume XXIII, No. 2

February, 1998

Notre Dame's Father John Zahm
New Lexington Native, Renowned Scientist,
Theologian, and Friend of President Theodore Roosevelt

by Anthony J. Lisska
Denison University
(concluded, from Vol. XXIII, No. 1)

Why the Censure?

Looking at this situation one hundred years later, it is difficult to understand the forcefulness with which Father Zahm's work was prohibited. Three items, at least, come in to play at this juncture in the discussion:

1. In the 1890's, Cardinal Désiré Mercier established a College at Louvain in Belgium with the expressed purpose of reconciling contemporary science with Roman Catholic philosophy and theology. It seems obvious that Zahm's work was totally in line with the purpose of the college at Louvain. Possibly Mercier's work was more connected with physics than with the evolutionary theory found in Zahm's writings. Nonetheless, the same pope who thoroughly endorsed the founding of Louvain watched over the prohibition of Zahm's scientific work. Leo XIII himself, of course, is well known for his efforts calling for a revival of scholastic philosophy and theology. His 1879 encyclical, *Aeterni Patris*, was a clarion call for a reinterpretation of scholasticism, especially the philosophy and theology of St. Thomas Aquinas. Mercier's work in science was part of this recovery of medieval thought, but with an

attempt to reconcile scholasticism with modern science.

Zahm's position on the relation of science to Christianity probably is best summed up in the following passage: "(His) attitude in regard to science is that faith and reason are harmonious. In other words, that the teachings of science are not incompatible with revealed religion." That this position is nearly identical with the principles articulated by St. Thomas Aquinas is well known by every student of medieval philosophy and theology. Of course, the Condemnation of 1277 by Bishop Stephen Tempier of Paris directly placed many of the teaching of Aquinas on an ecclesiastical "hit list." Zahm was to suffer the same fate six centuries later.

2. Some of the Fathers and Doctors of the Church, especially St. Augustine, certainly denied the direct creation by God of each member of a living species at the time of its creation. Augustine is famous for his teaching about the *rationes seminales*, which is translated as "seminal reasons." According to Augustine, at the first moment of creation, God planted "seeds" into the matter, which, over time, developed into the biological world as we know

it. Hence, the development over time of different species was not foreign to a Father and Doctor of the Church like St. Augustine. Of course, the seminal reasons were such that they corresponded to the Divine Ideas in God's mind, so the watchful eye of God oversaw, as it were, this development. Nonetheless, development occurred. Hence, given this important text of traditional Roman Catholic theology, it is difficult to understand the censure of Zahm.

3. One year after Zahm's work was withdrawn from publication, Leo XIII issued the encyclical, *Testem Benevolentiae*. This is the Roman document which condemned a set of teachings which eventually became known as "Americanism." One wonders, as Patrick Carey suggests in his account of Zahm's life and work, if the censure of his writings was one part of the growing anti-Americanist sentiment which was percolating in Rome at this time. This sentiment concluded with Leo's condemnation of Americanism in 1899.

In reflecting on these three issues, it is possible that the last one was central to Zahm's censure. For some reason or other, the Church in Nineteenth Century America was seen as suspect. The blossoming of the American revolution with its emphasis on freedom was, it seems, a threat to what Rome thought a church in a developing nation should be doing. It was not until Vatican II and the important writings of the famous American Jesuit, John Courtney Murray, that religious liberty became an important part of the developing theology on these matters. In addition, some historians like James Hennesey--and also writers at the time--have suggested that the ten-week Spanish-American War (1898) with its American victory was seen as a slap in the face of Catholic Europe by Protestant America, and this unseemly war required a response. It is unclear what one is to make of this claim.

Exactly one hundred years after the publication of Zahm's controversial book, Pope John Paul II, in a message to a meeting of the Pontifical Academy of Sciences, wrote the following: "Today... new knowledge leads us to recognize that the theory of evolution is more than a hypothesis." In effect, Zahm's work has been vindicated in that John Paul's words indicate the Church's acceptance of evolution as a theory. Commenting on these texts of John Paul II, a theologian noted that "It's essentially what Augustine was writing." Again, a vindication for Father John Zahm's suggested comparisons with Augustine, but a century later than the publication of his important studies.

What is immensely sad about the censure of Zahm's work in science however, is that, for all practical purposes, he gave up on any more work in science. He spent the rest of his life in administrative work and in traveling. His prodigiously productive pen was now spent writing mostly travel books.

Rome's censures of Zahm and Americanism have been seen by many as having had dire effects on the academic and intellectual life of American Catholicism. A perceived dearth of Catholic intellectuals in the United States in the twentieth century is blamed on this censure, in combination with the 1907 condemnation of Modernism by Pope St. Pius X.

James Hennesey, in his *American Catholics*, suggests that a long term intellectual "deep freeze" set in:

American Catholics had known an inchoate moment of native constructive theological thought. They now slipped more or less peaceably into a half-century's theological hibernation. [p. 203]

Zahm as Provincial of the Congregation

Father Zahm undertook his duties as Provincial

of the American branch of the Congregation of the Holy Cross with his accustomed vim and vigor. He was always concerned about the intellectual life of both the members of his province and for the students at Notre Dame. Zahm was instrumental in establishing a seminary, called Holy Cross College, near the grounds of Catholic University in Washington for the education of his clerical students. There was opposition to this foundation from some members of his province. Zahm knew and worked with Archbishop John Ireland and Bishops John Keane and Denis O'Connell in the attempts to develop a more intellectual Catholic life in the United States. Zahm, like Ireland and Keane, was a strong supporter of the development of a first-rate intellectual center for American Catholicism at Catholic University. As provincial, Zahm worked continuously to provide a suitable seminary education necessary to prepare scholarly priests for his congregation. His work was manifest at both Notre Dame and at Holy Cross College.

Interestingly enough, about this same time, the American Dominicans, under the dynamic leadership of Lawrence Francis Kearney, also undertook the establishment of a major seminary near the grounds of the Catholic University. Kearney's provincial office was in Zanesville at the rectory of St. Thomas Aquinas parish. It is unclear whether Zahm and Kearney, both expert ecclesiastical administrators, worked with one another on any projects.

Commenting on his vision for the American province of the Holy Cross Congregation, Zahm wrote the following:

To keep our place in the forefront of the Catholic institutions of America, we must give continual and striking indication of progress, energy, and initiative. We can not permit a stand-still for even a single year. To do so would mean loss--it might be a very great loss. Our friends look for constant growth, never ceasing evidence

of vitality and development in a material as well as in an intellectual way. Such growth necessarily means expenditure of money as well as expenditure of energy. It means the erection of new buildings whenever called for; it means the equipment of new and large laboratories; it means a larger and a better and more expensive staff of professors. (Weber, p. 169)

During his time as provincial, Zahm worked tirelessly to improve the status and quality of life for the Holy Cross Brothers. It is not clear from the documents that he ever got the credit due for this thankless task.

In the provincial elections of 1906, Father Morrissey was elected. Weber writes that "the defeat was in reality a blessing, for Zahm's health had declined seriously." (Weber, p. 172) His physicians ordered rest, for as much as two years. He remarked that for the past year, he had failed to have a single night's thorough sleep. He requested from his major superior in Rome permission to complete a project in Bengal, but this was denied. Zahm left the confines of the University of Notre Dame, never to return again. It is unclear where his institutional base was from this point onwards. He appears to have traveled extensively.

Traveler and the Explorer

Following Zahm's censure as a writer, he continued to travel and to lecture widely. Through his travel writings, he became acquainted with Teddy Roosevelt, the former United States President. Roosevelt's love of the great outdoors is legendary. On one South American expedition, Father Zahm joined Roosevelt and the company of other explorers and naturalists as they traveled up the Paraguay River. According to Zanesville historian Norris Schneider, Roosevelt said the following about Father Zahm: "Father Zahm and I had been cronies for some time because we were both fond

of Dante and of history and science. I had always recommended to theologians his book, *Evolution and Dogma*."

Zahm had been in South America for expeditions several times. He began his explorations there in 1906. He climbed over the Andes Mountains and floated down the Amazon River. It was Zahm who suggested to Roosevelt that they both should embark on an expedition up the Paraguay River. In fact, it was Zahm who undertook many of the original arrangements for this journey. Roosevelt once wrote that "Father Zahm is a perfect trump!"

Weber quotes a letter in which Roosevelt writes about Zahm in the following way:

I have a funny little Catholic priest, who is a friend of mine, a great Dante scholar, and with a thirst for wandering in the wilderness coming with me. He has for years been anxious to have me go north through the middle of South America. I should like to do this because it will enable me to avoid the more Bryce-Bryan route sea trip around South America. (Weber, p. 186)

Zahm's trilogy, *Following the Conquistadors: Through South America's Southland*, (New York, 1910, 1911, 1916) is an account of his trip with Roosevelt up the Paraguay River. Zahm, a prolific writer, wrote about Latin and South American history and the religious contributions to this history and culture.

In addition to his discovery trips to South America, Zahm wrote two books centering on the struggles of women for educational opportunities in western civilization. His first volume, *Women in Science*, appeared in 1913. This work sold over a thousand copies. In 1917, he published *Great Inspirers*, which discussed the role of four women who had inspired St. Jerome and Dante. At this time he had the rank of Emeritus Professor of Apologetics at his beloved Holy Cross College, the seminary he established

in Washington. Several of his books were published under the pseudonym of J. H. Mozans.

Death in Munich

In 1917, Zahm formed plans for a new book of biblical criticism entitled *From Berlin to Baghdad and Babylon*. He requested permission to visit the Holy Land once the Great War had ended. He was interested in writing about the latest results of archaeological research on the Scriptures. On October 4, 1921, Zahm left New York for Europe with the expressed plan of visiting the Middle East. He wished to travel on a direct path between Germany and what he called "the Bible lands." Now seventy years old, Zahm appeared refreshed from his earlier administrative duties.

Zahm arrived in Munich on October 26, suffering from a serious cold he contracted in Dresden. He became more seriously ill and a full episode of bronchial pneumonia began to take its course. He died on the morning of November 12, 1921 in the Roten Kreuz Hospital. (Weber, p. 196)

The body of Father John Zahm was returned to his beloved Notre Dame. On January 7, 1922, funeral services were held in Sacred Heart Church central to the campus which he loved so much. Father Zahm was buried in the Holy Cross community cemetery next to his friend, Father Sorin, the founder of the University of Notre Dame. A residence hall on the Notre Dame campus is named after Father Zahm; the lobby of the residence hall contains several interesting photographs of Zahm, one as an elderly man with Teddy Roosevelt on an exploration trip, probably in South America.

Albert Francis Zahm (1862-1954) was a younger brother of John Zahm. A renowned scientist and aeronautical engineer in his own right, Albert too was born near New Lexington.

An Object of Depression Art

Norris Schneider notes that during the Depression, the WPA artists came to New Lexington, as they did to many towns and villages in the middle west. There, a Depression artist, Isabel Bishop, painted a mural in the old post office at New Lexington. She called the mural, "Perry County Hills." It was based, so Schneider suggests, on the statement of a local historian that "great men come from the hills." This mural pictured the great men of Perry County. Included in this group, along with Father Zahm, were General Phil Sheridan and J.A. MacGahan, both of whom have appeared in articles in this *Bulletin*. Bishop herself was a prominent New York artist whose work is well known and has been exhibited often. Some art historians suggest that Bishop may have been one of the best known members of the art world who ever painted a post office mural.

Schneider wrote that the mural was destroyed when the new post office was constructed in New Lexington. Other sources suggested that Schneider is incorrect and that the building, called the Sheeran Building, still stands and is in use; however, a wall removal project destroyed this important WPA mural. Both are incorrect. This wonderful mural still majestically graces the east wall of the Depression era post office in down-town New Lexington. To see this mural in all of its vastness and historical significance is well worth a trip to Perry County.

Remembering Perry County

The 1902 *History of Perry County* recounts the following touching event indicating Zahm's fond recollections of his Perry County youth:

The doctor has never forgotten Perry county and the little log school house at Pigeon Roost, where the first foundations of his present profound and comprehensive learning were laid. Journeying to the Pacific slope some years ago, he had as traveling companions the late Judge

Huffman and wife, and in the course of conversation he learned that the Judge hailed from Perry county. Whereupon the doctor jubilantly exclaimed that that was his native county, and proceeded to ask the latest news from New Lexington and Somerset and all the adjacent places; and when his curiosity had been in a measure satisfied, he spoke affectionately of the days when he studied under Master Gordon in the little log building that stood on the Logan road.

That such a famous person to both Ohio regional history and to the history of theological studies in the United States could today be all but forgotten in the diocese of his birth is not an easy item to explain. That this son of Perry County is worth remembering is certainly not an overstatement.

ENDNOTES

The author first discovered information about Father John Zahm in Patrick Carey's recently published *The Roman Catholics* (Greenwood Press, 1993). Edward Hennessey kindly sent the author the article by Norris Schneider on Zahm referred to often in this article and another piece about the famous Pigeon Roost School in Perry County. The author acknowledges the wonderful assistance provided by Mr. Hennessey. Don Schlegel kindly sent a passage from Martzoleff's *History of Perry County* (1902), which contains a brief biography of Zahm.

The author's friend and Denison colleague, Tony Stoneburner, while visiting a Maine bookstore near his summer home, found a book about the work of Isabel Bishop, the New York artist who painted the Depression era mural in which Father Zahm is a prominent character. This book contains a photograph of the artist's mural in the New Lexington post office together with several preliminary sketches. The June-July 1989 issue of *Timeline* contains a color photograph of the mural within an excellent article on WPA post office art in Ohio. The author is grateful to

Professor William Osborne for bringing this article to his attention. Professor Stoneburner, in addition to offering comments on an earlier draft of this manuscript, journeyed with the author to New Lexington to see the mural first hand. This is the only WPA mural which Bishop painted.

Another Denison colleague, Professor Kennard Bork, kindly read a draft of this manuscript. Professor Bork is the author of an excellent biography of Kirtley Mather, who, like Zahm, was a staunch defender of evolution theory within the context of religious belief. Mather, a Denison University alumnus, chaired the Department of Geology at Harvard University for many years. Professor Bork noted several important similarities between Mather and Zahm:

The parallels between Zahm and Mather are truly striking. It is also of note that while Zahm and Mather tried mightily to illustrate the merits of fusing modern theology and science, while also arguing for education and human justice, forces in their own denominational milieus worked to counter their efforts. I guess one can take a glass half full or half empty approach, being either elated at examples of individual enlightenment or discouraged at institutional benightedness. Zahm and Mather shared many basic interests and attributes. Mather headed the Harvard Summer School for many years. Like Zahm he wrote South American journals about his Bolivian and Amazonian oil-exploration adventures and he too was a genuine supporter of women's rights.

The author is deeply indebted to Professor Bork for his keen reading of the draft, for his many thoughtful suggestions, and for his teasing out the fascinating similarities between John Zahm and Kirtley Mather. So far, there is no textual evidence that these two scientists, who worked in the same area, knew one another.

Professor G. Wallace Chessman, an eminent American historian in his own right and the

author of two books on the presidency of Teddy Roosevelt, kindly read and commented upon an early draft of this essay. Marianne Lisska continues her thoughtful proof-reading efforts for the author's writings.

Fr. David Burrell, C.S.C., of the Department of Philosophy at the University of Notre Dame, kindly discussed with the author the importance of Zahm in the development of Notre Dame as a principal Catholic university in the United States. Fr. Burrell also stressed the importance of Zahm's contributions to seminary education for Holy Cross clerical students.

A biography of Zahm, *Notre Dame's John Zahm: American Catholic Apologist and Educator* (University of Notre Dame Press, 1961) by Ralph E. Weber, is an informative account of Zahm's life. It originally was a dissertation submitted to the Department of History at Notre Dame as part of Weber's Ph.D. requirements. While informative and useful, one suspects that it is not the critical biography which should someday be written about this very important man.

R. Scott Appleby's study, *Church and Age Unite: The Modernist Impulse in American Catholicism* (University of Notre Dame Press, 1992), contains a thoughtful account of Zahm's life and work. For anyone interested in a well documented and articulate account of the development of both Americanism and Modernism in American Catholicism, Appleby's book is strongly recommended. Appleby is the Director of the Cushwa Center for the Study of Catholicism at the University of Notre Dame. Jay Dolan's *The American Catholic Experience* (Doubleday Image Book, 1985) and James Hennesey's *American Catholics* (Oxford University Press, 1981) continue to assist the author's understanding of the rich tradition of Catholic history in the United States.

Chronology of Events in the Diocese of Columbus for 1997

Compiled by the Editor

Universal Church

At the request of the Pontifical Council for the Family, Rev. Frank Pavone, head of the U.S. organization Priests for Life, took on the task of worldwide coordination of pro-life activities, including transforming the U.S. organization into an international one.

September 5, Mother Terese, foundress of the Missionaries of Charity, died in Calcutta, India.

September 8, Pope John Paul II officially promulgated the definitive Latin edition of the *Catechism of the Catholic Church*.

October 19, St. Therese of Lisieux was proclaimed a Doctor of the Church.

Diocese of Columbus

May 4, a pastoral letter titled "Racism: A Tarnished Reflection of Ourselves" by Most Rev. James A. Griffin was published.

Parishes

March 9, at St. Margaret of Cortona Parish in Columbus, ground was broken for an addition to the educational facilities.

April, at Columbus St. Matthias Parish, ground was broken for a new parish center to provide for athletics, meetings, and other activities.

May 13, at New Albany Resurrection Parish, a new Parish Social and Learning Center was dedicated. (Completed February 3, it contains six classrooms, etc.)

June 7, the last Mass was offered at Murray City St. Philip Neri Parish by Bishop Griffin and Rev.

Richard Pendolphi of Logan. The closing had been announced on March 14.

June, Columbus St. Leo Parish School closed.

September 21, Danville St. Luke Church was rededicated after a renovation which "returned the beauty, dignity and warmth" of the church interior.

November 9, ground was broken for a new parish center next to St. Patrick Church, London.

December 21, the cornerstone of the new St. Andrew Church in Columbus was blessed by Bishop Griffin.

Title was lost to the old Rehoboth St. Louis Bertrand cemetery in Perry County this year.

Institutions

January, Good Samaritan Medical Center in Zanesville consolidated with Bethesda Care System to form Genesis Health Care System.

January 13, the former "Hawk Room" at Bishop Hartley High School was dedicated as the new St. James Chapel by Bishop Griffin.

March 27-28, St. Catherine of Siena Chapel at the defunct Ohio Penitentiary was demolished, part of the razing of most of the structures on that site.

October 30, ground was broken for the Villas at St. Theresa, diocesan retirement residence in eastern Columbus.

Vocations

Feb. 1, at St. Joseph Cathedral, Bishop Griffin ordained to the diaconate Mark D. Allison of Dover St. Joseph Parish, Anthony C. Bonacci of Plain City St. Joseph Parish, William J. F. Davis of Westerville St. Paul Parish, Michael J. Franks,

Sr. of Newark St. Francis de Sales Parish, Robert W. Ghiloni of Newark Blessed Sacrament Parish, Thomas W. Gornick of Dublin St. Brigid of Kildare Parish, Daniel W. Hann, Chaplain, Madison Correctional Institute, David J. Kruse of Pickerington St. Elizabeth Ann Seton Parish, Gilbert L. Plummer, Sr. of Hilliard St. Brendan Parish, John J. Rericha of Columbus St. Elizabeth Parish, James A. Rouse of Worthington St. Peter Parish, and Mark A. Scarpitti of Circleville St. Joseph Parish.

April 20, William J. Hritsko and Kenneth J. Anderson, diocesan seminarians from Columbus, were ordained to the diaconate at St. Turibius Chapel by Most Rev. Paul Zipfel of Bismarck, N.D.

May 31, Rev. Jeffrey James Coning, from Worthington St. Michael Parish, was ordained to the priesthood at St. Joseph Cathedral by Bishop Griffin.

Retirements

Oct. 31, Rev. Bernard McClory, pastor of Columbus St. Leo Parish.

Nov. 1, Msgr. Francis X. Schweitzer, former pastor of Columbus Holy Family Parish.

Necrology

Jan. 17, Rev. Charles V. Reichert, O.P., in North Providence, R.I., age 86, a native of Zanesville

Feb. 1, Rev. Roger A. Emmert, age 59 years, in Dublin, O., a native of Gallipolis who grew up in Chillicothe.

Mar. 20, Sr. Mary Regis Tracy, O.P., at St. Mary of the Springs; a native of Zanesville, she had entered the convent from Columbus St. Francis of Assisi Parish.

Mar. 25, Sr. M. Clarice Kappes, O.S.F., age 87 years, a native of Columbus, at Our Lady of Angels Retirement Home, Joliet, Ill.

Apr. 13, Sr. Mary Laura (Beatrice) Boyle, O.P., age 87 years, at St. Mary of the Springs; she

was a native of Patten Mill, Ohio and entered the congregation from St. Mary Parish, Marietta.

Apr. 20, Rev. Benedict Wolf in Louisville, Ky., aged 81 years. A native of LaRue, he entered the Glenmary Home Mission Society in 1939, while LaRue was still in the Archdiocese of Cincinnati.

May 27, Sister Francis Josephine Crowell, S.N.D. de N., at Mt. Notre Dame, Cincinnati, aged 84 years, a native of Columbus.

May 28, Rev. Wayne E. Miller, age 67 years, a native of Coshocton, retired priest of this diocese.

May 30, Sr. Francis de Sales Ryan, S.N.D. de N., age 86, at Mt. Notre Dame; she was from Columbus.

June 4, Sr. Barbara Ann (formerly Sr. M. James Lucia) McEneaney, C.S.C., age 61, at St. Mary's Convent, Notre Dame, Ind., a native of Columbus.

July 9, Sr. Clara Louise Brosmer, O.P., at St. Mary of the Springs, age 76, a native of Columbus, from Holy Name Parish.

July 23, Sr. Mary Urban Archer, O.S.F., of the Stella Niagara Franciscans, age 86 years, in Lewiston, N.Y.; she was born Meribah Archer in Lancaster, O.

Oct. 23, Sr. Mercia, O.S.F., born Louise Gillivan in Columbus, age 87, at Our Lady of Angels Retirement Home in Joliet, Ill. She had entered the Sisters of St. Francis of Mary Immaculate from Columbus St. John the Evangelist Parish.

Nov. 4, Sr. Mary Ann Fuchs, age 92, at the Maryknoll Sisters Center, Maryknoll, N.Y.; she was born Mary Louise Fuchs in Chillicothe.

Nov. 21, Sr. M. Aquinas Seikel, O.P., age 86, a native of Dover, at Our Lady of the Elms Convent, Akron.

Nov. 24, Sr. Rose Elizabeth Toomey, C.S.J., age 86, at St. Joseph Convent, Baden, Pa.; she entered the Sisters of St. Joseph from Newark St. Francis Parish.

Nov. 24, Rev. Leo B. Thomas, O.P., at Blessed Sacrament Priory, Seattle, Washington, age 74, a native of Marion.

St. John the Evangelist Church, Zanesville
Marriage Register, 1829-1842
 (concluded, from Vol. XXIII, No. 1)

1840, continued

- Sept. 28, ---- {John} Hogan to Ellenor Ann?
 Porter {Ellanor Morrison}; wit. Jacob
 Cashman, Cecilia Cashman GAJW
 Oct. 5, Anthony Smith to Magdalena Rust; wit.
 Francis Staily, Elizabeth Murphy
 GAJW
 Nov. 21, John Ferrel {Farrell} to Sarah King;
 wit. James Clark, Margaret Fulrton
 GAJW

1841

- Jan. 10, Gatter {Gotlip} Eberst to Elizabeth
 Rhoner; wit. Francis Stailey, Catherine
 Cronenbitter GAJW
 Jan. 19, George Durbin to Lucinda Mattingly;
 wit. Peter Rogers, Mary Skeers GAJW
 Feb. 7, Mathias Honem? {Horum} to Regina
 Kesler; wit. Francis Kesler, Eve Kesler
 GAJW
 Feb. 7, Patrick Butler to Joanne Murphy; wit.
 Thomas O'Flaherty, Elizabeth Smith
 GAJW
 Apr. 24, Michael Bean to Emily Mary
 Demster; wit. William E. Colerick,
 Mary B. Colerick. Fr. Joseph S.
 Allemany {same couple married Nov.
 25, 1840 by J. W. Whissen, J.P.}
 Mar. 15, Rev. Joseph Kundek married Bernard
 Fix and Catherine Ball, previously
 married according to civil law, wit.
 Jacob Mageit? , Frances Louise Fix.
 JSA *
 May 10, John N. Bean to Mary Joy JSA *
 May 11, John Harrack to Mary Cashbaugh;
 wit. John Haaf, Catherine Cashbaugh.
 GAJW
 May 20, Philip Haffey to Ann McGlone; wit.
 Richard H. Dugan, Mary Skeers.
 GAJW

- June 18, John Linsey to "Retualem" Ward
 (convert) Joseph S. Allemany *
 July 11, Archibald Carr to Elizabeth McElvoy
 (convert) JSA *
 July 22 {25}, Adam Peffer to Elizabeth
 Bashart; wit. Adam Heratin?, Catherine
 Heret. JSA
 Nov. 24, Patrick Hays to Ann {Nancy} Jordan;
 wit. James Byrne, Margaret A.
 Fullerton GAJW

1842

- Jan. [no day listed] {10}, JohnKnower to
 Elizabeth Murphy; wit. James Byrne,
 Margaret Fullerton. GAJW
 Jan. 11, Francis Waggoner to Frances Ritz;
 wit. Walter Smith, Margaret Fullerton.
 GAJW
 Jan. 19, Jennison {Jamison} Prentice Fowler to
 Frances Harkens; wit. James Byene,
 Maria Kunz? GAJW
 Jan? 28, Daniel McCann to Ann Winck; wit.
 John McCartney, Mary Hughes
 GAJW*
 March 20, Michael Dalin to Jane Warman; wit.
 James Victor, Ann Casselly GAJW
 {Michael Dolin to Jane Turman, Dec.
 21, 1840 by D. Sherrard}
 Apr. 3, Christian Keck {Beck} to Catherine
 Cronenbitter; wit. Adam Heilman,
 Catherine Henig. GAJW
 Apr. 5, Chidly M. Mattingly to Phebe C.
 Woodard; wit. Richard Dugan, Honora
 Mattingly. GAJW
 Apr. 5, James Taggart to Mary D. Harkins;
 wit. Louis Dugan, Ann Sherlock GAJW
 Apr. 19, Gaspar Heyle to Eva Heilman; wit.
 Adam Heilman, Catherine Honig
 GAJW
 Apr. 21, Martin Besheetz to Elizabeth Kleine;
 wit. Daniel Winter, Catherine Winter
 GAJW *
 Apr. 21, Danael Winter to Catherine Kleine;
 wit. Martin Besheetz, Elizabeth Kleine
 GAJW *

May 1, Robert Bennet to Elizabeth Smith; wit.
John McCartney, Mary Clennon GAJW

May 8, Danail Divine {Diver} to Catherine
{Caroline} McGary; wit. Bellaw &
Sarah Galeese GAJW

May 12, Z. {Martin} Fountain to Sara
Downhower; wit. John Reedy, Susanna
Ax GAJW

June 16, Caspar Toll to Elisabeth Hofgesang?
H. D. Juncker *

---- {July} 13, William Brisland to Elen Oneil;
wit. Thomas Handy, Margaret Fullerton
CPM

July 17, Felix Dolan to Mary Clinnon; wit.
Stephan Phagan, Margaret Fullerton
CPM

Sept. 8, John Dixon to Brigid Coyle CPM

Sept. 25, John Moore to Ellen Crawley; wit.
Jacob Cratz, Biddy Monnon CPM

Oct. 26, Michael Fresh {Frash} to Elizabeth
A-----ler {Stemler}; wit. John
McCarthy, Margaret Fullerton F.
Franciscus Cubero

Nov. 7, John Jacob Frederick to Mary Durany
{Durand}

same day, Jacob Siegrist ot Catherine Peter?
{Peters} H. D. Juncker

Nov. 14, William Dunn to Rebecca Culbertson;
wit. John Kelay, Maria Skers. FC

**St. John the Evangelist Church, Zanesville
Confirmations**

Confirmed by Most Rev. Edward Fenwick,
Bishop of Cincinnati, on March 11, 1832:

William Step Rogers
John Joseph Faust
Moysen Ennis
John McGrady
Joseph Noble
Joseph Helmick
Mary Elizabeth Mead
Ann Elizabeth Forker
Margaret Sara McCormick
Ann Sara Coulters
Ellenor Cecilia Faust
Brigit Cecilia Forker
Sara Agnes Sylvers
Elizabeth Lucas
Sara Elizabeth Dougherty
Sara Ann Dugan
Sara Columba Sackman
Mary Anastasia McCormick
Catherine McGuire
Sponsor for all was Rev. William Wiseman

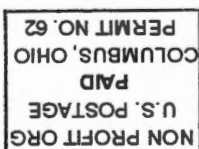
On the twelfth of the same month, the same
Most Rev. Bishop of Cincinnati confirmed
Mary Ann Victor; sponsor was Rev. William
Wiseman.

Catholic Record Society – Diocese of Columbus

197 E. Gay Street

Columbus, Ohio 43215

Donald M. Schlegel, editor



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