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Bishop Hartley's "Coal Churches"

Part I - Introduction

This series of histories covers five churches in eastern Ohio, in territories now in the Diocese of Steubenville, that existed entirely under Bishop James J. Hartley of Columbus. The five are: in Jefferson County, Sacred Heart Church at Dillonvale (1904-1920) and Holy Cross Church at Bradley (1905-1920); in Harrison County, Sacred Heart Church at Duncanwood (1921-1944); and in Belmont County, St. Peter Church at Black Oak (1907-1920) and Sacred Heart Church at Provident (1911-1930). These churches were opened for coal miners and their families and were closed either when the miners moved away or when they were replaced with new churches in larger towns nearby.

Railroads and Coal Mines

The coal mines in eastern Ohio began to prosper when the railroads arrived and provided an outlet for their product. The two principal lines in the region were the Wheeling & Lake Erie and the Lake Erie, Alliance & Wheeling.

The Wheeling & Lake Erie Railroad operated lines connecting Cleveland to Zanesville and Toledo to Warrenton (a town on the Ohio River); the two lines crossed at Navarre, southwest of Canton. From Warrenton, their Ohio River Division ran north to Steubenville and south to Wheeling and Bellaire. This line reached the lower part of Jefferson County in 1888 and the next year the county's coal output doubled. The W&LE Coal Company leased over 6,000 acres along Short Creek Valley in Smithfield and Warren Townships and developed mines at Long Run, Dillon, and Laurelton. Dillonvale was the principal mining point; the mine there opened in 1893 and had a daily capacity of 1,000 tons.[1]

The LEA&W reached Bergholz in northwestern Jefferson County at an early date and was extended south to Piney Fork just after 1900. In 1903 it was purchased by New York Central interests and was extended south to Dillonvale, with a spur to Bradley. The latter served the United States Coal Company mine in the vicinity of Bradley and Crow Hollow, one of the largest in Ohio.[2]

The railroads also provided transportation for the miners and, most importantly for the Church, for the priests to visit the stations and missions that had no resident pastor.

Immigrant Labor

By the late 1800s, Poles, Slovaks, Hungarians, Czechs, Lithuanians, and Italians were pouring into the country. Word had gone out to their homelands that jobs were plentiful in the United States and coal fields were hiring. Few of the new workers could speak English, but they were willing and able-bodied. Their diligence was rewarded with a weekly paycheck, much more than they could ever have earned in their homelands.[3]

Within Ohio, the numbers of Italian, Russian (which would include Polish), and Austrian immigrants tripled between 1900 and 1910, while the number of Hungarians grew by a factor of five. The 1910 census found 86,000 native Hungarians, 73,000 Austrians, 48,000 Russians, and 42,000

Italians in the state. Of these groups, only the Italian immigrants continued to grow during the 1910s, reaching 61,000 in 1920.

Average monthly coal mine employment in Ohio grew from 31,700 in 1900 to a peak of 50,300 in 1908. It remained above 40,000 except for the strike years of 1914 and 1915 and again peaked at 50,100 during the war production year of 1918. It then gradually declined to the 20,000 to 30,000 range (except for strike years), but finally fell below 20,000 in 1939.

Social Conditions

The coal fields were in constant flux. Mines opened and closed, or worked short weeks and then went down. Sometimes laborers hopped from one mine to another within a year, uprooting their families. Some immigrants bought pieces of land and set up villages "like the old country," but most did not own property. This easily led to a trickle of out-migration throughout the years from 1900 to 1920; individuals and families moved away from the mines to the smaller local cities and to the Slovak enclaves in Cleveland and Lorain and Akron.[4]

Duncanwood is a prime example of conditions in the mining towns. This town grew up, from nothing, around the mine. By 1922 there were 235 houses in the town, holding population of 1,300. These people represented at least 12 different nationalities. The company store was one of the largest in the county, requiring six clerks to wait on customers. In the 1920s, it was said, illegal raisin jack flowed freely at parties; shootings occurred; police officers died in one of the frequent liquor raids; illegal gambling was a constant.[5]

The active presence of the Klan and other American nativists aggravated the problems of the immigrants. And many of them were not helped by their own poor attitude toward religion.

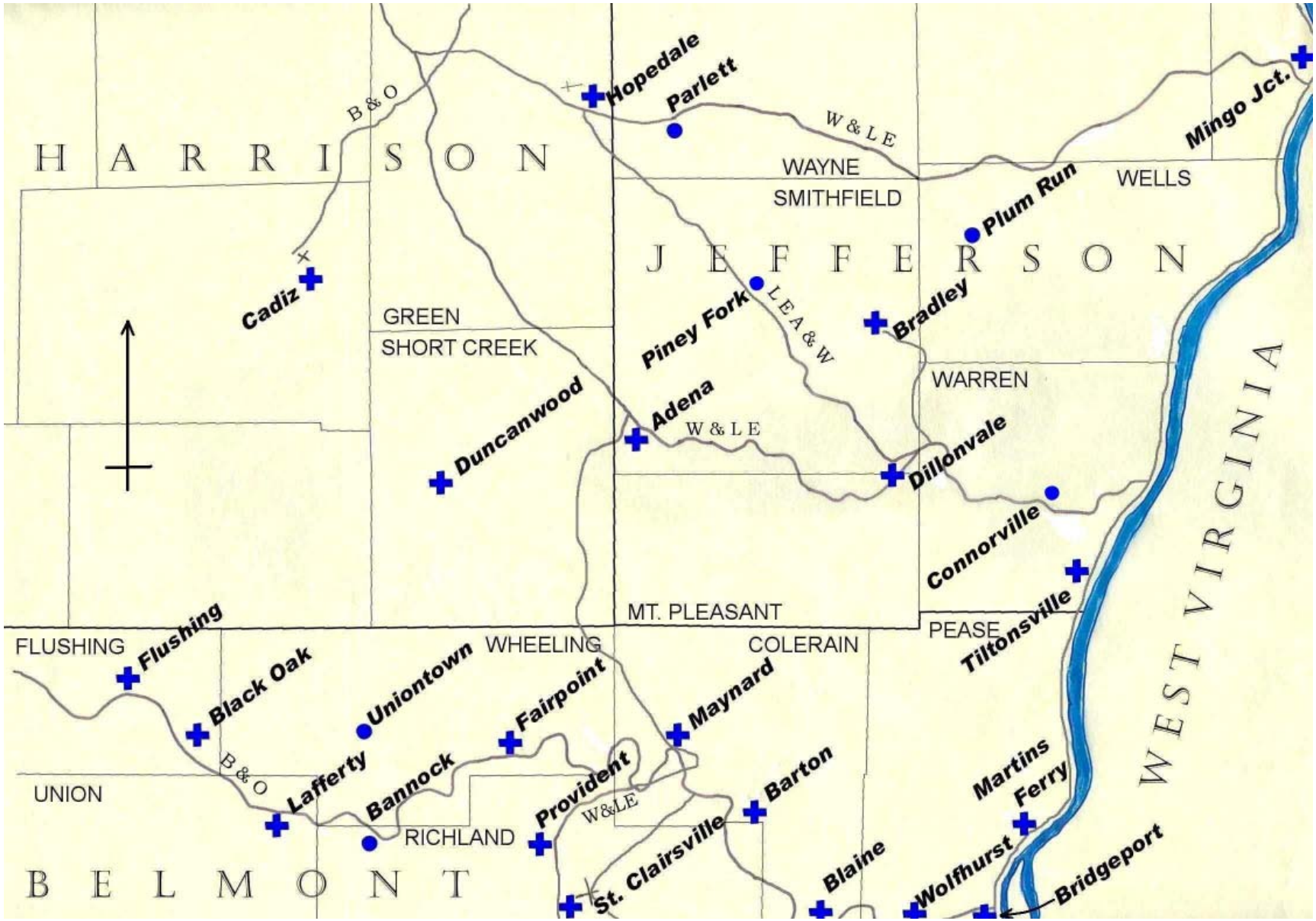
Religious Attitudes of the Immigrants

The Poles appear to have been the best of the immigrants, in the estimation of both Bishop Moeller and Bishop Hartley. The bishops found them a generous, Catholic people. In the 1890s the Poles of Dillonvale and vicinity took the initiative to provide themselves with three lots with a small dwelling. This they used for their Polish Benevolent Society of St. Joseph and it became the site of the Polish Catholic church, St. Adalbert's. On the other hand, the bishops noted some ignorance among them. In 1902 Bishop Moeller said to Father Smogor at Dillonvale that it was sad to see so many of the Poles led astray; they would render splendid service to the Church if properly guided. In 1911 several members of the parish accused Father Nowogrodzki of breaking the seal of Confession. The charges were found to be false. Bishop Hartley required only an apology from the accusers. He did not excommunicate them because he thought they were put up to it and they were ignorant of what excommunication meant.[6]

The Italians were quite a problem because, though nominally Catholic, most had arrived with little education. Their faith consisted mostly of traditions bordering on superstition and they were easily led astray politically. Of them Father Smogor of Dillonvale wrote in 1904,

> There are about 200 adult Italians, scattered throughout the various mines belonging to this parish. They are all Catholics in name only. There are also three Belgian families, who openly profess socialism in its most pernicious attacks upon the state, the Church and all lawfully constituted authority. The Italians are the pupils, in this respect, of the local Belgians. These two classes avoid the church as much as possible, visiting it only occasionally when a child of theirs is to be baptized. According to a leading local Italian, 'Christ was a tramp;' according to a leading local Belgian, 'He was a socialist.'[7]

This was the same era in which the Brescia Circle flourished among the Italian immigrants in New York City. Named after Gaetano Bresci, the Italian-American anarchist who had returned to Italy and assassinated King Umberto I., the Circle was anarchist and anti-Catholic. People were out of work; families were going to sleep hungry each night. The Circle's speakers raged about forces of capital taking advantage of the workers. They raged about the Catholic Church, with its "well-fed priests and ornate temples," ignoring its duties to the masses.


HARRISON
JEFFERSON
BELMONT
B&O
W & L E
WAYNE
SMITHFIELD
WELLS
GREEN
SHORT CREEK
WARREN
MT. PLEASANT
PEASE
FLUSHING
WHEELING
COLERAIN
UNION
RICHLAND
W&LE
L E A & W
WEST VIRGINIA
Hopedale
Parlett
Mingo Jct.
Plum Run
Cadiz
Piney Fork
Bradley
Duncanwood
Adena
Dillonvale
Connorville
Tiltonsville
Flushing
Black Oak
Uniontown
Fairpoint
Maynard
Lafferty
Bannock
Provident
Barton
Martins Ferry
St. Clairsville
Blaine
Wolfhurst
Bridgeport

Speeches urged overthrow of the government and denounced the greed of the Church. In October, 1914 bombs were set off in St. Patrick's Cathedral and in the rectory of St. Alphonsus Church.

The attitude, though not the extreme actions, apparently was the same in the coal fields. In 1907 a *Circolo di Studi Sociali*, an Italian "Circle of Social Studies", an anarchist organization, was organized in Bradley and in 1913 another in Dillonvale. Bishop Hartley advised Father Mehler at Bradley to see if the coal company managers would "weed out" the "anarchistic Italians" so their places could be taken by good Slovaks and Poles. The Italian-language newspaper *Cronaca Sovversiva* (Subversive Chronicle), published in Vermont by anarchists from 1903 until 1918, had subscribers and contributors in Dillonvale. It carried articles essential to radicals, such as arguments for the nonexistence of God and tirades against government tyrannies.[8]

Father Angelo Gallorini, though Italian himself, had little success with his fellow countrymen as pastor of Sacred Heart Parish in Dillonvale. They refused to come to church. In 1915 he reported 479 Italians in the parish. "The great majority of Italians do not come to church and none to confession." In 1917 ten out of 225 Italians made their Easter duty, and in 1910 none of the 200 Italians. Bishop Hartley noted similar problems among the Italian quarry workers in Columbus.[9]

Among the Hungarians, a good number, but not a majority, took their faith seriously. They worked hard with Father Kovacs and his successors to establish, maintain, and improve Sacred Heart Parish at Dillonvale. Around half of the Hungarians made their Easter duty each year. No complaints about them appear in diocesan correspondence or parish reports. But attitudes were not universally positive towards the Church, as noted in a recently published memorial: Mary Polock was born in Rhodesdale (Plum Run) in 1908, daughter of coal mine carpenter George Polock from Hungary and Marie Pader from Vienna. The parents had been married before Father McEachen in 1907. They moved to Bradley by 1910 and the mother was a midwife there. Mary remembered the time that lightening struck Holy Cross Church on the hilltop in Bradley, destroying the steeple and burning part of the structure. The father remarked that the church was not that holy and that God had directed the lightening to strike it![10]

The Slovaks, according to Bishop Hartley, were difficult to handle and in danger of schism. They wished to be by themselves and have their own churches and priests. But in many instances their numbers were too few to support a church, so it required "constant tact and kindness to hold them faithful to the Church." They did not support schools any place in the diocese. "If you can get them to give to the collections in the Church that is all they will do."[11] In Bellaire when the Slovaks agitated for their own parish, the Bishop sent instructions for them to Father Wehrle, pastor of St. John Parish. The Slovaks thought they were entitled to vote on these instructions—and rejected them. The Bishop advised Father Wehrle that, since there evidently were some evily disposed among them, he should work with the better element. "Since we have some bad Slovak priests who would be only too glad to come in and make trouble, and set up an independent church, you must be most careful, and bring the people to do right in a kind and peaceful manner." The Slovaks thought they were being wronged and would make trouble if not carefully handled.[12]

In Columbus, the immigrants were helped with religious education and civic assimilation by the parish schools and by the establishment of community houses, both Marble Cliff and Barthman Avenue (later St. Stephen's) founded in 1919 and Santa Lucia in 1938. But in the little coal mining towns most of the parishes were too poor to establish schools and the coal miners were already drifting away by the era of the community houses.

Finding Priests

The twenty or so priests mentioned in this series represent a larger group that served in a broader array of parishes in the diocese that had congregations composed of many immigrants. We can identify in only a few instances the means Bishop

Hartley used to obtain their services. Fathers Robaczewski and Nowogrodzki and probably a few others were recruited at SS. Cyril and Methodius Seminary, a Polish-language institution in Detroit. Father Philipps applied to Bishop Moeller to work here. Bishop Moeller found Father Smogor through a Polish priest whom he knew in Cincinnati. Father Matysiak was a native of Buchtel, in this diocese. Priests were borrowed from the dioceses of Cleveland, Trenton, Chicago, Wheeling, and Marquette.

Several of these clergymen are known to have been multi-lingual. Father Swierczynski spoke Polish, Slavish, Russian, English, and Italian. Father Robaczewski spoke Polish, English, German, and Lithuanian. Father Philipps originally spoke German, French, and English, which would not have been particularly useful on these missions, but before sending him to the coal fields, Bishop Hartley sent him to live with Bishop Varoschy in Hungary for two years to learn to speak Hungarian.

Many of these priests were disappointing to Bishop Hartley, at least from an administrative point of view, for, after all his efforts to recruit them, they remained only short periods. In their defense, it must be remembered that the work was difficult, the people sometimes were uncooperative, and the pastors often did not receive their salary (which was not guaranteed by the diocese). Father Dynia stayed only two years, Father Swierczynski three and a half years, Father Kovacs less than a year, Father Paulovits three or four, Father Philipps seven years (including the two in Hungary), Father Robaczewski about three, and Father Jaworek four. Some, however, were excellent priests for the diocese, serving faithfully for many years, including, for example, Fathers Smogor, Dzikowski, and Matysiak. Father Gallorini, in particular, should be remembered for his self-sacrifice in working at very poor parishes.

Some of those who left after short stays in the diocese were disappointments in other ways. Some left without permission or even a warning to the bishop. One left suddenly after being indicted for perpetrating a financial fraud on one of his parishioners. Another left owing money to his Polish parishioners. It was a constant struggle for Bishop Hartley to keep these missions staffed.

An Unsustainable Situation

The overarching story of the immigrant coal miners during Bishop Hartley's years was that of problems between capital and labor. In the early days of contract labor, Slavic workers were thought to be immune from unionization, but that turned out to be a false notion. They tranferred their old-world antipathy to their governments to new-world antipathy to the mine owners.

Major strikes caused cessation of work, poverty at least for the duration, social disruption, and sometimes violence and deaths. Violence erupted



Black Oak town and mine

at Plum Run, Crow Hollow, and Bradley in 1906 when the miners were on strike and the company tried to bring in non-union workers. A year-long strike stopped work in much of the eastern Ohio coal fields in 1914 and 1915. Some violence occurred at Bradley, resulting in miners being jailed in Steubenville.[13] Father Szadzinski of Fairpoint (and Black Oak mission) was seriously wounded during this strike, "because he stood for law and order. He went among his parishioners fearlessly braving death, to minister to the sick and destitute, alleviating the sufferings in many homes where the ravages of the strike had left abject squalor and privation." He forgave the miners for the injury and was ready to take the same course in 1919. He said, "I am ready to make the sacrifice for my God and my parishioners. It is too bad they are so misled. Deep down in their hearts they do not want to strike. They have told me so. But inspired by agitators and whippped up by leaders, they are being forced to it when they would rather accept a smaller increase and keep on working. ...They are being led blindfolded to a situation that will mean starvation to them."[14]

At the time of World War I, on the basis of income-tax filings, the workers believed that the owners were reaping 800% profits during the war. At the war's end the United Mine Workers struck all American mines, demanding a 60% pay raise and a guaranteed minimum of 30 hours of work per week. The strike failed. Coal, like other industries, had been revolutionized by the wartime mobilization, which accelerated mechanization, bringing higher productivity and efficiency, in turn leaving a surplus of workers. In addition, after the war the owners developed cheap, modern, non-union mines in the South that seized the markets.[15]

There were many strikes in the 1920s, including one at Duncanwood in 1922. The largest and most bitter national strike took place in 1927, during which a tipple and a powder shed at Duncanwood were destroyed. The strikes were disasters for the miners. The national union went bankrupt by August, 1928. In the wake of the strikes and the amalgamation of mills and closing of mines, a depression hit locally even before the stock market crash triggered the Great Depression in 1929. In fact the depression was not limited to the mining districts. Bishop Hartley wrote to Father Preston in St. Clairsville in December, 1928, "The priests are having a very hard time of it in nearly every portion of the Diocese. They are having it right here in Columbus—but they are facing it bravely themselves—and trying to meet the difficulties as best they can. The Bishop is sorry he has not a bountiful abundance of wealth—so that he might have the pleasure of helping all the priests and the poor people to meet their financial troubles—and leave them with full and plenty of everything."[16] The miners began an exodus. Young people went first, relieving the burden on their parents. Men and independent children struck out north to find factory jobs.[17] The last major strike was that of 1932, with violence again at Duncanwood, a melee in which at least one picketer was killed and others injured.

Labor problems, social problems, the exodus to the north, the closing of mines, poverty, all brought about the closure of some of these "coal churches." But in Belmont County, two of the churches were replaced by new buildings in larger towns, the congregations becoming based on wider communities than just the coal miners. St. Peter's at Black Oak was replaced by St. Mary's in Lafferty and Sacred Heart in Provident was replaced by Our Lady of Peace in St. Clairsville.

(Next month: Part 2, St. Peter at Black Oak)

NOTES

1) Joseph Bradley Doyle, *20th Century History of Steubenville and Jefferson County, Ohio and Representative Citizens* (Chicago: Richmond-Arnold Publishing Co., 1910) p 257.
2) C. H. Miller, 'The Lake Erie, Alliance and Wheeling Railroad' in *Railroad Men*, Vol. XX, No. 9 (June, 1907), pp 333 ff.
3) Rose McAfee, *Down in the depths with pick and shovel*, privately published , 1991, p 1.
4) Lorle Porter, *The Immigrant Cocoon* (New Concord, Ohio: 1992) pp 382 and 397.
5) Details are given in New Philadelphia's *The Times-Reporter*, June 6, 2005.

6) Archives, Diocese of Columbus (ADC), Dec. 1, 1911, Bishop Hartley to Anton Kruzewski, Dillonvale. Dec. 18, 1911, Bishop Hartley to Mr. Julius Petrovski, Dillonvale.
7) ADC, census report for 1904 for St. Adalbert's, Dillonvale.
8) ADC, Oct. 8, 1907, Bishp Hartley to Rev. Joseph G. Mehler, Bradley. *Cronaca Sovversiva* is available and searchable on-line at Chronicling America, chroniclingamerica.loc.gov/. See also the article in Wikipedia.
9) ADC, Bishop Hartley to Most Rev. D. Falconio, Apostolic Delegate, Sept. 13, 1906.
10) Tom Slattery, *In the Year After Mom Died: August 20, 2006 to August 20, 2007*, Lincoln, Nebraska: iUniverse, 2008, pp 26-28. The family moved to Cleveland in the early 1920s. Their daughter later joined the Unitarian-Universalist Church and claimed that her parents had been married in a "civil ceremony."
11) ADC, May 3, 1906, Bishop Hartley to Rev. J. T. McNally. Aug. 8, 1906, Bishop Hartley to Rev. J. T. McNally.
12) ADC, Feb. 4, 1907, Bishop Hartley to Rev. Joseph Wehrle, Bellaire. Mar. 1, 1907, Hartley to Rev. Joseph M. Wehrle, Bellaire.
13) *Cronaca Sovversiva*, July 17, 1914; Aug. 29, 1914
14) *The Catholic Columbian*, Nov. 7, 1919.
15) Porter, *op. cit*., pp 387-388.
16) ADC, Dec. 1, 1928, Bishop Hartley to Rev. Louis Preston, St. Clairsville.
17) Porter, *op. cit*., pp 401-402

The Sheridans of Somerset And their Immediate Kin

by Donald M. Schlegel

(Continued from Vol. XXXX No. 10)

Part 8

Mary and Nellie Sheridan

John L. and Kate Sheridan's elder daughter, Mary (1868-1944), never married. She was quiet, gentle, and unassuming, but with her sister Nellie she did much to keep alive the traditions of the town of Somerset and to keep burning the spirit of patriotism that was so strong in her family. She was fond of recounting notable historic scenes and incidents of Somerset as well as of those parts of the country where the men of her family had rendered notable service. She was a charter member of the Mrs. Phil Sheridan tent of the Daughters of Union Veterans and was the tent's musician. She was a music instructor in the Somerset schools and to private students.[124]

The younger daughter, Nellie Sheridan (1870-1947) was "a woman ahead of her time." In 1889 at the age of nineteen she was appointed Postmistress of Somerset and became active in local politics. She was a major factor in the erection of the statue of her uncle Phil in Somerset's square in 1905.

On Sept. 3, 1913 at 8 p.m. she married T. C. (Charlie) Wilson. Charlie, her long-time beau, had Bright's Disease, and when he took a turn for the worse, they decided to marry. He died the next morning.

The Post Office had a rule against the employment of married women and Nellie resigned as postmistress on September 3. After her marriage, several persons claimed that she should be dismissed and one of them should take her place. But since she was unmarried when the office closed on Sept. 3 and a widow when it opened on Sept. 4, she kept the post. The office-seekers were told, "What happens outside of official office hours is none of Uncle Sam's business." She kept the position for another 22 years, finally retiring in 1935.[125]

Like her sister, Nellie preserved Somerset's traditions. She liked nothing better in her less active days than to tell of "old times" of the community. Her memories of personalities and of details were accurate and her recounting of her experiences was dramatic so that she always delighted her listeners with her reminiscences. Her house was like a shrine to her famous uncle, with pictures, maps, and other related materials adorning her walls. Nellie lived

her last three years with her cousin, Mrs. William Drake, in Columbus, dying there in 1947.

Michael Vincent Sheridan

Michael, the youngest child of John and Mary (Minaugh) Sheridan, was born in Somerset on May 24, 1840. He was baptized at Holy Trinity Church on May 31, 1840 by Rev. Nicholas D. Young, O.P.; sponsors were Hugh Cumisky and Mary Minor (for Minaugh?).

As a youth, like his older brother John, Michael worked in the town printing office.[126] At the age of eleven he was attending St. Joseph's college, in the 1851/52 academic year, and received a "distinguished" mark in Reading. Others attending that year were John A. Creighton and Charles B. Ewing.[127] (He is not mentioned as winning any awards in the next two years' commencement exercises.)

Ten years later Michael was a seen as a "markedly intellectual and serious-minded young man." He was still studying at St. Joseph's College and "had practically made up his mind to become a postulant" in the Dominican Order. He "had a strong inclination toward the religious life, and his vocation seemed to be unmistakable."[128] But many of the the students in the college were from the South and the outbreak of the Civil War forced it to close.

Phil Sheridan had never become quite reconciled to his young brother's clerical aspiration, and he offered him the opportunity to become a soldier, proposing that Michael should accompany him to war as volunteer aid. To the great surprise of everybody he accepted, and that same year was on the field with his brother at Perryville and Stone River. He entered federal service as First Lieutenant in the Second Missouri Volunteer Infantry on Sept. 7, 1863. He was named Captain and aide-de-camp to his brother on May 18, 1864.[129]

He was at his brother's side through over forty engagements in the war, including eleven pitched battles. He was present at the surrender of Lee's army, and went on the evening ot the surrender to inform Gen. Lee that 25,000 Union rations had been ordered sent to the hungry Confederates.[130] He was breveted Major on March 13, 1865. He was appointed Second Lieutenant in the Fifth Cavalry in 1866 and rose in rank regularly as he continued to serve as aid and military secretary to his brother up to the time of Phil's death in 1888.

Michael married Margaret (Maggie) Rhey in Chicago on May 26, 1873. He was regarded in Somerset as the best looking man and the most genial gentleman. He bore a strong resemblance to Phil, but was slightly taller.[131]

After wrangling funding from the Secretary of War, General Phil Sheridan in July, 1877, sent Michael with a company of the 7th Cavalry to collect the bodies of the officers killed at the Little Big Horn and to reinter the fallen enlisted men. They carried out this sad task on July 2-4, 1877, one year after the battle.

After Phil's death, Michael continued in the Army as: Adjutant-General, Department of the Platte; Assistant Adjutant-General, Department of Dakota; and Colonel and Assistant Adjutant-General, Department of Missouri. During the Spanish-American war he was promoted to Brigadier General of Volunteers and was chief of staff to General Brooke in the expedition to Puerto Rico. He was in Puerto Rico nearly five months but was in no action.[132]

After that war Michael was successively commander of the Department of the Lakes; Adjutant-General of the same department; and Adjutant-General of the Department of the East, with headquarters in New York City. He retired in 1902 and lived in Washington, D.C.

In 1902 he completed writing the last seventeen years of his famous brother's life story, filling out the personal memoirs which ran only to 1871. The entire work then was published by Appleton & Co. of New York.

His wife Margaret died in Washington on December 15, 1916.

He died in Washington, DC, on February 21, 1918. The funeral was held at St. Matthew's Church and burial was in Section 2 (in the Sheridan Plot) at Arlington National Cemetery.[133]

When space permits, we will conclude this series with notes on the siblings of Mary Minaugh Sheridan.

NOTES

124) *The Somerset Press*, Aug. 10, 1944
125) *The Somerset Press*, Sept. 18, 1913 and Oct. 9, 1947
126) Burr & Hinton, 34
127) *Somerset Post*, July 15, 1852—CRS *Bulletin*, Aug. 1978 p. 343
128) *New York Times*, Oct. 30., 1910, Magazine Section, Page SM4, "The Little Known Brothers of Well Known Men" by E. J. Edwards. *New York Sun*, Feb. 23, 1918
129) *New York Times*, op. cit. *The Twentieth Century Biographical Dictionary of Notable Americans*, Boston: The Biographical Society, 1904, IX/347
130) *Personal Memoirs*, 1902, p. 571ff. *New York Sun*, Feb. 23, 1918
131) New York *Herald*, May 15, 1875. New York *Daily Graphic*, Dec. 3, 1878. New York *Daily Tribune*, April 16, 1902.
132) The *Holley Standard*, Jan. 19, 1899
133) *New York Herald*, Feb. 22, 1918, and others. Some accounts erroneously give the date as Feb. 22.

St. Dominic Parish, Beaver, Noble County
Baptisms 1832-1852

(Continued, from Vol. XXXX No. 12)

1837, continued

Sept. 17 Sara daughter of Felix McGuire and Elizabeth Palmer; spons. Jeremiah McCarthy and his wife Anna Burke. J. Reid
Sept. 19 Abram Francis son of Francis Rerick and Ann Reiser; spons. Patrick Waters. J. Reid
Sept. 25 John Baptist son of Simeon Archer and Rhoda Enochs; spons. William Archer and Hanna Archer. J. Reid
Oct. 15 Francis son of Simeon Dorr and Eleanor McCammon; spons. Francis and Mary A. Dorr. J. Reid
same day Elenor wife of Simeon Dorr, convert. J. Reid
Oct. 17 Elenor daughter of Daniel Dogherty and Mary Drum, spouses; spons. Mathew and Catherine Dogherty. J. Reid
Sept. 13 Elizabeth wife of John Poulton, convert. J. Reid
Oct. 8 Sara Snyder, convert; spons. Jane Morgan. J. Reid
page 46
Oct. 22 William son of John Delong Junior and Elizabeth Jones, spouses; spons. Thomas Delong and Catherine Meehan, spouses. J. Reid
Oct. 29 Thomas son of Bernard Mulloy and Ann Griffin, spouses; spons. Bernard and Margaret Waters. J. Reid
Dec. 7 Henry son of Mary Dillaghy; spons. Benedict Lowe and Jane Dillaghy. J. Reid
Dec. 10 William son of Jared Jones and Agnes Delong, spouses; spons. William Windel and Elizabeth Windel. J. Reid
Dec. 13 Jane, daughter of Benjamin Eaton and Mary Cooney; spons. myself. J. Reid

1838

Jan. 1 Ann Sophia daugher of Enoch Archer and Hanna Sweeny; spons. Abraham Archer and Mary Sterrit Lynn, spouses. J. Reid
Jan. 20 William Henry son of John Cunningham and Mary Judge; spons. James Lynn and his wife Elizabeth OHara. J. Reid
same day William son of Richard Pool and Ruth Judge; spons. James and Elizabeth Lynn. J. Reid
Jan. 7 Alexander Creel, age 40 years, convert. J. Reid
same day John Whitten, son of George W. Gale and his wife; spons. Constantine and Catherine Gale. J. Reid
page 47
Jan. 23 Elizabeth daughter of Nathaniel Archer and Rebecca Morris, spouses; spons. Abraham

Archer and Cynthia Archer. J. Reid

Jan. 24 Rebecca, wife of the same Nathaniel Archer, 40 years old, convert. J. Reid

Feb. 4 William son of James Foster and Elizabeth Coyle, spouses; spons. William Delong and his wife. J. Reid

Jan. 27 James son of John Gallagher and Mary Ann Brinton, spouses; spons. John Delong Senior and Lydda Harris alias Gallagher. J. Reid

Mar. 4 Samuel son of W. Philips and his wife; spons. Patrick Gallagher and Catherine Ensly alias Delong. J. Reid

same day Margaret daughter of [blank] Johnson; spons. John Butler and his wife. J. Reid

Mar. 11 Lydda daughter of Edmond Gallagher Junior and Ann Hughes, spouses; spons. John Jefferis and his wife. J. Reid

Mar. 12 Jesse son of John Carpenter; spons. John Delong Senior. J. Reid

[same day] Rebecca daugher of the same John Carpenter; spons. Thomas Delong and his wife. J. Reid

[same day] Joseph son of Catherine Schaeman; spons. John Delong Junior. J. Reid

[same day] Isaac and James, sons of John Waggoner; spons. Agnes Jones alias Delong. J. Reid

page 48

Mar. 12 John, Lydda, and Mary, children of Jonathan Delong and Catherine Miller, spouses, converts; spons. James Hacket and his wife. J. Reid

same day James Foster, convert, age 28 years. J. Reid

Catherine Miller alias Delong, wife of Jonathan Delong, convert, age 30 years. J. Reid

Apr. 7 Thomas Jefferson son of Thomas Dillaghy and his wife, i.e. Susan Martin; spons. Benedict Lowe and Lucinda Dillaghy. J. Reid

Apr. 14 Jesse Carpenter, convert, 40 years old; spons. John McDaniel. J. Reid

Apr. 16 Elizabeth wife of John Carpenter, convert, age 30 years; spons. Mary Carpenter alias McConaghy. J. Reid

Apr. 18 Catherine daughter of John McDaniel and his wife; spons. John McDaniel and his wife. J. Reid

May 6 Mary daughter of David Kennedy and Catheine Doyle, spouses; spons. Martin Stafford and Rosanna Kenny. J. Reid

June 27 William and Sara Ann, children of Samuel Parr and Anna Judge; spons. James Judge and his mother. J. Reid

June 28 Elizabeth daughter of Mary Lynn; spons. William Judge and his wife. J. Reid

page 49

June 28 Ruth Judge wife of Richard Pool, convert; spons. Elizabeth OHara alias Lynn. J. Reid

July 1 Ann Rebecca daughter of John Waggoner and Elizabeth Miller; spons. John Delong and Elizabeth Jones alias Delong. J. Reid

June 9 [blank] daughter of James Kerr and Sara Donaghoe; spons. George Gildea and Susan Gallagher. J. Reid

June 10 Terence son of Terence Smith and Mary Bennett, spouses; spons. Edward Lawn Junior and Margaret Gallagher. J. Reid

—— Mary Caroline wife of Michael Bennet, convert; spons. Terence Smith and his wife. J. Reid

June 22 Susan daughter of Patrick and Ann Gallagher, spouses; spons. Jesse Carpenter and Mary Carpenter alias McConaghy, spouses. J. Reid

July 23 Daniel son of Daniel and Bridget McDaniel, spouses; spons. Nicholas and Eleanor Galaher.

same day Robert son of Christopher and Mary Galaher, spouses; spons. Robert and Elizabeth Galaher. [Rev. E. T. Collins]

(To be continued)

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