



# Barquilla de la Santa Maria

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## A GLIMPSE OF THE OHIO VALLEY

by Rev. John Martin Henni

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

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Letter No. 11 - Need of the Church in the West

Worthy Patron!

Let us look back once more upon the entire Far West. Let us recall the bloody struggle of the Jesuits, the hardships of all the missionaries, the poverty of the bishops. If, on the other hand, without detracting from the other dioceses of the east, we contemplate the many Catholic congregations, the numerous beautiful churches with their convents and institutions of learning from the source of the Ohio River at Pittsburgh to the Missouri River at St. Louis and down the Mississippi to New Orleans, then we must indeed acknowledge that our religion has not been and is not struggling in vain. Our distant benefactors in Europe surely must not withdraw their help on the assumption that there is no hope for our religion here, or that there is nothing to be achieved for it. But we, the witnesses of our flourishing Faith and its progress along with the spirit of civilization and enterprise which is so unusually alive in the new world, we indeed shed unrestrained tears of gratitude that God's almighty hand so evidently reaches out to our youthful Church. Proof of this was given in a quick survey of Cincinnati by Bishop Flaget of Bardstown, rightly called the Patriarch of the American Church. At the solemn dedication of Holy Trinity Church on the feast of the Most

Holy Rosary on October 5, 1834, the venerable old man said, "Forty-three years have passed since I first directed my footsteps from this place where Cincinnati now stands to the southwest. No stone house, no log cabin offered a shelter to the traveler where the Emporium of the West now flourishes. I came back twenty years later but no family opened its doors to the bishop<sup>1</sup>, no Catholic called me 'Father' here where thousands today require a second church for the worship of God and the salvation of their children. Yes, indeed, you may boast of this lovely church and thank God who has blessed you with it and has filled it today with His Presence."

This is the church where five thousand German Catholics who live in and around Cincinnati<sup>2</sup> can now seek and find the consolations of their religion. It is 135 feet long and 60 feet wide in Gothic style, very simply and solidly built. It was blessed even before the pews were installed because the cathedral was too small for so many Catholics and this created more disorder than edification and devotion. For this reason the opening of this Holy Trinity church, which is now the largest in the state, was extremely necessary. From its summit the cross greets visitors and their attention is attracted by the following words engraved in black letters on a white stone plaque: "There are three who give testimony in heaven, the Father and the Son and the Holy Spirit, and

these three are one" John I Ep. v. 7. "This is the faith that heals the sinner, sanctifies the just, baptises the catechumen, crowns the martyr, ordains the priest, and saves the whole world" St. Augustine, *Sermo de Verb. Apost.*

The pious bishop of Cincinnati wrote as follows: "How many errors have been condemned by these words during that century: How many devout thoughts full of faith, hope, and heavenly love are awakened immediately in pious hearts on hearing the sound of the church bells! Here, we tell ourselves silently, faith in one God, the Creator, the Redeemer and the Sanctifier is being taught and preached in its purity. Here the faith is proclaimed which the Apostles were commissioned by the Son of God Himself to preach to all peoples and nations and to baptize them in the name of the Father and of the Son and of the Holy Spirit. This is the faith which will not cease to be announced in the Far West just as it was once preached in the East and will be preached until the end of the world."

But how desolate the interior of the church appears. In the sanctuary which is set up for three altars, the pious observer finds hardly one altar that has a crucifix with six wooden candlesticks. We are grateful to Mr. J. Bullock<sup>3</sup>, a zealous English Catholic who sent us a painting, a chalice, and a ciborium from Kentucky. To tell the truth everything else is lacking. If we wish to have a Solemn Mass we must wait until Mass is finished in the cathedral in order to borrow sufficient vestments for Solemn Mass here. Seminarians take the place of priests as ministers. If a church in Cincinnati itself does not yet have the most necessary vestments for a proper public Mass, what can we expect in the many new chapels of our huge diocese? I doubt that we have four monstrances and accessories in the entire diocese even though we boast of many churches that should properly have such ornaments. But where in America can we expect to get these church furnishings that add so much

to the solemnity of the Mass? First of all, such articles are hard to find or else they are too costly. Secondly, the congregations are still too poor because additional special collections must be taken up from time to time for building a church and for payment of debts. Whence can the bishop and priests procure the means? They have hardly enough income to support themselves and this income comes from the free will offerings of the faithful, from Sunday collections or from the small pew rent<sup>4</sup> paid by families for their church pew. Besides the Athenaeum or College is not yet in a position to defray anything but its own most urgent expenses. These are the bishop's funds, this is his income and with it he has to support his seminary and in addition provided food for the children in St. Peter's Orphan Asylum. Moreover, he must pay of the pressing burden of debts<sup>5</sup> for the building of the German church! And then he has to erect schools for the German children and conform to new regulations. These children must be provided for since experience teaches us that the Germans are the best and most industrious citizens. May not these people therefore look back as fellow-countrymen to their fatherland, to their wealthier Mother Church in Europe, as old parish friends and ask for only a portion, a small portion, or contribution of that which they were accustomed to offer so gladly to God and His holy religion? It will help pay for a parish plant or for an altar in honor of the one unspotted Lamb of God.

The Catholic religion is undeniably undergoing an active revival in the Far West. It needs to be strengthened here. It must find altars among the white people if it hopes for further acceptance and success among the red inhabitants of the forests. They notice the holy zeal of the pious missionaries; in fact, only Catholic missionaries can and will succeed in converting them, provided that their initial work is not thwarted again by interfering Protestants and unbelievers and provided that the missionaries are not driven away again. But a firm, general foundation of the

Catholic Church in all places where it has already appeared, especially in the western part of the United States, will protect and promote the spread of the missions among the savages and will bind our Church to the Church in Canada and Mexico.<sup>6</sup> Humanly speaking, a firm foundation will also help to prevent the Church's destruction no matter how badly it is treated by unbelievers and its progress is threatened by political changes. Even the secret persecutions that smoulder here and there, under the ashes, so to speak, cannot harm the Church of Christ. Indeed they serve to purify and elevate it and bring forth its inner worth from the dark cloud of shopworn slanders into the bright light of day. Every history of religion proves this.

One might recall that the cholera epidemic had this effect in the United States. People will not so soon forget the courageous self-sacrifice of that gentle group, the Sisters of Charity. The entirely Protestant boards of the hospitals in Philadelphia and in Baltimore entrusted them with the care of the suffering and abandoned victims of cholera and public expressions of gratitude were given to them. Even the newspapers, usually hostile to religion, can be quoted without exception in praise of the Sisters and the Catholic Church. Priests opened their homes to the sick wherever hospitals had no room and all this was done while countless Protestant preachers and their wives and children fled from the cities in panic stricken fear. St. John Chrysostom quoting Christ says that this is the difference between the true shepherd and the hireling, "the latter looks out for his own safety and despises the sheep, the former watches constantly over the safety of the sheep and risks his own life."<sup>7</sup> But the credit that the Catholic religion has thus earned seems in reality to embitter its enemies even more, because the missionaries quietly followed their vocation without seeking publicity. Some years ago a Protestant acknowledged, "The Catholic clergy with apostolic zeal and without stirring up any publicity whatsoever visited their scattered

flocks throughout the whole country and brought them the consolations of religion."<sup>8</sup>

And so every missionary, wherever he was in the West, had several congregations to care for, often at a great distance from his principal place of residence. For weeks he stayed at one place and for weeks at another in order to gather together lost souls in the villages and forests and all this not without many consoling experiences. He had to conduct himself differently in the cities and larger communities and differently in the wilderness in order to be all things to all men and in order to bring all men to Christ as the great world Apostle says. Would that all pious people would pray to God for special graces for our missionaries! Frequently well-disposed or curious Protestants invited them to speak in their schools, churches, or courthouses in order to have them present their fundamental Catholic beliefs.<sup>9</sup> These invitations naturally had to be not only accepted but also sought out so that through these opportunities any prejudices arising from tainted sources against the Catholic Church could be refuted.

Prudence and condescension win great trust for the missionaries not only in cities but also in rural places and in the newly opened settlements. The father of the family runs out to meet the priest at his arrival and cares for his horse while the missionary enters the log cabin with a blessing. He is immediately asked innumerable questions and favors while one of the more energetic youngsters hurries to a neighbor to announce the arrival of the priest. The neighbor sends word to another neighbor and so on until they all know that they should assemble on the next day in the large house of a particular family or in a log chapel, usually without bell or steeple but marked out by a Cross and usually near a recently covered grave. The sun has risen and the congregation has assembled around a bare altar for which the priest must bring with him all the things necessary for the celebration of Holy

Mass. The hearing of confessions, which began the evening before, continues now. Then an opening address or public exhortation is given. This is introduced by a hymn in the native language of the congregation. The singing is continued during Mass. The hymn, "Holy, Holy, Holy," uplifts the heart and brings tears to the eyes of all as they kneel on the new floor around the new altar as if around the crib of Bethlehem. Usually after Holy Mass a sermon is preached in another language according to the needs of the listeners. I firmly believe that there is no people on earth that listens to a speech with more attention and patient endurance than the Americans, of all social classes. They are not only persevering and heroic but also generally obliging and agreeable, hospitable and exceptionally charitable to the needy.

It is a pity that the Puritan bigotry and secret hostility of some Protestant leaders and religious fanatics cast a dark cloud over the total picture. It is a pity that so many degenerates, often drunken political loud-mouths, everlastingly disturb the peace of honest citizens and try to make them join this or that party or club.<sup>10</sup> Thus they bring into even more glaring conflict the already heterogeneous temperaments that are thrown together in this valley from all parts of the world. Our German people are usually far from being this type of rabble-rouser except for a few lazy, dissipated ne'er-do-wells who were chased out of Europe. However, even their hot-headedness usually cools down quickly for, when many or all scream, none are listened to and least of all strangers or foreigners as people are accustomed to call them. In spite of this, we still find a patriarchal simplicity of manners, a peaceful way of living and love for justice especially among the descendants of those Germans whose forefathers immigrated in the previous century and left their children peacefully on their own farms. Maryland and Pennsylvania were their homeland and many of them are now moving to the West. It is

noteworthy that many of them still do not speak or understand English.

People often ask, "What is the present state of German immigration? It is the middle class, especially from the rural areas, who migrate from the region of the Rhine River and venture over the ocean. They are mostly parents with many children or strong single persons. Since the journey costs so much, not all of them have the money to go to the interior of the United States or to buy a piece of land. But if many succeed in this, they have very little money for years to come except for what their sweat earns from the fertile soil for supporting themselves and their children. What can we expect as regards the building of churches? Religion is a necessity. Religion is certainly found among them and is stimulated by the new change of location. They would like to re-establish in some measure the religious worship which they left in Europe. They do what they can to furnish their chapels in so far as their abilities and means allow and this they do with a hopefulness and joy that is surely consoling and edifying. Catholics who are often divided here by different languages are united by the sign of the Cross. Americans, Irish, and French join together with Germans because they profess one Lord and one Church. In fact, if anyone has not yet been convinced of the excellence of this Catholic unity which knows and gathers together all its children including the newly converted Indians, I would point out to him the patchwork panorama of American Protestant religion. In sharp contrast our Holy Church demonstrates and proves in an impressive and marvelous manner its higher and divine origin and diffusion.

#### NOTES

1) Flaget arrived in the West in 1811 as bishop of this whole measureless territory. His Excellency is at present in France where his apostolic labors are causing a sensation but, with fine disregard for his advanced age of more than 70 years, he plans to return to his flock.



2) At present Cincinnati alone numbers over 30,000 inhabitants not counting the strangers who total 2,000 during the summer when yellow fever drives the southern inhabitants to higher ground. Cincinnati has some fine buildings, several academies and institutes and six weekly newspapers and other periodicals. These are mostly organs through which North American literature is published. Regarding them the learned Dr. Drake makes the following observations: "If we contemplate the picturesque landscape, the history, the location and future prospects of the Mississippi valley, we can unerringly conclude that our literature will be rich not only in presenting high-minded principles and notable exploits, but also precisely in its literary quality. But it will take a long time until our English language reaches a higher grade of purity of expression in the West. For most of our authors have an incomplete education and are more concerned with results than with beauty of language. They write for a people whose knowledge and education are very limited and incomplete, and whose taste prefers lofty thought to elegant expression. Their criterion is concerned very little with expression as long as the content is flashy and striking even though literary elegance is mangled. It follows that our authors seldom concern themselves with classical literary forms. Emigration from many cultured countries into the valley adds to the confusion. New idiomatic or unusual expressions are continually poured into the huge reservoir of local language and are picked up and spread even further. These are the reasons why the formation of uniform elegant style has been hampered and made difficult for many years. However, these varied imperfect elements will gradually coalesce into a common denominator. Thus a rootstock of varied elements will sprout and blossom into a real refinement of the mother tongue (English) and even surpass it in vigor,

originality and variety." (Discourse delivered at Miami University in 1835.)

The study of the classics is greatly acclaimed for the most part in our Catholic high schools. Americans appear to be too eager in this matter just as in everything else. They want to know everything right away. For this reason we seldom meet solid well-grounded knowledge except in mathematics and practical branches of learning.

3) Bullock, former owner of the Egyptian Hall in London and author of the *History of Mexico* in two volumes.

4) See the appendix. [We will not be running the appendix in the *Bulletin*. The appendix quotes from the 1791 Synod of Baltimore and the 1829 Provincial Council of Baltimore regarding support of the Church.]

5) Anyone who has any idea of the huge daily wage demanded by laborers and especially by skilled craftsmen, not to mention the cost of building materials, will not be surprised that the new church cost 20,000 dollars including the price of the land.

6) We can guess what an influence the United States exerts on Mexico in that connection and especially in religion if we consider their recent tremendous venture in the declaration of independence in Texas.

7) Quotation from St. John Chrysostom - Homily 59 on St. John's Gospel.

8) Dodrick's "Civilization".

9) Called a "court house." Every county has one.

10) I am convinced that America may expect its greatest harm from the many rapidly forming societies that will gradually be involved in political intrigue. Anti-societies try to exert a counterbalance. However, their triumph makes them just as dangerous in the end. So, for instance, the Free Masons saw a mighty enemy in the Anti-Free Masons. Thus one monster destroys the other.

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

(Continued, from Vol. XVII, No. 4)

**12-C south**

p. 105, James Cummings, 1878 May 7, lot 12 south half. Graves: 1878 May 7 child; 1888 Apr. 24; 1901 Aug. 26 child; 1902 March 21; 1926 Apr. 20. [no stones]

**13-C north**

p. 108, Michael Gannon, 1878 May. 13, lot 13 north half. Graves: 1878 Aug. 13; 1926 Feb. 3; 1929 Aug. 1. 1/4 lot sold to John M. Fitzpatrick.

To the memory of my mother Elen Gannon died Aug. 12, 1878 aged 70 years.

Michael Gannon 1844+1926

Margaret O'Reilly Fitzpatrick 1872+1938

John Michael Fitzpatrick 1865+1929

**13-C south**

p. 175, Patrick McAndrew, 922 W. Broad St., 1879 Aug. 13, lot 13 south half. Graves: 1879 Aug. 13 child; 1891 Oct. 20 grave for Limb, child; 1900 Jan. 28 child; 1907 Aug. 19; 1915 June 9; 1921 Nov. 14.

{Patrick McAndrew 1839-1921

{Sarah, his wife 1853-1915

{Rest in peace

**14-C south**

p. 173, William Carmody, 1879 Apr. 17, lot 14 south half. Graves: 1879 Apr. 17 child; 1882 Dec. 18 child; 1887 May 22 child; 1890 Jan. 17; 1910 May 12; 1913 July 30.

{CARMEDY

{(Father) Thomas S. 1864+1939

{(Mother) Mary C. 1885+1967

{(Son) William D. 1907+1930

**14-C north**

page 111, John McCarthy, 650 Mt. Vernon Ave., 1879 Jan. 6, lot 14 north half. Graves: [no year] Dec. 7; 1890 July 19 child; 1891

Aug. 18 child; 1891 Oct. 6.

John F. McCarthy 1861-1937

John McCarthy, born in Tralee County Kerry Ireland, died Oct. 6, 1891, aged 65 yrs. Rest in peace.

Joseph R. son of John F. & Margaret McCarthy, died July 18, 1890 aged 3 m. 18 d. R.I.P.

Michael, son of John & Catharine McCarthy, died Dec. 6, 1878 aged 19 y. 6 M. 11 d.

**15-C south**

p. 110, William Trainor, 1878 Dec. 10, lot 15. Graves: 1879 Apr. 6; 1879 Apr. 24; 1878 Dec. 10; 1901 Nov. 27; 1910 Aug. 21. N.B. 1/2 lot [north half] transferred to Mr. Patrick McCormick, Milo, Oct. 30th 95.

+Patrick Tranor, Native of the Parish of Donagh Co. Monaghan, Ireland, died Apr. 16, 1861 aged 47 [?] years.

Patrick Tranor died Apr. 16, 1861 aged 49 years.

John P. S. son of P. & M. Tranor died Dec. 3, 1878[?] aged 17 yrs 10 mos.

**15-C north**

p. 76, Patrick McCormick, -Milo, Elizabeth-St.; 440 N. Garfield St. half of lot 15 transferred from Michael Traynor Oct. 30, 1895. Graves: 1898 Feb. 9 child; 1900 Oct. 26 child; 1907 April 7; [year?] Sept. 28; 1910 May 6; 1914 Feb. 2. [no stones]

**16-C west**

p. 268, ~~Michael Doyle~~ John W. Cotton, 499 Mt. Vernon Ave., 1899 July 7, lot 16 west half. Graves: 1899 July 7 child; 1903 June 7 child; 1916 Nov. 9.

(Daughter) Eleanor Cotter 1899-1969 Jesus I trust in Thee.

(Daughter) Dorothy Gwinn 1903-1954 My mother, my confidence.

(Father) John W. Cotter 1864+1916

(Mother) Mary J. Cotter 1863+1936  
John, son of J. W. & M. Cotter, born Oct. 31,  
1896, died June 6, 1903  
William, son of J. W. & M. Cotter, born Aug. 4,  
1893, died July 6, 1899

16-C east

p. 94, John Burch, 1876 Oct. 1, lot 16 east  
half. Graves: 1876 Oct 1; 1880 Apr. 10 child;  
1910 June 10; 1912 March 25; 1913 March 7;  
1914 Sept. 22.

Mary Birch Ward 1872-1938

17-C

p. 165, Thomas Meara, Grant Ave., 1875 July  
18, lot 17. Graves: 1910 May 2; 1912 Dec. 2;  
1921 Nov. [blank]; 1923 Feb. 19.

Alice K. Smith 1874-1958

(Sister) Minnie Meara 1869-1949

(Brother) Martin Meara died Dec. 1, 1912

(Father) Thomas Meara died Oct. 22, 1895 age  
58 y'rs

(Mother) Mary Meara 1835+1915

(Father) John Shea died Mar. 8, 1880 age 24 y'rs

(Mother) Sara Shea died Aug. 31, 1934

(Brother) Charley T. Shea, died May 1, 1910

18-C east

p. 63, Mrs. Ann and John Mulcahy, 538 E.  
Spring, 1875 Sept. 26, lot 18 east half. Grave:  
1898 Sept. 29.

(Mother) Ann Mulcahy died Dec. 10, 1903

(Father) John Mulcahy died Jan. 21, 1875

Thomas 1865-1898

John 1869-1893

18-C west

p. 304, Ann-McGuire John Bernard A. Phalen,  
1008 Hunter Ave., 1899 Jan. 31, lot 18 west  
half. Grave: 1899 Jan. 31.

Thomas J. Phalen died Jan. 30, 1899

Anna Phalen died Oct. 27, 1951

Margaret Phalen wife of James Wiggins, died Feb.  
10, 1901

James R. Wiggins Ohio pvt 538 Aero Sq. World  
War I March 10, 1899-Apr. 4, 1968  
Willie M. Phalen, died May 10, 1922

19-C west

p. 65, James Barrett, 500 W. Town St., 1874  
July 26, lot 19 west half. Graves: 1876 July 5  
child; 1898 March 31; 1902 Nov. 22; 1911  
Sept. 19; 1924 March 31.

(Father) James S. Barrett 1848-1898

(Mother) Ann J. Barrett 1848-1902

(Brother) John J. Barrett September, 1911, at rest

19-C east

p. 255, Thomas Cerragan-Callaghan, 1869  
Dec. 19, lot 19 east half. Graves: 1869 Dec.  
21; 1889 Apr. 19; 1915 Jan. 5.

Anna Callaghan died Dec. 19, 1869 age 11 y 10 m

lHs {Thomas Callaghan died Apr. 14, 1889  
age 84 y. (Father)

{Ellen his wife died Jan. 5, 1905 age 76 y.

(Mother)

Mary Callaghan

20-C

p. 161, Thomas Meara, 1874 Jan. 21, lot 20.  
Graves: 1887 Dec. 3; 1910 Feb. 32; 1913 Nov.  
17; 1915 March 15; 1926 March 16.

Mary Meara 1853+1926

Sarah dau of Jeremiah Meara born Sep. 24, 1862  
died Dec. 2, 1887

Charles E. son of Jeremiah & Sarah Meara, died  
May 2, 1890 aged 30 y.

Thomas Meara born Aug. 31, 1848 died Oct. 2,  
1895 aged 48 y.

Sarah Emma his wife 1851-1927

Lydia 1857-1937

Jeremiah Meara died Jan. 2, 1871 aged 61 ys. He  
was a native of — King's Co., Ireland

Sarah his wife 1822+1910

21-C west

p. 34 Michael Mullaly, Congress St., 1874  
March 27, lot 21 west half. Graves: 1877  
April 20; 1881 May 29; 1891 Dec. 17; 1895

July 6; 1905 Feb. 20; 1913 Aug. 26.  
Catherine Flannery native of Co. Clare, Ireland  
died Feb. 1874 aged 54 yrs.  
+Michael Flannery, native of Co. Clare, Ireland,  
died Feb. 5, 1876 aged 55 yrs.  
Thomas Mullaly [Native of Ireland, died?] Sept. 4,  
1863, aged 30 years

21-C east  
p. 294, Mrs. Malloy. Transferred to Mr.  
Thomas Crow, 1895 Sept. 16, lot 21 east half.  
Graves: 1902 June 21; 1903 Jan. 7.  
Mary A., daug. of T. & M. Crowe, born Sept. 4,  
1878, died July 3, 1895. May her soul rest in  
peace.  
Thomas Crowe born Dec. 23, 1841, died Jan. 3,  
1903  
Mary his wife born Mar. 16, 1846, died Sept. 18,  
1895 May their souls rest in peace.  
John F. son of T. & M. Crowe born Feb. 11, 1882,  
died June 20, 1902 May his soul rest in peace.

22-C east  
p. 65, Patrick McRedmond, 1873 March 10,  
lot 22 east half. Graves: 1886 Oct. 30; 1901  
Sept. 6; 1902 March 13; 1911 Aug. 23.  
+ Henry Elmer Powell, Ohio, Fireman 1cl US  
Navy, Aug. 20, 1911  
Patrick McRedmond died March 12, 1902 aged 72  
yrs  
Mary wife of Patrick McRedmond died Sept. 5,  
1901 aged 69 yrs.  
May their souls rest in peace. Gone but not  
forgotten.  
Matilda Powell daughter of P. & M. Redmond, died  
Oct. 28, 1887 aged 26 years. May her soul rest in  
peace.

In memory of William H. son of Patrick & M.  
McRedmond died Mar. 10, 1873: aged 17 yrs & 10  
ds. Requiescat in pace.

22-C west  
p. 185, John Judge, lot 22 west half (paid to  
Bishop Rosecrans). Graves: 1880 Oct. 16  
child; 1913 July 19; 1919 Sept. 15; 1923 July  
6. "This lot transferred to Anna Schmidt  
Weeler by heirs of John Judge."  
p. 537, Anna Schmidt Weeler, 1927 Jan. 25,  
lot 22 west half transferred to her by John  
Judge heirs. [No grave charges listed.] [no  
stones]

23-C  
p. 34, Daniel Murphy, 1872 Dec. 15, lot 23.  
Graves: 1881 July 30, John Molloy (child);  
[year?] Nov. 17; 1886 April 18; 1886 June 12;  
1887 June 27; 1905 Oct. 19 to raising two  
bodies.  
entrance: D. Murphy

24-C  
p. 35, Louis Rocco, 106 E. University St. [no  
date], lot 24. Graves: 1878 Aug. 21; 1886  
May 24; 1889 March 13; 1893 Nov. 8; 1906  
Jan. 17; 1920 March 24; 1923 Dec. 26.  
entrance: L ROCCO  
(Father) Louis Rocco 1816+1893  
(Mother) Augustina Rocco 1839+1923  
Joseph Rocco 1867-1941  
Frank Rocco 1878-1906  
(Mother) Rose A. Dow 1860+1929

(To be continued)

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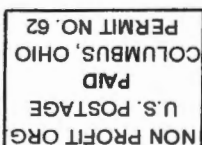
Catholic Record Society -- Diocese of Columbus

197 E. Gay Street

Columbus, Ohio 43215

Donald M. Schlegel, editor

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DIOCESE OF COLUMBUS  
198 E. BROAD STREET  
COLUMBUS OH 43215