



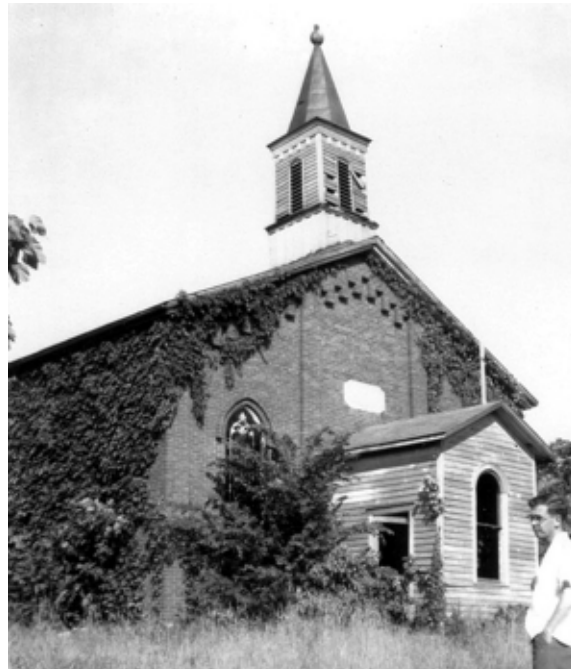
Barquilla de la Santa Maria

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Ave Maria Church c. 1950 (photo from the estate of Msgr. Charles Foeller)

Ave Maria Parish

**(St. Mary's of the Evening Star or of the Annunciation; the Rainbow Church)
Watertown Township, Washington County, 1866-1919**

The fundamental problem of the Ave Maria church was location. The founding families desired that the church be in the middle of their farming community. However, two Bishops of Columbus thought it should be in a more accessible spot, to make the way of salvation available to a broader community.

Ave Maria Church was in Watertown township, Washington County, five and a half miles southeast of the railroad station at Waterford and five miles southwest of the railroad station at Lowell. It was only about ten miles northwest of Marietta. The

church was in Union Township when it was built, but the townships were rearranged and renamed in 1877 and Watertown Township was the new name of the area. A short history of the parish was written by the pastor, Rev. J. F. Lang, in 1908.¹

The settlement of Catholic families in the vicinity was described by Frank Schwendeman in 1919: "Back in 1866 when the parish was founded there were twenty-six families. They located here because the land was cheap, not from choice, as they had but scanty means. The soil was poor and in consequence cheap." With patience and hard labor the hills

gradually became “fairly productive,” many comfortable homes were built, and other families moved in.²

The people of Ave Maria initially worshipped in St. Joseph’s Church, Churchtown.³ The property there had been donated in 1853 and a frame church had been quickly built. It was attended from Marietta for twelve years. In 1865 Father Magnus Eppink was sent as first resident pastor and a plan was formed to build a new church. The people of the later Ave Maria parish, who lived from three to eight miles distant, asked to have the new St. John the Baptist Church erected two miles northwest of the old church, in order to make it central for all the people. Those living near Churchtown refused to accede to this request. In consequence, the people of the northwestern part of the parish held a meeting to ascertain their numbers and financial ability, intending, if they were sufficiently strong, to submit a petition to the pastor for the organization of a new congregation.

“Previous to the Sunday which had been fixed upon for presenting the paper, biased and untruthful reports upon this matter had reached the pastor, and he took occasion to soundly berate these people, and strongly inveighed, from the pulpit, against the project.

“The people of the new enterprise nevertheless called upon the priest, and convinced him of their sincerity and their honorable motives, and showed him that they were but gathering information and evidence of their probable strength. That if they found themselves equal to the enterprise, they would then come to him for his approbation in the premises. Which they did in both instances. The good priest listened. More than this, he made a personal canvass of the new territory, going from house to house, ascertaining likewise as to the reliability of the statements and the financial promises. He found that the representations which had been made to him by the petitioners were not only true, but that they were very conservative. On the following Sunday he made an apology in the same public manner in which he had previously censured the undertaking.” Father Eppink went to Cincinnati and returned with the

Archbishop’s blessing on the plan for a new congregation. This new parish was almost entirely German⁴ (the majority of their origins being in Baden, Bavaria, Prussia, and the Saar and having come via a settlement in Pittsburgh), while the Churchtown congregation remained a mixture of Irish and German.

The people of the new parish promised to build and maintain the church, out of their own resources, without soliciting any help from others.

Parish Property and Buildings

Four acres of land were donated by Andrew Schwendeman for the church, a priest’s house, and the cemetery.⁵ The ground is situated on a hill top, overlooking what then was the Waterford and Marietta Wagon road. It was three miles northwest of Churchtown. Because of its location near the banks of Rainbow Creek, it was generally known as the Rainbow Church.

“A brick yard was started on the new church property. The first kilns were destroyed by rain storms, but the sturdy and earnest pioneer Catholics were not dismayed, nor did they falter.”

On the afternoon of Sunday July 1, 1866, Right Rev. Bishop Rosecrans, Auxiliary Bishop of Cincinnati, laid the corner stones of the two new churches. Both churches were to be of brick and were designed by Mr. Picket, a well-known architect of Cincinnati.

“The occasion was made one of great festivity by the Catholics of the neighborhood for many miles around. Besides the pastor, Rev. Mr. EPPINCK, Rev. M. D. RYAN, of Marietta, and the Rev. Mr. CURLEY, of Parkersburg, West Virginia, and two Seminarians from Mt. St. Mary’s of the West, were present. At the laying of the first corner stone, the Rt. Rev. Bishop preached, and at the second the Rev. Mr. CURLEY. The number of people present was estimated at from three to four thousand.”⁶

The *Catholic Telegraph* article concerning the cornerstone layings noted a unique name given to the church, “St. Mary’s of the Evening Star, or Ave Maria.” In the late 1860s several churches now in the Diocese of Columbus were dedicated — St.

Mary, Mother of God in Columbus and the church of that same title in Marion, and St. Mary of the Assumption in Lancaster. But the name “St. Mary’s of the Evening Star” appears to be unique. This name, however, does not appear in any subsequent record.

The labor and construction of the church were supervised by Father Eppink, who came from Churchtown nearly every day to give them his attention. Andrew Schwendeman, “a farmer who works his own land,” in addition to the site, donated three hundred dollars in work and one hundred dollars in cash toward its erection.⁷ The Church was of brick, 35 x 60 feet, and had two bells weighing 250 and 300 pounds.

While construction continued, in July Father Eppink blessed the cemetery, lying a few rods from the church. The grounds were neatly fenced. A Society of nearly all the married men of the congregation was formed, whose members each contributed a fixed amount each year to defray the cemetery costs and the wages of the Sexton in preparing the burial places.

On the morning of Sunday, October 6, 1867, the Sacrament of Confirmation was administered in St. Mary’s Church, Marietta, by Bishop Rosecrans. After Mass all the Catholics of Marietta—and many non-Catholics—went to Churchtown for the dedication of the new Church of St. John Baptist and Confirmation of about eighty-five.

At nine o’clock on Monday, October 7, Ave Maria Church was dedicated. Father Eppink celebrated the Mass and Fathers N. Pilger of Miltonsburg and M. D. Ryan of Marietta were Deacon and sub-Deacon. The Bishop preached after the gospel. “The title of the Church was made Ave Maria, or of the Annunciation.” Fathers Broring and Jacobs of Cincinnati also were in attendance.⁸

After the completion and dedication of the church it was attended from Churchtown as a mission. Mass was offered every Sunday, with High Mass once a month. Mass was offered twice a week on weekdays and catechism was taught on each such visit by the priest. Later on, Low Mass and High Mass were alternated every Sunday in the two

churches.

In 1874 the congregation built and paid for a two-story, seven-room, frame house for a pastor’s home.

For a time a school was conducted in the Sacristy of the church, during the pastorate of Rev. E. L. Fladung. The first teacher was Miss Elizabeth Schwendeman. She was succeeded by Mrs. Stace, convert and authoress, and then by Miss Kirschbach. The great distance for the children to travel, the cold Winters, and the consequent danger to the health of the pupils, made it impractical to maintain the school and it was discontinued.

Clergy

Ave Maria was a mission church from its dedication in 1867 until 1893, when it secured its first resident priest. There are slight disagreements between Father Moitrier’s Churchtown Data and Father Lang’s Ave Maria data for this period.

Rev. Magnus Eppink attended it for eighteen months, until his transfer to Zanesville early in January, 1869. “For six weeks afterwards, Rev. — McGourty cared for the place, ‘in a measure.’” This priest, who is not mentioned in the Churchtown history, probably was Rev. James McGourty who died at Calmoutier in 1870 at the age of only 29 years. He was succeeded, for four months, by Rev. G. Schneider. The Churchtown account calls him V. Schneider.

Then the signature of L. R. Shnyder (Laurance Schneider in the Churchtown history) for ten months appears in the baptismal records. Then came Rev. L. F. P. McKiernan, O.S.F., who remained about eight months, from August, 1870 to April, 1871.

In June, 1871, Rev. Louis Grimmer took charge and remained about eighteen months. According to Father Lang, Rev. Gillaume succeeded Grimmer for a few months, and after him, for about two months, Ave Maria was served by Rev. Masson. These two priests are otherwise unknown. Rev. Louis Grimmer then returned and stayed until September of 1874.

Rev. Edward L. Fladung followed and served about ten years (Sept. 4, 1874 to June 25, 1884 per the Churchtown history). During his

administration Rev. B. Wisman was appointed resident pastor (apparently at Ave Maria). He remained twenty-seven days, collected advance salary, and decamped without the Bishop's knowledge. This incident, no doubt, was one that made the Ave Maria congregation wary of their pastors' monetary demands. The care of the place reverted to Rev. E. L. Fladung. His successor was Rev. F. M. Woesman, who had charge about eight years, beginning in August of 1884.

Crisis of the 1890s

While some memory remains today of the crisis that ended Ave Maria Parish, there was an earlier, unfortunate disagreement, caused largely by the cost of food — for Father Woesman's horse.

Father Woesman got off to a bad start with the congregation. He insisted that children fit for religious instruction should first learn their prayers and catechism in English, even though German was the common language of the household and the parents could better instruct them in that language. He refused the sacraments to parents who refused to have the children taught in English. We do not know how this was resolved.^{8a}

The next indication of trouble surfaced in 1889 when Frank Henke of the congregation promised \$10 towards frescoing the church, but Father Woesman demanded \$15. Mr. Henke wrote to Bishop Watterson the following March, asking him to resolve the issue, but Father Woesman was still demanding the money in November of 1890.⁹

Bishop Watterson visited Marietta in May, 1890, and apparently gave those visiting from Churchtown and Ave Maria his views and instructions. A trio of Schwendemans "interviewed" the Bishop, who said the pew rent should cover the pastor's salary, expenses, and 5% diocesan assessment. The pastor's expenses apparently included feeding his horse. However, disagreements remained, even as to exactly what the bishop had said.¹⁰ Father Woesman remarked in August, "The people of 'Ave Maria' congregation have expressed themselves as unwilling that you should personally determine the amt. of their financial obligation to the

church." But as Bishop Watterson had suggested, they had all been admitted to the Sacraments.¹¹

When sent to Ave Maria, Father Woesman had been told by the Bishop that the mission was to provide him a horse and buggy.¹² He now wanted \$1,500 instead of \$800 in pew rent, in total from the two churches.¹³ He accused Jacob Schwendeman of inducing the people to withhold their pew rent; and the feed for his horse which was to come from his salary; and "even the Offertory collections—according to a compromise made during Father Fladung's time,—is counted and taken charge of by the pew-rent collectors, for fear, as Father Fladung informed me, the pastor might steal the same."¹⁴ "They suspect any & every priest who may have charge there capable of swindling them." However, Bishop Watterson noted that "Your salary, from the two congregations, is already as large as that of any priest in the diocese."¹⁵

Woesman appointed Phillip Trapp treasurer of the mission, who obeyed him rather than the "inobedient tribe" and paid him the Ave Maria pew rent of \$83, which Woesman used for the food and care of the horse.¹⁶ On the Feast of St. Stephen the Martyr, 1890, a petition was sent to Bishop Watterson, objecting to this payment by Trapp from the congregation's money for the horse feed. (Two copies were sent, containing in all forty-two names. All of the names were written by the same person, except the last ten names on one of the copies, which are in a second hand. A few family names were misspelled on that copy.) The names listed were:

Nicholas Bauerbach	Joseph Lang
J. C. Carver?	Frank Meiser Sen.
John Detample	Frank Meiser Jr.
Adam Fisher	Jacob Meiser
Amandus Fondreau	Joseph Offenburger
John Fondreau	Landolin Offenburger Jr.
Joseph Fondreau	Landolin Offenburger Sr.
Michael Groh	Wendel Offenburger
Anton Heiss	Joseph Ollig
Fridolin Heiss	John Rauch
Phillip Jester	Joseph Rauch
Lewis Keller	Lorenz Rauch
John Kern	Geo. Schaad

Jacob Schaad	Landolin Strahler
Joseph Schaad	Henry Thoma
Andrew Schwendeman	John Tulus
Frank J. Schwendeman	Lewis Tulus
J. A. Schwendeman	Peter Tulus
Joseph Schwendeman	Geo. Vohl
Peter Schwendeman	John Vohl
Anthony Singer	George Weisent

By New Year, 1891 all the parties were tired of the struggle. Poor Father Woesman wrote to the Bishop again, asking, “Are you tired of my complaints?” and saying he was trying to obey the bishop’s instructions. He had received no word from the bishop for many months. But bad feelings remained. Andrew Schwendeman had made arrangements for an oyster supper on Christmas afternoon and evening for the benefit of the mission. However, he had neglected to ask permission of the pastor, so Father Woesman said it could only be considered a private affair. It went on anyway and the congregation sent the proceeds to the Josephinum.¹⁷

Father Woesman’s letter at last drew a response from Bishop Watterson. A draft on “Diocese of Columbus” letterhead provides the following points:

The next time you have services at the Ave Maria church, you will read the following to the people without any remarks of your own before or comments during or after the reading. Until the trouble ceases and excitement subsides you will not hold services in Ave Maria Church after the date of the reading of this notice. You will close the church and take charge of the church assets. I have been patiently waiting until I thought the trouble would come to a head. Many letters have been sent to me during the last few months from both sides, but I carefully laid them away and did not open them until today. If an[y] of you had remained as cool as I have been, it would have been a better for you.

Last spring I gave Father Woesman permission under the circumstances to draw the expenses of keeping a horse from the Ave Maria congregation. This was duly announced to you by the priest from the Altar, but you

would not believe him unless you saw it in writing from me. In other words you doubted and expressed your doubts of this ... and .. demanded that he should provide a certificate from me as to the facts of the case. That is not the way to treat your priest. You have even gone farther ...and disobeyed ...

Doubtless some things have been said on both sides that would have been better not said or that should not have been said. Still I believe there are many good people in the congregation, and that with the return of quiet and charity everything will go well again. It is my desire that the church shall be closed as short a time as possible. The time, however, when it shall be reopened for divine service depends largely on the people themselves, and the good will and dutiful spirit that they show. In the meantime I do not wish any committee or delegation to come to me. Whatever is to be done is to be done through Father Woesman according to instructions that he will receive from me. All direction I will give through the pastor, as I have always done heretofore.

The people of Ave Maria Mission can go to Mass at St. John’s church until their church is reopened for service. In the mean time you will attend all sick calls with charity and zeal, and treat the people with patience and good will.

Father Woesman read Bishop Watterson’s proclamation to the people and met with three of them on February 8. By that date only two men had come to Mass at St. John’s from Ave Maria but the roads were “horrible.”¹⁸

The situation dragged on through the winter and spring. On February 18 Father Woesman attended the funeral of a member of Ave Maria, at the begging of the relatives; he did not open the church but he blessed the grave. None of her people had come to Mass at St. John’s. The people of Ave Maria had made no attempt to have their church reopened and only three or four men had attended at St. John’s. One of the Schwendemans of Ave Maria had asked Fr. Kuehn at Marietta if the people could make their Easter duty there.¹⁹

On March 7, Dominic Fischer attempted a reconciliation by asking Father Woesman how the church could be reopened. The pastor wrote a petition for Fischer to have signed, requesting that Woesman exercise his intercession with the Bishop to have the church reopened subject to such conditions as the latter might deem proper. There was some confusion about the meaning of the petition and although Woesman offered to put it into German, the effort failed. The people asked to have a meeting at the house of George Schaad, but the pastor insisted the people all come to the parsonage at St. John's and an impasse resulted. Woesman then refused to attend burials at Ave Maria on March 18 and 19.²⁰

In the end, the people relented. In April, 1891, Peter Schwendeman met with Bishop Watterson in Columbus and then returned to Ave Maria with the Bishop's proposed solution. The people were willing to comply with the Bishop's wishes, gathered together, obtained from Father Woesman the petition he had written out in March, and signed it, "in order not to delay the opening of the church another Sunday." On the evening of April 19 Anthony Singer and Joseph Kern went to St. John's with the petition, signed by 38 members, and promised to turn "the money" over to the treasurer as soon as the church would be reopened.²¹

The Bishop, informed of this, sent instructions to Father Woesman, who read a public letter from the Bishop a week later. The Bishop's opinion, expressed no doubt in a private letter to Woesman, was, "While I know that the people of Ave Maria are not fore-handed with their hard-earned money, I have not so bad an opinion of them as to think that they would engage in a quarrel with a priest merely & solely for the sake of saving a few dollars with the danger of having their church closed up." In a letter to Watterson dated May 19, Father Woesman blamed the "leaders of a long name" for the whole affair.

(To be concluded)

NOTES

- 1) See the *Bulletin* of October, 2006
- 2) Frank Schwendeman to Bishop Hartley, May 16, 1919, given in Crock's account (see part 2 of this article), p5
- 3) Some scanty data on Churchtown used throughout this article were provided to Father Mulhane on March 23, 1903 by the pastor, Father Moitrier — see the *Bulletin* of June, 2006.
- 4) Woesman to Watterson, Nov. 25, 1890. The letters of about 1890 are in the Archives, Diocese of Columbus. Also, letter of Mrs. Clara Walch, published in the *Ohio Waisenfreund* October 19, 1885 (translation in the Archives, Diocese of Columbus)
- 5) June 23, 1866, Washington County Deed Record 62/437. The deed lists the price of the property as \$100, but all accounts relate that it was donated.
- 6) *The Catholic Telegraph*, July 11, 1866
- 7) *The Catholic Telegraph* Oct 9, 1867
- 8) *The Catholic Telegraph*, October 9, 1867
- 8a) Letter from Mrs. Clara Walch, October 19, 1885; cf note 4
- 9) Henke to Watterson, March 9 and Nov. 5, 1890
- 10) Woesman to Watterson, Jan. 4, 1891; draft letter from Watterson to Woesman
- 11) Woesman to Watterson, Aug. 7, 1890; Henke to Watterson, Nov. 5, 1890
- 12) Woesman to Watterson, Jan. 4, 1891
- 13) Woesman to Watterson, Aug. 7, 1890
- 14) Woesman to Watterson, Nov. 25, 1890
- 15) Woesman to Watterson, May 19, 1891, quoting a letter from Watterson to him dated May 15
- 16) Woesman to Watterson, Jan. 4, 1891
- 17) Woesman to Watterson, Jan. 4, 1891
- 18) Woesman to Watterson, Feb. 9., 1891
- 19) Woesman to Watterson, Mar. 6, 1891
- 20) Woesman to Watterson, March 18, 1891
- 21) Woesman to Watterson, Apr. 20, 1891 and Peter Schwendeman to Watterson, April 20, 1891

Ave Maria Cemetery

The cemetery was laid out to the northwest of the church. It is on today's Watertown Township Road 645, which is between mileposts 10 and 11 on County Road 4. The township road makes a loop around the site of the church building.

A reading of the markers was taken in 1969 and published by Arthur McKittrick in *Cemetery Inscriptions from Washington County, Ohio*, Vol. 3 (1970?), pp 121 and following. It is mislabeled as the St. John Cemetery. A second reading was published in *The Tallow Light, Bulletin of the Washington County Historical Society*, Vol. 8 (1973-1974) No. 3, pp 101-110. It was provided by Mrs. Dale (Katharine) Schwendeman and her daughter Carmel; and Mark Arnold and wife Ruth; and Mrs. Herbert (Clara) Arnold. A third reading was made on April 27, 2010 and was compared against the earlier two. Rows are numbered from east (rear) to west and stones from south to north.

Row 1

1-1 Hier ruht I.H.S. Johann Bauerbach geb. den 27. Mai 1824 gest. den 19. Feb. 1877 in Alter von 52 Jahren, 8 Mo. 22 Tagen. [Er ruht in Freiden?]

Row 2

- 2-1 Theador Huck born Nov. 9, 1922, died Dec. 25, 1907 May he rest in peace
Father and Mother
Barnardin wife of Theador Huck born April 23, 1831 died Dec. 29, 1897 May she rest in peace
- 2-2 Mary M. Huck Jan. 12, 1851 - Nov. 24, 1913 May her soul rest in peace
- 2-3 Frank son of John & Justeina Huck born Jan. 7, 1896 died Oct. 14, 1897
- 2-4 Stella M. dau. of Andrew & Elizabeth Huck born March 24, 1898 died April 28, 1898
- 2-5 SCHWENDEMAN: Joseph 1851-1930
Mary his wife 1858-1918
- 2-6 [iron cross] Sister of St. Francis
[Here the Schwendeman/Arnold reading lists "J.

- H. Schwendeman 1886-1889 R.I.P." but this was not found in the other readings.]
- 2-7 Joseph Weisbrod 1853-1909 May his soul rest in peace.
- 2-8 Bertha Weisbrod 1902-1913 May her soul rest in peace.
- 2-9 Edw. Weisbrod 1886-1918
- 2-10 (Mother) Eva Weisbrod 1861-1941 At rest.
- 2-11 Raymond V. Weisbrod 1888-1946

Row 3

- 3-1 KIRSHNER: Michael Kirshner 1796-1886
Barbara his wife 1803-1891
Rest in Peace
- 3-2 John A. Tullius 1849-1928
- 3-3 Magdalena wife of John A. Tullius died Nov. 15, 1876, aged 19 years, 5 mos. & 1 day
- 3-4 Ambroseus son of John & Clara Tullius born May 1, 1887 died Jan. 26, 1888
- 3-5 William J. Tullius son of John & Clara Tullius born Sept. 7, 1881 died May 11, 1905
- 3-6 Ambrose Tullius 1887-1918
- 3-7 (Mother) Clara Tullius Sept. 24, 1854 - Nov. 22, 1935 Sorrowful Mother in God we Trust. May her soul rest in peace.
- 3-8 KOPP [found illegible by Schwendeman/Arnold and in 2010; McKittrick p. 123 has "Albert Kopp Mar. 2, 1872 - Sept. 8, 1909"]
- 3-9 Jacob A. Schwendenman Feb. 4, 1846 - July 30, 1927 May his soul rest in peace.
- 3-10 Kunigunde wife of Jacob A. Schwendenman born Dec. 17, 1849 died Mar. 13, 1897 aged 47 Y 2 M 25 D
- 3-11 John Detamble born May 6, 1827 died Mar. 16, 1903 May his soul rest in peace.
- 3-12 Joseph A. 1896-1919 MUTH

Row 4

- 4-1 Edward son of N. & P. Bauerbach 1897-1907 May his soul rest in peace.
- 4-2 Louis Sohn von Louis & Clara Walch geb.

den 1. Nov. 1872 gest. den 19. May 1874
Alt 1 Jahr 6 Mo. 18 Tage. Er ruht in
Freiden.

4-3 IHS Mary A. Wife of John Bauerbach born
in France Jan. 12, 1822 died Feb. 27, 1896
May her soul rest in peace.

4-4 Barbre Lang dau. of M. & L. Lang died
April 9, 1879 age 8 weeks. A bud on earth
to bloom in heaven.

4-5 Andrew J. son of Louis & Lizzie Lang May
5, 1909-June 25, 1909

4-6 (Mother) Elizabeth wife of Louis Lang
1870-1910

4-7 Ludwig M. Sohn von Michael & Elisabeth
Groh geb. den 2. März 1874 gest. den 25.
Juni 1874

4-8 Hier ruht in Gott: Elisabetha Ehefrau von
Michael Groh gest. den 27, März 1879. Alter
38 Jahre 2 Mo. 4 Tage. Ruhe ihrer Asche.

4-9 Hier ruht in Gott Jakob Groh Sohn von M. &
E. Groh gest. den 4. Aug. 1879 Alt 4 Mo. 10
Tg. Ruhe seiner Asche.

4-10 Hier ruht in Gott Andreas Sohn von Michael
& Elisabetha Groh Geb. den 29. Okt. 1861
Gest den 28. Jan. 1881 Alt 19 Jahr 3 Mo.

4-11 Otilla wife of Peter Schwendeman Oct. 10,
1863 - Nov. 26, 1895
Paul son of P. & O. Scwendewman born
Nov. 27, 1885 died Oct. 9, 1896
Peter Schwendeman Feb. 22, 1859 - Jan. 28,
1920

4-12 Leander son of John & Anna Arnold born
Sept. 19, 1896 died June 7, 1902

4-13 Louis Lang 1833-1917
Mary Kern his wife 1844-1920
May their souls rest in peace.

4-14 Jacob Lang born Feb. 3, 1873 died Nov.
5, 1906 aged 33 Y 9 Mo 2 Ds May his
soul rest in peace.

4-15 IHS LONG: Our Mother Mary Long born
Feb. 25, 1828 died Aug. 14, 1908

4-16 ORTT: William Charles born June 1, 1925
in Niagara Falls, NY, died April 15, 1984 in
Marietta, OH. To live in hearts we leave
behind is not to die.

Row 5

5-1 C. Louis Henke July 20, 1916 - Nov. 23,
1916

5-2 Dean F. Schwendeman Lt Col US Air Force
World War II Korea June 2 1921 + June 14
2009 Distinguished Flying Cross

5-3 Infants of John and Barbara Kern 1914 and
1915

5-4 Infant sons of Joseph & Mary Baumgard
Apr. 14, 1941

5-5 + Clarence Reckard Wilking Feb. 20, 1909
- Aug. 10, 1987 He never met a stranger.

5-6 + Mildred Margaret Walter Wilking Oct. 27,
1909 - Dec. 25, 1995 Our Mother our
Friend

Row 6

6-1 Maria Schwendenman geboren in 1786
gestorben am 4. April 1874

6-2 Father and Mother
Elisabeth Schwendenman geboren am 8ten Juni
1822 zu Mifflin Co. Pa., gestorben am 16ten
April 1893 im Alter von 70 Jahre 8 Monate
und 8 Tage. [German verses]
Andreas Schwendenman geboren am 30ten
November 1818 im Grosherzogthum Baden,
Dutschland Gestorben am 20ten October
1890 im Alter von 71 Jahre 10 Monate und
20 Tage. [German verse]

6-3 Christian Leitner gestorben 27. März 1876
Alter 63 Jahren. Ruhe in Freiden.

6-4 + Mary Schilling born June 3, 1821 died
April 29, 1913 Rest in peace.

6-5 + Our Grandparents:
Michael Fohl 1809-1878
Anna his wife 1814-1888

6-6 Elizabeth E. Meiser aged 1 y. 7 M. 4 D.
Our sister

(To be concluded)

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