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## Early Missions in Guernsey and Monroe Counties

by James V. Reid

*The author was a nephew of Father James Reid, pastor of St. Dominic Parish, Beaver, from 1835 to 1839. His long letter appeared serially in* The Catholic Columbian *of December 9 through Dec. 30, 1880. He then was in his early sixties and was, when he first came to Ohio, in his late teens.*

Pittsburgh, Dec. 3rd, 1880.

Editor Catholic Columbian:

The reading, a few days ago, of "Requested's" letter, "Straws from Monroe County," in last week's Columbian, afforded me a very great pleasure. The letter was not only sprightly and interesting *per se*, but it awoke in my mind reminiscences that had long been slumbering, but which to be thus compelled to look back to and recall, is such a pleasure that it becomes my duty to sincerely thank the writer for the same. With a view to add my mite, and call out, let us hope from other and abler pens, still further and more full recollections of pioneer times—always interesting—I venture these paragraphs,—responsive to the Macbeth-ian challenge of "Requested." I cannot well resist the opportunity —at the risk of lapsing into prolixity—of putting a feeble hand to the ball last week set in motion, in the hope that it may be kept rolling.

It was my good fortune, from June, 1835 to the Spring of '36, to have been a frequent rambler,—therefore, familiar with the hills and rich fields of the locality of which Temperancevile, the home of Rev. Father [Nicholas A.] Gallagher, was the centre. This embraced one trip to Woodsfield, several to near Malaga, and very many to the [Old] Washington and Middletown neighborhoods.

### Father Reid at St. Dominic's

In October, 1835, Rev. James Reid arrived at St. Dominic's, as its first *resident* pastor. He came thither from Brown County. There was, and has been for some years, a small, but neatly finished log church on ground donated I believe, by Mr. E. Gallagher. It stood on the rise of a small hill, near the road. In later years, a larger building becoming necessary, the old church was taken down, and a new one of brick, was erected further from the road, and nearer to the dwelling of Mr. Gallagher, which was still far up the side of one of Guernsey's steep hills.

I had been sent in June as an *avaunt courier*—being destined as a teacher for a school the Pastor had in contemplation. It was late in the Fall when a building for this purpose was erected; but as it became necessary to convert it, small as it was, into a pastoral residence, I was compelled to open a school in the sacristy. So notable an affair was the arrival of a young teacher regarded, that upon one occasion, when up in Washington, the woman of the house into which I happened to call, forgot that all students are *modest*, and nearly knocked me over with the question, whether I was not "pretty well larned."

The congregation of St. Dominic's has been organized through the exertion of those good and

zealous Fathers, to whom Ohio is so much indebted for the early planting of the Faith—the Missionaries of the Dominican Order—chiefly I was informed, Fathers Young and Martin. Many an interesting story have I listened to, told by early settlers, of the struggles and privations of these good priests. Their zeal was indeed never failing. It was even remarkable how many converts they made in those days.

St. Dominic's was, even at that time, pretty well filled of a Sunday, many coming 12 to 15 miles or more and thinking lightly of the journey, so as to be able to attend at the Holy Sacrifice. There was no other church near, in any direction, save one small one, on the land of a Mr. Dorr, near Malaga. Prominent among the members of this little congregation was the patriarch who did so much himself, to collect the flock around him,—I refer to Mr. Edmund Gallagher, who moved West at an early day, from Chester County, Pa., in which he had spent a few years after coming from the old country. The next deserving of mention was, also, a man of note,—Col. John Delong. He was tall and of fine address, a man of mark anywhere. He had served (I think, under "Mad Anthony" Wayne) in several campaigns, and was one of the numerous native-born citizens received by the Dominican Fathers into the True Church. John[,] Christopher[,] and Robert Gallagher were all married and living convenient. There were also, worthy of mention, the McDaniel's, Jefferses', and others whose names now escape me.

I must not omit to mention a young couple, from towards Miltonsburg neighborhood somewhere, whose very evident culture was noticeable, and who were none the less regular in attendance—Mr. and Mrs. Francis Biedenharn. The gentleman had a store, I think, over in Monroe. He had one also in Batesville, as I know by my having purchased of his brother, in attendance, in 1835, a copy of Father Rowland, then new and very popular, and also a copy of the Following of Christ—an excellent edition, by that most Catholic publisher in Baltimore, Feildmy Lucas, Jr. This book I have yet, but re-bound, fully as good as ever.

Another work I have, which I purchased at the same time, and which I highly prize, because of its rarity. I obtained from Col. Delong (with whom I delighted to have conversation) the greater part of the *U. S. Catholic Miscellany* for the years 1824-5, in numbers. This publication then appeared in octavo form. I have them bound.

On the arrival of Father Reid, Mr. Robert Gallagher, knowing well the arduous labors attending the mission (extending sometimes 30 or 40 miles from St. Dominic's) presented him with what was very suitable, a Canadian pony. Among other places that I was at, in company with my Rev. Uncle, I was once with him at Woodsfield. We went over, I think, after a Mass at the Dorr church. It was, at any rate, on Sunday, October 13th, 1835. A special invitation had been extended to Father Reid by the leading citizens, and the Court House was placed at his disposal. He ascended the Judge's Bench. The audience was large, almost entirely Protestant. The attention was profound and respectful. The text was "One Lord, one faith, one baptism." I was a young critic, but I was pleased with the effect. I heard nothing but favorable, courteous words of comment.

Washington was frequently visited, as were other points at a distance. At this place the house of Mr. Lawn was always at the service of the priest. The same may be said of Mr. Scott, a merchant of Fairview, and of the noble-hearted James Gallagher, ("long Jimmy," he used to be called) in the Middletown neighborhood. There were others, also, whose names I cannot now recall, who, being good Catholics, of course considered it an honor to have the Divine Sacrifice performed beneath their roof. Father Reid had many missionary points at Wills Creek, Archer Settlement, &c., and on the way thither.

### Subsequent Pastors; Crane's Nest; Father Thienpont

Shortly after Father Reid's departure to another mission, in Virginia, and subsequently in Maryland, there came to St. Dominic's, in 1839, Rev. J. Quinlan, and in 1840 Rev. P. W. Murphy, a newly ordained priest but with more zeal than rigor of physical frame, and who died within a couple of years, on his return from a sick call or mission. On his visitation to St. Dominic's in 1841, Bishop Purcell

recorded that "all the people were bewailing the loss of this good pastor." Revs. Henni and McCaffrey, who accompanied the Bishop, spent two days ministering to the flock. In 1842 the Catholic Almanac leaves St. Dominic still unsupplied. Rev. C. Kræmer is put down as pastor for 1849; Rev. J. C. Kræmer (also attending Malaga and subsequently Miltonsburg) for the years 1850 to 1859; Rev. J. W. Brummer would seem to have had the same mission except that Father Jacquet is located at St. Mary's (the new church, formerly St. Dominic's).

When I visited the place in 1865, from Columbus, I found Rev. John M. Jacquet (now of Coshocton) still the pastor. He showed me, in some portion of his dwelling, materials taken from the old church building. What other changes, admonitory of the "march of time," did I not also observe! The country around had been very much cleared of its forests; and acquaintances whom I had left young men with "the down" still upon their cheeks, who were clad in a head covering of gray, and most of them surrounded by large families. What a lesson of temporal mutabilities!

The Crane's Nest church, Dougherty Settlement, is thus alluded to in the same "Visitation" of Bishop Purcell in 1841: "On our way (passing through Woodsfield) to the headwaters of the Little Muskingum, we discovered, after night, by the light of the moon, the cross upon a little church in one of the wildest and most out of the way places selected for such a purpose since blessed Bruno built an oratory on the Carthusian Mountains. It is called the church of SS. Peter and Paul, and stands on a piece of ground given by a Mr. Dougherty, who, with his two brothers, have made converts of their wives."

It might not be out of place, "right here," as the Yankee would say, to narrate an anecdote which may illustrate a change in the times, and I hope, in the temper and liberality of its people. Among the goods, boxes and books, furniture, &c., arriving for the pastor from Brown county, were two barrels, which were the innocent cause of a great deal of consternation! They contained a pair of *globes*, from St. James' Seminary, when its brief existence at St. Martin's ended in the spring of 1835. These globes were packed in the barrels with hay or straw, or both, and nothing of the contents could be seen by prying eyes in Barnesville, except the protruding *legs* of the stands. These, by the amazed lookers on, were taken to be nothing less than some kind of "Roman" artillery or fire arms, threatening the lives of all the good citizens round about; and I was credibly informed, caused in Barnesville, for a couple of weeks, every night, a general use of bar and bolt in every house. They had been reading too much of such lying books as Fox's Book of Martyrs, and knew not that the members of the Church "triumphant" (who alone could have converted the handful of Catholics in Guernsey into an army) never return to become *militant*. The "artillery" in the baggage of the new pastor of St. Dominic's was only that of science and intellect—a kind of artillery that Catholics have made pretty effectual use of at Mt. St. Mary's, Maryland, Bardstown, and St. Mary's, Kentucky, St. Xavier's, Cincinnati, and St. Joseph's, near Somerset, in a word, wherever a Catholic priest proceeds on a mission!

Good Father Thienpont was not of the "Order of Preachers." He was ordained early in 1832, I believe, as a secular priest, by Bishop Fenwick, and was pastor successively at Dayton, Portsmouth, Steubenville, Chillicothe and Logan. At Dayton and Steubenville he spent many years and built churches. Father Thienpont could acquit himself with more than ordinary excellence in the singing of a High Mass. So much was he famous for it that on all occasions when he used to visit St. Peter's Cathedral in 1857-8, from Dayton, the officiating clergyman always yielded that place to him.

### Fathers Collins, Kundig, and Badin

Father E. T. Collins, then pastor of St. Peter's Cincinnati, I had seen in Brown County, as early as 1834, one brief mission. He was a native of Philadelphia city, and impressed me as one of the most cheerful, "joky" men I had ever seen in clerical costume. Rev. Mr. Tchenkenes, a Redemptorist, came also, in the absence of the pastor, once or twice on a mission. He was very ascetic, deeply imbued with the spirit of St. Ligouri. I had also the

honor of knowing, in my boyhood, Rev. Martin Kundig, late of Milwaukee, of whom your correspondent speaks. He preceded Father Reid in Brown county, and was certainly one of the best clergymen I ever knew. The settlement of St. Martin's was then in its infancy; deadened trees stood in every field, and Father Kundig endured many privations, the mere mention of which would astonish a priest of modern times! When in 1833-34 Bishop Purcell and clergymen from his Cathedral used to visit St. Martin's, it was mostly in winter, and the long and dreary journey had to be performed on horseback, the frozen ground breaking and splashing at every step of the 35 miles. This I have myself witnessed. What smiling and lovely scenes are not now to be seen around the Ursuline Convent and its academic grounds, the very spot where stood the rude cabin which sheltered, after a fashion, Rev. Fathers Kundig and Reid; for St. Martin's was then almost in the midst of the primitive wilderness. In my youthful days I saw beauty in those woods. Though dense, they had charms to my eyes. They formed, to my particular vision, no inapt representation of Eden. Happy days of old! Though the face of the land has changed, your remembrance recalls the looks and tones of voice of those times I then loved much!

Although my space is nearly filled, I would like to say something of the excellent missionary—the *proto-Sacerdos*—Father Badin. This great but eccentric clergyman I first saw in the pulpit of the Cathedral at Bardstown, Ky., May, 1831. The good father had just returned from a mission among the Indians at Green Bay, and he was contrasting the piety and simplicity of his Indian women with the styles displayed in the Cathedral by the Kentucky ladies. Father B. was remarkable for the *argumentum ad hominem*, and he made it pretty "hot" for a while for the wearers of superfluous ribbons and other gew-gaws in the pews before him. Father B. was in Cincinnati, on the speakers' platform, at the time of the discussion between Bishop Purcell and Alexander Campbell, January, 1837. He was, as was usual with, (who knew no "human respect") reading his Office. The people there assembled took him to be the Bishop, and looked rather frowningly at the apparent "Seminarian," who rolled up his sleeves to make his first response to the argument of Campbell. One of the last adventures of Father Badin, that I heard of, was when he was sent up to bless the first little church erected in Hamilton, Ohio. It came to the time of the sermon. All had been so far very respectful and attentive, but large numbers of Protestants (not clearly understanding his English—more broken and less carefully uttered than of yore,) began to go out in such numbers that Father Badin's keen eye was arrested and his temper was aroused. He stopped! "This would never do! So much good instruction must not be lost!" He walked down the aisle, closed the door to emphatically, locked them and as he retraced his steps to the altar, he gesticulated with the key at his amazed as well as amused audience, and exclaimed, "now you cannot go out; you must stay and hear;" after which he coolly proceeded to finish his sermon at his leisure.

But by this time I have if not exceeded at least reached the limit of reasonable space, and must conclude as being very sincerely and truly yours, as of old,

James V. Reid.
114 Crawford St.
Pittsburgh, Pa.



The reader is referred to the following issues of the Bulletin for history of the several missions mentioned by Mr. Reid:

Beaver St. Dominic, Aug. and Sept. 1988
Old Washington and Leatherwood St. Patrick, March and July 1994
Crane's Nest Sts. Peter and Paul, June 1989 and July 2005
Miltonsburg St. John, Aug. 1989 and July 2005



# Abstracts from the *Catholic Telegraph*

(Continued from Vol. XLII No. 8)

Subscriptions, first quarter, 1863
(Name, Post Office, issue)

W. M. Anderson, Circleville 2/25
Rev. Andres, Coshocton 3/18
J. W. Barr, Portsmouth 1/21
J. J. Barrett, Chillicothe 1/28
C. Baumann, Columbus 2/4
Wm. Bennett, Oakfield 1/28
J. Bessler, Steubenville 1/7
James Boulger, Chillicothe 1/14
William Brophy, Mt. Vernon 2/11
John Bucy, Portsmouth 1/21
G. Burmann, Chillicothe 3/11
J. G. Connell, Delaware 1/14
Albert Debo, Portsmouth 3/25
Pat'k Dinan, Johnstown 2/18
E. Donnovan, Steubenville 1/7
Rev. J. J. Donohoe, Portsmouth 1/21
F. Dougherty, Woodsfield 2/25
L. H. Dugan, Duncan's Falls 1/28
W. Jas. Durbin, Wilkesville 1/21
Pat. Fay, Chillicothe 1/14
A. Feist, Steubenville 1/7
Jacob Fink, Somerset 1/7
W. E. Fink, Columbus 1/14
E. D. Fitzsimmons, Steubenville 1/7
J. Flord, Steubenville 1/7
Miss S. Flowers, St. Joseph 1/7
Thomas Flynn, Chillicothe 1/14
J. Gallagher, Temperanceville 1/14
B. Gorham, Chillicothe 1/14
E. Hammasten, Portsmouth 2/11
J. Hanan, Steubenville 1/7
Mary Haveland, Chillicothe 2/18
Sister Louise Hayden, Zanesville 1/28
Rev. J. A. Heimo, Canal Dover 2/25
J. Henan, Zanesville 2/11
Geo. Hooker, Logan 2/25
J. J. Jackson, Somerset 1/14
O. R. Joyce, West Zanesville 1/14
Tn. Kellhofer, Chillicothe 1/14
P. Kelly, Portsmouth 1/21
L. Keogh, Portsmouth 1/21
D. Lawrence, Portsmouth 1/21
H. McCorry, Chillicothe 2/18
John McGuire, Chillicothe 1/14
Patrick McMallen, McLuny's 2/11
Paul Marzluff, Chillicothe 1/14
F. Mattingly, West Zanesville 1/14
J. Mattingly, West Zanesville 1/14
N. Mattingly, West Zanesville 1/14
William Mattingly, West Zanesville 1/14
Mart. Miller, Delaware 2/18
James Moore, Chillicothe 1/28
Mrs. Moran, Portsmouth 1/21
M. Mortine, E. Plainfield 3/11
M. Murphy, Portsmouth 1/21
Thomas Murphy, Chillicothe 2/18
Patrick Noon, West Zanesville 1/14
Fred. Nugent, Portsmouth 1/21
James O'Rourke, Zanesville 2/25
P. O'Rourke, Mt. Vernon 2/4
R. Porter & Brothers, Mt. Vernon 2/4
John Riff, Logan 2/4
J. B. Rottinghaus, Portsmouth 3/4 and 3/11
Rev. M. J. Ryan, Marietta 1/14
F. Savage, Chillicothe 1/28
Peter Shaefer, Portsmouth 1/21
M. Shed, Steubenville 1/7
Jas. Shields, Chillicothe 2/18
O. B. Sprice, West Zanesville 1/14
J. Sweeney, Steubenville 1/7
George Thompson, Chapel Hill 2/25
J. Wilson, London 3/18
P. Winn, Steubenville 1/7
Rev. N. R. Young, O.S.D., Zanesville 2/18

April 8, 1863

Confirmation is scheduled for Holy Cross Church in Columbus on the 4th Sunday after Easter.

On [Easter] Sunday, after vespers, 41 were confirmed at St. Philomena's Church by Bishop Rosecrans.

The extraordinary number, by the best calculation, of *twelve hundred and fifty communicants*, were administered to by the Right Rev. Bishop Rosecrans, single-handed, at *one* mass in the Cathedral on last Sunday.

Part 1 of a lecture by Bishop Rosecrans, "The Order of Mercy," is printed.

April 15, 1863

The Right Rev. Bishop Rosecrans left this city Easter Monday, on a visit to his brother, Major-General Rosecrans, and the Catholic soldiers at Murfreesboro'.

The concluding half of Bishop Rosecrans lecture "The Order of Mercy" is printed.

April 22, 1863

Part 1 of Bishop Rosecrans' Easter lecture.

April 29, 1863

Bishop Rosecrans attended the solemn profession of Laura Chalfant in the chapel of the Ursuline Convent, Brown County, on Thursday April 23. Archbishop Purcell presided and preached.

Last Sunday after vespers, Bishop Rosecrans confirmed 250 at St. Xavier's Church, Sycamore St., and on the Second Sunday after Easter 99 in St. Augustine's Church, Bank St.

The conclusion of Bishop Rosecrans' Easter lecture is printed.

May 6, 1863

The St. Mary's Academy, Somerset, continues to command the respect and confidence of parents and friends of youth, near and remote, who patronize this time-honored institution. The pupils are numerous, their health excellent, their deportment lady-like, and their improvement in the branches of a polite and Christian education all that might be anticipated from their own talents and the zeal of the devoted daughters of St. Dominic.

There were forty-four persons confirmed in the church of the Holy Cross, Columbus, last Sunday. Solemn Pontifical Mass was sung by the Most Rev. Archbishop, the Rev. Mr. Hemsteger assistant priest and Rev. Messrs. Meyer of Piqua and Noon of St. Joseph's, Perry county, Deacon and Subdeacon, and Rev. Mr. Ed. Fitzgerald master of ceremonies. The music splendid. The Papal Benediction was given at the close of Mass, a very large number having received the Holy Sacrament at the early Masses on that and the mornings of the week previous.

At Vespers, in St. Patrick's, eighty-five were confirmed.

There are 500 children attending the St. Patrick's schools, and 400 those of Holy Cross. Both churches and schools of the two congregations are too small. The Sisters of Noter Dame, who teach the young girls, are building for themselves a more convenient dwelling.

Bishop Rosecrans administered Confirmation in St. Mary's Church in Urbana on Sunday last.

May 13, 1863

On Sunday afternoon Bishop Rosecrans confirmed 228 in St. Peter's Cathedral.

On Tuesday, May 5 the habit of the Order of the Sisters of Our Lady of Charity of the Good Shepherd was given to several ladies, including "Sister Mary of the Angels of Zanesville, born in Ireland." [But see the note at May 20.]

A long obituary for Don M. Piatt of Logan Co.

May 20, 1863

Confirmation Schedule:

St. Genevieve, Holmes Co., 5 July
St. Lawrence, Ironton, forenoon 26 July
St. Mary's, Pine Grove, afternoon 26 July

On Ascension Thursday, Bishop Rosecrans administered Confirmation at St. Mary's Church in the morning and at St. Stephen's in the afternoon.

(To be continued)

# Church of the Nativity, Portsmouth, and Missions
# Baptisms, 1841-1853

(Continued, from Vol. XLII, No. 8)

**1846**, continued

Mar. 29 George, son of John Sheep and his wife Sophia Reys; spons. Joseph Wentler and Elizabeth Sheep. Eml. Thienpont

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Mar. 29 Sophia, daughter of John Sheep and his wife Elizabeth Ginsler; spons. Francis Meyer and Sophia Reys. ET

Mar. 30 John Henry, son of John Frederick Tarkel and his wife Mary Welbere; spons. Henry Clas[?] and Ann Mary Engel. ET

same day Mathilda, daughter of Frederick Korts and his wife Mary Ann Kross; spons. Louis Trautman and Mary Turkel. ET

Apr. 19 at Pine Grove, John Bernard, son of Louis Detmer and his wife Catherine Gezepol; spons. Bernard Kamolman and Elizabeth Wesseling. ET

Ripley

May 3 George and Peter, sons of Peter Haberdeen [?] and his wife Solome Butler; spons. Joseph Heb—in and Catherine Elsasser. ET

same day Joseph, son of Joseph Swabbe[?] and his wife Elizabeth Tughter; spons. Joseph Hebelin and Elizabeth Er—. ET

May 21 at Little Scioto, John, son of Xavier Spephard[?] and his wife Mary Josephine Swind; spons. George Legler and Mary Ann Sadler. ET

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Pine Grove

May 24 John Frederick, son of Francis Trautman and his wife Mary Ann Rotinghaus; spons. John Frederick Kleyn and Caroline Meyers. ET

same day Catherine, daughter of Charles Walters and his wife Isabelle Sweany; spons. John and Helen Sweany. ET

same day Mary Elizabeth, daughter of John Henry Stephens and his wife Margaret Ortman; spons. Ferdinand Goldcamp and Caroline Meyers. ET

same day Elizabeth, daughter of Bernard Weüller and his wife Mary Kerker; spons. Charles Walter and Elizabeth Dierker. ET

May 25 at Wolfart's Mill, Mary, daughter of Jacob Gies and his wife Joan Polinger; spons. Anthony Rorthernell. ET

Jun. 4 in Portsmouth, John, son of Francis Adam and his wife Mary Wolfert; spons. John Hurig and Barbara Horrig. ET

Jun. 26 in Portsmouth, George, son of James Grimes and his wife Mary Tobin; spons. Emmanuel Thienpont and Elizabeth Tobin. ET

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Aug. 23 Francis Peter, son of Luke Swander and his wife Margaret Zieler; spons. Francis Adam and Mary Adam. ET

Sept. 6 in Portsmouth, Barbara, daughter of George Sheafer and his wife Elizabeth Hamilton; spons. Stephen Sheafer and Barbara Hurigh. ET

Sept. 27 in Portsmouth, Joseph, son of Frederick Ranniger and his wife Barbara Sutter; spons. Joseph Sherrer and Barbara Hurig. ET

same day Eva Catherine, daughter of Jacob Shilling and his wife Theresa Yreck; spons. Francis and Catherine Adam. ET

Oct. 11 in Portsmouth, Mary Margaret, daughter of Joseph Carl and his wife Mary Ann Reys; spons. James Wilt and Mary Wilt. ET

Oct. 25 in Portsmouth, Barbara, daughter of John Pandergooloris and his wife Catherine Houbaert; spons. John and Joan Hobaert. ET

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June 27 at Scioto, Michael, son of John Wolfert and his wife Ann Rarerin[?]; spons. Michael Diel and Mary Ann Spitsnagel. ET

July 5 at Pine Grove, Mary Elizabeth, daughter of Bernard Zopilman[?] and Mary Catherine Belly; spons. Henry Wieman and Mary Coolman. ET

July 26 at West Union, Robert, son of Fountain Hamischift and his wife Agnes Hanes; spons. John McCally and Catherine Hanes. ET

Aug. 2 at Ripley, John, son of Richard Fabb and his wife Helen Waters; spons. Michael Waters and Elizabeth Fannan. ET

Aug. 10 at Little Scioto, Mary, daughter of Wolfard Ritter and his wife Barbara Barkemeyre; spons. Gabriel and Mary Krausser. ET

Aug. 16 at Pine Grove, George, son of Falten Sullener and his wife Theresa Herman; spons. George Knessler and Ann Mary Kibbeling. ET

July 13 at "Wilskvill," John, son of Benedict Thosie[?] and his wife Ann Richrold; sponsors Simon and Briget Dolin. ET

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July 12 at Wilksville, Simon, son of Michael Bauser and his wife Catherine Wilson; spons. Daniel Cooney and Sophia Spraut. ET

July 14 at Wilksville, Ann Mary, daughter of Sebastian Zwartzwalden and his wife Barbara Findling; spons. James Sweeney. ET

Wolfart's Mill

Aug. 17 [blank], son of Anthony Rodermill and his wife Christine Sutbring; spons. Jacob Herr. ET

same day Caroline, daughter of Francis Wolfert and his wife Mary Elizabeth Marie; spons. Conrad Obeidier. ET

Sept. 3 at Pine Grove, John, son of Frederick Duval and his wife Mary Kleevaet; sponsors Christopher Dierkey and Alana Meyers. ET

Sept. 17 Henry William, son of David Puthof and his wife Mary Vogelsang; spons. Henry Lupken and Catherine Weiman. ET

same day Henry, son of Augustine Kerver and his wife Catherine Rickerrer; spons. David Puthof and Susan Eckel. ET

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Pine Grove

Sept. 13 Sybil, daughter of George Swansel and his wife Elizabeth Reys; spons. Francis Meyer and Elizabeth Geisler. ET

(To be continued)

Whatever Became of...

## Rev. George S. Kertson

Father George Stanislaus Kertson's name is almost longer than his stay in Ohio but, having stumbled upon some information about him, we thought it would provide a continuation of this occasional series. He came to Zaleski, Ohio in February or March of 1866 and stayed only a short time.

Father Kertson was born in the Diocese of Quebec about 1830. He was said to have studied for the priesthood in Paris and Rome. He was ordained in Montreal on August 17, 1854 and was sent to Marieville as pastor. He served as pastor of Granby in the Diocese of St. Hyacinth from 1855 to 1860; and professor at the Petite seminaire of Montreal in 1860 and 1861. We then lose track of him until his short time in Zaleski, Ohio. Maysville, Kentucky was his location early in 1867, after which he moved west to the Diocese of Chicago. He was pastor at Beaverville, Illinois, 1867 to 1869, with a mission at St. Anne; at St. Joseph in Menteno, 1870 to 1879, where he built a new church in 1876; at St. James in Irwin, 1879 to 1890; and at St. Patrick in Momence, its first resident pastor, 1890 to 1895. In retirement he lived on a farm at Madison, Nebraska, where he died on April 11, 1902. According to his tombstone at St. Leonard Cemetery there, his age was 74 years and six months.

(Assembled from *The Franciscans in Nebraska* by Rev. Eugene Hagedorn, O.F.M., 1931; *History of Ss. Peter and Paul's Church, Pilot, Illinois* by J. Meyer, 1920; and *History of the Diocese of Covington* by Rev. Paul E. Ryan, 1953.)

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