



Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society - Diocese of Columbus

Vol. XXXVI, No. 4

April 20: Rev. William O'Reilly

April, 2011

A Priestly Life of no "Light Trials" Rev. William O'Reilly (1843-1890)

Father William O'Reilly was the second priest ordained for the Diocese of Columbus, in 1869. Unlike the distinguished career of the diocese's first ordinand, Rt. Rev. Nicholas A. Gallagher, who went on to be Administrator of Columbus and Bishop of Galveston, Father O'Reilly's priestly career was one that faced opposition and trouble, even prior to his ordination. But he trusted that God had called him to the priesthood and he persevered in that vocation despite all obstacles.

William O'Reilly was the oldest son of Patrick and Elizabeth Marcella or Eliza (McSweeney) O'Reilly. Patrick, the father, was born in Ireland about 1797. The mother Elizabeth was born in Loughlin, County Roscommon, in 1824. She was daughter of Roger McSweeney and Miss Derrick. (That name perhaps was Irish O'Deirg.) Her maternal grandparents were "Sir" James Derrick, architect, and Mary Terrell.¹ There was a famous architect in England named John Macduff Derrick, c. 1805-1859, who was son of James Derrick of Ballymote, County Sligo and there has been speculation that James Derrick, a builder and architect of record, may have been this father.² If these three references are all to the same James Derrick, then John Macduff Derrick was uncle to Eliza and great-uncle to Father O'Reilly. Eliza was described as "a devout and representative Catholic; and that sweetness and charm of life which flows from the observance of the highest principles of religion were manifest in her every word and action. She also possessed every virtue that could adorn

life or beautify character. She was full of kindness and never failed to help anyone whom she could benefit by her assistance."

William had an older half-sister Jane and younger siblings Mary, Elizabeth, Edward R., Francis H., Catherine, Susan and Ann (twins), and Joseph J. The eldest three children were born in Ireland, the next six were born in Ohio, and Joseph, the youngest, was born in Missouri.

The family, then consisting of Patrick, Eliza, Jane, William, and Mary, came from Ireland to Ohio about 1849 or 1850 and settled in Baughman Township, Wayne County (east of Orrville), in the Diocese of Cleveland, where Patrick farmed. While William was off at school in 1859 the family moved to Iowa and in 1861 moved on to the vicinity of Unionville in Putnam County, Missouri.

The family's devotion to the faith and the Church, which manifested itself in Father O'Reilly's vocation, was also evident in Unionville. The first Mass offered in Putnam County was offered in the O'Reilly home, five miles south of Unionville, on May 20, 1868. The families present were the O'Reillys, McMorrows, Dailys, O'Donnells, and Morgans. "Mr. Patrick O'Reilly was most devoted to the church. He was energetic in laboring for its welfare, and the success of the congregation in the beginning was due in great measure to his untiring zeal and activity, and the encouragement and assistance he received from many local friends." The first Catholic church in Unionville, St. Mary's, was dedicated in 1871 by Rev. J. J. Kennedy, the pastor, and our Rev. William O'Reilly.³

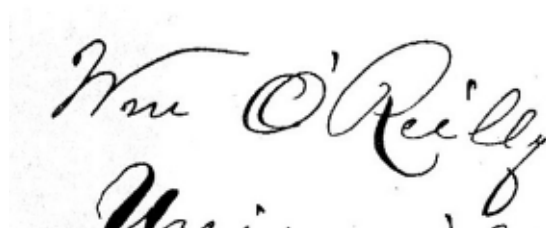
Patrick O'Reilly died at the age of about 84 on May 21, 1881. In his old age he was blind and an invalid.⁴ Eliza died in Milan, Mo., on February 3, 1915, at the age of 89.

William was born on November 8, 1843.⁵ He studied at St. Mary's College in Cincinnati as a seminarian for the Diocese of Cleveland.

He was dismissed from the seminary by Bishop Amadeus Rappe of Cleveland. He applied to Bishop Rosecrans, who "after examining and questioning him, received him into his diocese" in 1868.⁶ Bishop Rosecrans, in accepting O'Reilly, no doubt took into account the bad reputation Bishop Rappe was acquiring: Rev. John Quinn, pastor in Fremont, accused Rappe of ill-treating English-speaking priests, theological students, and laity (mentioning O'Reilly by name), and Archbishop Purcell noted that charges about Rappe's harsh treatment of his priests and seminarians, especially Irish, were not without foundation.⁷ After O'Reilly's acceptance by Bishop Rosecrans, Bishop Rappe claimed the Diocese of Columbus owed him reimbursement for O'Reilly's educational expenses. This brought about an exchange of correspondence among Cleveland, Columbus, and the Congregation for the Propagation of the Faith in Rome and resulted in Bishop Rosecrans sending the requested money.⁸

As of Feb. 13, 1869 William O'Reilly had finished his study of theology.⁹ He was ordained in Columbus.¹⁰ The date is unknown, but an undated letter of Bishop Rosecrans, written probably in mid-May, 1869, mentions that the ordination then was "upcoming."¹¹

Father O'Reilly's first assignment was to be pastor of Holy Trinity Parish in Jackson, where he was in 1870. That July 28 he served as Subdeacon at the solemn Funeral Mass of Rev. M. J. D. Ryan



Father O'Reilly's signature

at Marietta. It also was said that he was on the faculty of St. Aloysius Seminary in Columbus, which opened on September 1, 1871.¹² In 1871 he was still at Jackson and St. Sylvester Church at Zaleski had been added to his responsibilities. At Zaleski it was remembered, "Father O'Reilly was the beloved pastor; his pleasant countenance won all at first sight."¹³ He was sent as pastor to St. Lawrence O'Toole Parish in Ironton in January, 1872.

It apparently was in 1874 that Father O'Reilly was accused by a nun of solicitation in the confessional. Bishop Rosecrans did not know how to handle this and wrote to Propaganda Fide for instructions.¹⁴ He wrote again on March 31, 1875, reporting on O'Reilly's "immoral conduct." This seems to have been a second problem, in addition to the accusation of solicitation, for Rosecrans at this point suspended him *a divinis* and removed him from the parish. O'Reilly proposed to appeal to Propaganda for permission to enter a Trappist congregation.¹⁵ Sixteen days later Propaganda finally responded to Bishop Rosecrans' first letter, saying no measures were to be taken against O'Reilly regarding the solicitation accusation and enclosing the procedure to be followed in such cases.¹⁶ From a later letter, it appears that Rosecrans thought O'Reilly would have to go to Rome to work out his problems.¹⁷

Father O'Reilly's problems apparently were invisible to the congregation. The *Catholic Columbian* on May 8 ran the following notice:

Resolutions on the Departure of Father O'Reilly.

Ironton, Ohio, April 8, 1875

At a regular meeting of the St. Lawrence O'Toole Total Abstinence Society, of Ironton, Ohio, the undersigned committee were appointed to draw up suitable resolution[s] to express the sorrow and regret of this society at parting with our beloved pastor and Spiritual Director, Rev. William O'Reilly, who has gone from our midst, perhaps never to return to Ironton, where he has won the love and respect of his congregation and of the citizens who were acquainted with him.

Father O'Reilly has officiated as pastor of this church for the last three years and has devoted himself zealously and entirely to his ministry, exerting his energies for the welfare of his congregation and for the cause of Total Abstinence. Therefore, be it

Resolved, That in severing the ties existing between this society and our beloved Spiritual Director, Father O'Reilly, we tender him our best wishes; and may his trials be light. That we express our entire confidence in his Christian character and ability; that we deplore the sad loss of his society by his departure and that we will stand firm to the principles he advocated.

Resolved, That we regard his removal from us a great loss to the cause of Total Abstinence; that we express our personal and associate sense of sorrow and unfeigned regret for his departure from our society and city. ...

Stephen Cronin, James Sylvester, Henry J. Brady, Richard Barron, Ths. O. Hallorin, Committee on Resolutions.

Father O'Reilly's trials certainly were not "light"! From Ironton he went to the Trappist monastery at Gethsemani, Kentucky. He found the monks hideous looking and filthy and the abbot would not give him permission to hesitate—he must join them or depart at once. So he went to his family in Unionville, Missouri, whence he wrote a letter to Bishop Rosecrans on April 20. He noted he was certain he had not incurred "that censure," whereby he would have to go to Rome. But if he had to go there, he would visit Ireland on the way, as his blind father begged him to do, and for which purpose the Ironton congregation had given him a purse on his departure. But he did not want the accusations against him generally known and so asked Rosecrans to write him a new letter of dismissal.¹⁸ In response Rosecrans wrote a note on May 4, releasing O'Reilly from his jurisdiction and authorizing him to visit Ireland and Rome to obtain from the Holy See permission to enter a religious order.¹⁹

Meanwhile, O'Reilly's case went all the way to Pope Pius IX, who had Propaganda write to

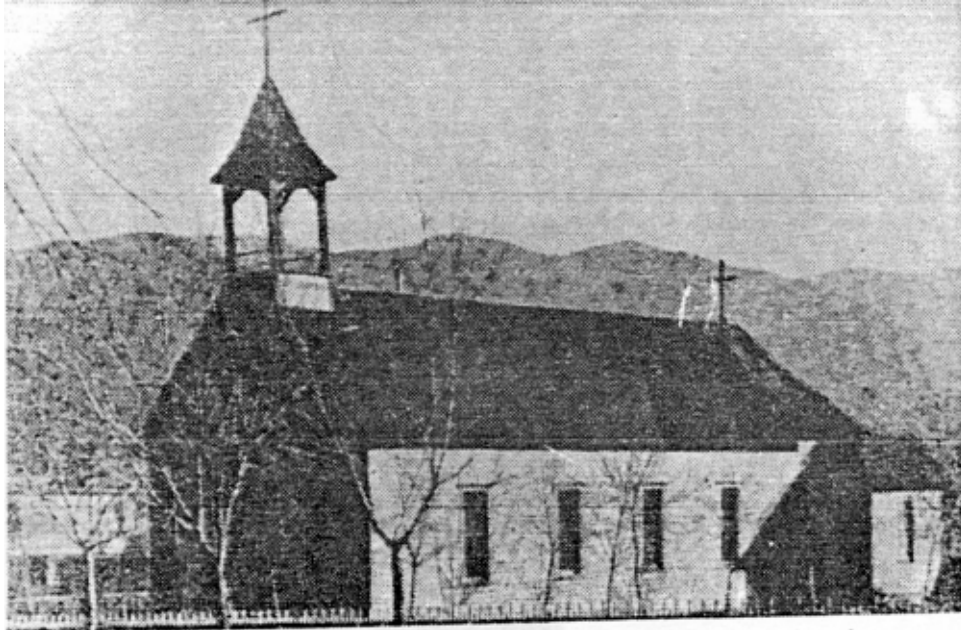
Rosecrans that he should explore O'Reilly's intentions and give permission to join the Trappists and do penance, if that were appropriate.²⁰

O'Reilly did travel to Rome and there, on June 28, 1875 declared under oath that he had not committed the crime of solicitation in the confessional. He asked permission to change dioceses because he had found he did not have a calling to monastic life.²¹ On July 5 he wrote a note to Propaganda, reiterating his request to go to another diocese, if Bishop Rosecrans would consent, and asking for an audience with the Holy Father.²² This all was reported to Rosecrans by Propaganda in a letter dated July 6. Allesandro Cardinal Franchi also noted that if O'Reilly had been ordained with the title of missionary, Rosecrans could not give him an *exeat* without permission of Propaganda. He also chided Rosecrans for writing the two conflicting "letters of recommendation" and urged him to be more careful and circumspect in the future.²³

No record of Father O'Reilly's location or activities has been found for the period 1876 to 1879. He returned to the U.S., however, apparently in the good graces of the Church, for he served as pastor of St. Joseph Church in Pekin, Illinois, in the Diocese of Peoria, from July of 1879 to July 23, 1882. His sister Susannah was his housekeeper. From Pekin he was sent to St. Mary Parish in Canton, Fulton County, Illinois, in the same diocese, where he served until 1889.²⁴

In 1889, after ten years in the Diocese of Peoria, Father O'Reilly went to Colorado, where Rt. Rev. Nicholas Matz, who had been O'Reilly's fellow student at St. Mary's in Cincinnati, had been coadjutor since 1887. O'Reilly was named pastor of Salida, Colorado, with St. Rose at Buena Vista and stations at Granite, Riverside, Nathrop, Alpine, St. Elmo, and Poncho, Mears, Maysville, Monarch, and Garfield. His sister Sue was still his housekeeper.²⁵

The frame church of St. Joseph in Salida, only three years old, had burned to the ground that February. Services were held in a school building when Father O'Reilly arrived. On October 11 a contract was awarded to build a new church. When



*St. Joseph Church in Salida, built during Father O'Reilly's pastorate
(Courtesy of Jean Hanfelt)*

completed, it was said the sanctuary was one of the finest in the state; its California redwood altar, sixteen feet high, was white with elaborate gold leaf.²⁶ In 1909 this church was moved to a corner of the parish property to be used as a parish hall when a larger, brick church was built. The former church housed the parish school from 1922 until early 1958. Later still it was moved out of town to become the Grange Hall.²⁷

Father O'Reilly died rather suddenly at Buena Vista on Sunday morning, April 20, 1891, at the age of 47, from an abscess in his throat.²⁸ Lamented by his congregation, his remains were taken to St. Mary's Cathedral in Denver for a solemn pontifical funeral Mass on April 22. He was buried at Mt. Calvary Cemetery in Denver and a short time later, in 1893, was moved to the newer Mount Olivet (section 2, block 22, lot 0, grave 3).²⁹

According to the *Colorado Catholic*, "The life of Father O'Reilly was that of a Christian mindful of his duty. Ever ready to extend a helping hand to his weak and erring fellowman and guide him in the path of virtue, he was looked upon with love and respect by those who had the pleasure of his acquaintance.... By his death the community has lost an esteemed

gentleman and the Church a devoted servant."

Based on documents available today, we also know that Father O'Reilly had a difficult time of it, with opposition to his ordination by Bishop Rappé; accusations, apparently false, of solicitation and another "crime;" disappointment of Bishop Rosecrans who had adopted him into this diocese; and the work needed to rehabilitate his reputation within the Church and find a new bishop. But he persevered through all these trials and hardships and in the end found good work for souls in God's vineyard in Illinois and Colorado. May his soul rest in peace!

NOTES

- 1) Mrs. O'Reilly obituary in *The Unionville Republican*, Feb. 10, 1915; her tombstone gives her birth as 1824 whereas the obituary says 1825.
- 2) www.the-ilam-cross-trust.org.uk/Derick/Pages/Index.htm
- 3) Newspaper copy, probably from the *Unionville Republican*, provided by Malanie Robbins of the Putnam County Library; date unknown, but immediately following May 26, 1918.
- 4) *Unionville Republican*, Feb. 10, 1915 says May

- 20; tombstone says May 21. 1880 census. Newspaper clipping of May 26, 1881)
- 5) Per his tombstone, courtesy of Mike Wright, Director, Mt. Olivet Cemetery, Denver, letter of Sept. 3, 2008.
 - 6) Kenneally, Finbar, Anton Debevec and Mathias C Kiemen, *United States documents in the Propaganda Fide archives; a calendar*; Washington, 1966-1987; IX/2348, editorial comment regarding letter from Rosecrans to Propanda Fide, Sept. 30, 1868. (Specified by volume/document number.)
 - 7) *ibid.*, IX/89 and IX/479
 - 8) *ibid.*, IX/1461, IX/272, IX/1511, IX/389, IX/1607, IX/447, IX/1649
 - 9) *ibid.*, IX/389, copy in the Archives, Diocese of Columbus
 - 10) *The Colorado Catholic*, quoted in the *Unionville Republican*, April 30, 1890
 - 11) Kenneally IX/447
 - 12) Kirwin, Msgr. James "Memoir of Rev. M. M. Meara" in *The Catholic Columbian* May 30, 1924
 - 13) Typescript account of St. Sylvester Parish, assembled c. 1950, in the files of the Catholic Record Society
 - 14) Kenneally XI/68
 - 15) *ibid.* XI/563
 - 16) *ibid.* XI/829
 - 17) O'Reilly to Rosecrans, April 20, 1875, Archives, Diocese of Columbus
 - 18) *ibid.* and O'Reilly to Rosecrans, April 30, 1875, Archives, Diocese of Columbus
 - 19) Kenneally XI/567
 - 20) *ibid.*, XI/1165, copy in the Archives, Diocese of Columbus
 - 21) Kenneally XI/565
 - 22) *ibid.* XI/564
 - 23) *ibid.* XI/1238; copy in the Archives, Diocese of Columbus
 - 24) Sister Judith Salekova, Archivist, Diocese of Peoria. 1881 to 1888 Catholic Directory. 1880 census.
 - 25) Cf. note 10.
 - 26) Hanfelt, Jean A., *100th Anniversary of St. Joseph Catholic Church, 1909-2009*, p. 21, citing a story in *The Mountain Mail*, Nov. 30, 1956. Thanks to parish secretary Mary McGlasson for providing a copy.
 - 27) Parish page on the Diocese of Denver website: http://www.diocs.org/tabid/70/Default.aspx?udt_390_param_detail=29
 - 28) Annual Catholic Directory, 1891, necrology. *The Colorado Catholic*, quoted in the *Unionville Republican*, April 30, 1890. *Rocky Mountain News*, April 22, 1890, page 3.
 - 29) Mike Wright, Director, Mount Olivet Cemetery, letter of Sept. 2, 2008.

Abstracts from the *Catholic Telegraph*

(Continued, from Vol. XXXVI, No. 3)

Dec. 25, 1858

(Episcopal Visitation, continued)

City priests can have no adequate idea of what the Rev. Brethren in some parts of the country have to endure on the Mission. We know not what kind of weather you might have had in Cincinnati on Monday, Tuesday and Wednesday until noon, but in Guernsey, Belmont, Monroe and Noble counties, it rained, it poured down as if the clouds were a saturated sponge, during those three days. The roads were deep creeks with the addition of the mud, and the creeks bore fence-rails, trees and logs on their yellow and turbid surface, sure to drive away horse, or man, that should attempt to defy their rage. Just imagine three devoted priests and a bishop, on

horseback, well soaked with rain, stopped by one of these impassable torrents, and compelled to retrace their steps to a hospitable roof on which the showers pattered down through the night, leaving a large congregation and a company of "German Guards" disconsolate, ten miles further on, at their non-arrival! Well, there must be an end to everything here below, even to the rain. The creeks, next morning, were fordable towards nine, and the confirmands and the Military were cheered by the apparition of their expected visitants a little after noon. The good people of the parish [Immaculate Conception] prayed well, but all the soldiers did not keep their powder dry. Nevertheless the cannon and musketry contributed to impress on the

memories of the young a day that should not be forgotten. Benediction of the Blessed Sacrament was given after Confirmation, at 6 p.m. The Te Deum was admirably sung by a church full of devout people; the medals and pictures were distributed by the Archbishop, and the good pastor, Rev. Mr. Brummer, was consoled after all his anxieties, at the auspicious termination of his labors—terminating today to begin anew tomorrow. In all these Missions the sermons in German were preached by the Rev. Mr. Toebbe. Rev. Mr. J. M. Jacquet, kindly accompanied the travelers, lending the Archbishop a sure footed horse, who needed but one spur, while one of the Rev. Clergy carried on one of his arms the mitre, stole and crozier, preserved from the wet by a few coils of green flannel and an oil cloth.

The improvements here consist of a priest's house, a modest one, consisting of but one room and a cellar; and a church bell, which we heard at the distance of three miles.

Dec. 16th, St. Michael's, Archer's Settlement, on Thursday morning, there were eighteen Confirmed in this church. High Mass was sung by Rev. Mr. Brummer. The Archbishop and Rev. Mr. Jacquet helped in hearing confessions. The new church has been roofed, and furnished with a good bell, chiefly, if not exclusively, by the liberality of the faithful Archer family. The labors of Rev. Mr. Brummer on all those Missions are greater than an iron frame and an apostle's zeal could endure. Yet they are in a more flourishing condition than we could have anticipated, highly commending to respect and gratitude what had been done for them by Rev. Mr. Kraemer, and which has been so much increased by the present pastor. On Thursday, our Missionary party, before and after church at St. Michael's, had to ride twenty miles over abominable roads—through Calais, called Mudstock, no misnomer, to St. Mary's, Beaver, whence the Archbishop and Rev. Mr. Jacquet rode four miles more to Spencer's station, waited there until 10 p.m. for the train to Gibson's, and there took horses again to reach the residence of Mr. James Gallagher, at Leatherwood, where they had promised to give church the next morning. Here there were nine communicants, and one convert lady,

Mrs. Mary Heidelbach, was confirmed. This station is five miles from Washington, which was not visited as there were none there to be Confirmed.

We must here return our sincere acknowledgments to the virtuous and hospitable families of the various congregations where duty called us, for their kind welcome. The Messrs. Factor at Coshocton, their excellent mother at St. Nicholas, Mr. and Mrs. Boden Kicher at St. Ann's, the Messrs. Gallagher at Beaver and Leatherwood, Mr. and Mrs. Spangler at St. Joseph's, Mr. and Mrs. Brackle, and Mrs. Noll at the Church of the Immaculate Conception, near Berne, Monroe co., and the Messrs. Simon and Elijah Archer of Duck Creek; also, Mr. and Mrs. Weissent of Noble county.

Friday evening, the Archbishop and Rev. Mr. Toebbe arrived at the presbytery of St. Patrick's, Columbus, where they had to remain until five next morning, as there was no train until then for Marion. They were not sorry for it, for they had each to pay 50 cents for dinner at Zanesville, on the ember day—a dinner at which there was not to be seen fish, eggs, or cheese. Catholics ought to put up with anything they can get in the inns. This is all well enough, we suppose. But they transgress no rules of politeness or self-denial, if they ignore the taverns whose proprietors ignore them. It is true there was at this table, at Zanesville, what was called an oyster-pie. We found our portion, the pastry, the crust, to have, indeed, the *taste* of the oyster, but when we sent up our plate for the oyster, we were told it was all gone! So much for Catholic experience in traveling on an ember-day and dining (?) at an hotel in the Catholic town of Zanesville.

Friday evening, there were devotions in St. Patrick's, Columbus. The Archbishop preached, Rev. Mr. Toebbe gave Benediction of the Holy Sacrament. The Pastor, Rev. Mr. Fitzgerald, we found much consoled by the attendance at the Jubilee. Fourteen hundred persons received the Holy Communion. Many of these had been for long, long years missing at the Holy Table, while not a few had ceased to be known as Catholics! This Jubilee has been everywhere abundantly blessed. Deo gratias!

(To be continued)

St. Mary Parish, Lancaster
Baptismal Register, 1834-1843

(Continued, from Vol. XXXVI, No. 3)

1840, continued

(April 1, at Logan)

Same day and place, I supplied baptismal ceremonies for Christian, little son of Joseph Coble and Margaret his wife; spon. Lucretia Coble. He was baptized by someone name unknown.

Same for Catherine daughter of Christian Seibert and Mary Magdalen his wife; spon. Peter Turner and Lucretia Coble.

April 4 at Rushville, Patrick, little son of Thomas Hulk and Mary Scanlan; spon. John Kelly and Eliza Knowles.

Same, Mary Ann little [daughter] of John Kelly and Winifred Follen; spon. John Hurley and Judith Dwyre. J. M. Young

page 38

March 10, 1840, Agatha little daughter from the lawful marriage of Matthew? Welcher and Rosina Kurzman; spon. Joseph Welcher, Rosina Welcher proxy. J. M. Young

March 12 Honora daughter of Thomas Bolan and Frances Cox, spouses; spon. John and Catherine Casey. J. M. Young

April 13 at Logan, Anna, born the 11th of this month, daughter of the lawful marriage of Edward Sheridan and Bridget McKenna; spon. Hugh Miner and Bridget Miner. J. M. Young

April 19, Easter, John, son of Thomas and Charlotte Applegate; spon. Martha McManamy. [J. M. Young]

20th, Susan, daughter of Anthony Uhl and Miranda Feist, spouses; spon. Benedict Uhl and Isabel Feist. [J. M. Young]

page 39

April 22, 1840, Anna Catherine daughter of John and Sara Gerhart, spouses; spon. Ann Lilly. J. M. Young

May 2, Eliza, daughter of John Powers and Catherine Sherlock, spouses; spon. William Horan and Mary Gregan. [J. M. Young]

3d, Mary Teresa, daughter of Henry and Julia Clark, spouses; spon. Maria Ewing. J. M. Young

May 5, Catherine, daughter of Joseph Runser and Catherine Borgman, spouses; spon. Nich. Berland and Maria Studer.

May 8, Margaret, born the 7th of the lawful marriage of James Moylan and Elizabeth Ferguson; spon. James O'Brien and Rosanna Gallagher. Josue M. Young

May 10, John, little son of Patrick and Bridget McKasly, spouses; spon. Felix and Rosanna Barbenchon. J. M. Young

17th, John, son of George and Margaret Boherr, spouses; spon. George and Susan Hook. [J. M. Young]

page 40

May 17, 1840, Mary Elizabeth, daughter of Michael Myers and Mary Fricker, spouses; spon. Susan Snyder. J. M. Young

Same day, Margaret Emily, daughter of Henry Wyant and Ann Margaret Develin; spon. Mary Develin.

May 14 at Newark in Licking County, John, son of George Brudder? and Josepha Koos; spon. Louis Jack? and Catherine Millenschneider.

Same, Dominic son of Philip Schnetzer and Barbara Herder; spon. Dominic Myer and Maria Hoffmyer.

Same, Catherine, daughter of Thomas Demaistre and Joanneta his wife; spon. James Wallensnider and Anna Woerly.

Same, William, of Eugene Koos and Cornelis Jacob[s]; spon. Frank A. Wullenschneider and Sus. Kronenberg

page 41

Same, Dorothea daughter of Laurence Helm and Dorothea Nart?; spon. John Ice & Maria Hoffmyer. Joshua M. Young

May 31, 1840, I supplied baptismal ceremonies for Mary, daughter of Peter Frottinger and Eva

Müller, spouses; spon. Andrew Walt and Ursula Frottinger. Joshua M. Young

Same, Helen, daughter of Dennis Murray and Sara Mahony, spouses; spon. Michael Conolly and Mary Coakley. Joshua M. Young

June 7, Joseph, little son of Michael Bauer and Magdalena Dingler his wife; spon. Joseph Schur and Felicity Zink. Joshua M. Young

June 8, Maria, daughter of Matthias Feist and Elizabeth Calla, spouses; spon. George Shetzler and Walberga Keller. J. M. Young

page 42

June 12, 1840 James, ten day old son of the lawful marriage of Patrick Fielding and Anna (Nancy) Crossan; spon. John Farrell and Ann Marr.

Same, Rachel, little daughter about ten days old, of the lawful marriage of Aquilla Geer and Catherine Smith; spon. Elizabeth Smith. Joshua M. Young

Same, Henry, about seven years old, son of John M. Bigelow and Mary Myers, spouses; spon. Richard J. Lilly and Maria Ewing.

Same, John, four years old, of the same spouses; spon. Charles F. Garaghty and Maria Gillespie.

Same, Rachel, eighteen months old, from the same spouses; spon. Michael and Sara Garaghty, spouses.

page 43

June 17, 1840 I solemnly baptized Mary Ann Fanning, wife of Joseph Lilly, adult convert to the Catholic faith and the following day admitted to first holy communion; sponsor Mary Lilly

Same Mary Elizabeth, about seventeen years old, daughter of Geroge and Harrietta Elliott, from the camp of the heretics reverted, conditionally baptized; sponsor Louisa Mills.

Same, conditionally, Virginia Ann, sister of the preceding, fifteen years old; spon. Sara Mills.

Same, conditionally, Elizabeth, fourteen years old, daughter of Samuel and Mary Hamilton, converted to the Catholic faith; spon. Anna Reeves. J. M. Young

page 44

June 17, 1840, I solemnly baptized Mary Helen, age seven years, daughter of John Hofler and Mary Hunter, well instructed in the Catholic faith, taken from the camp of the heretics; spon. Maria Ewing. J. M. Young

June 21, ceremonies of baptism over Richard, seven months old, son of the lawful marriage of Nicholas Kyle and Mary Barnet; spon. Bart. and Mary Ann McDonald. J. M. Young

June 22, Sara, 28 months old, daughter of Thomas Clark and Amelia Meeks his wife; spon. Maria Ewing. J. M. Young

June 26 John, two days old, of the lawful marriage of Jerome Wilt and Elizabeth Ottinger; spon. Laurence Stuntz and Magdalen Ottinger. Josh M. Young

page 45

June 28 at Newark, Richard, son of Patrick Conolly and Margaret Egan; spon. Mich. Millay and Brig. Brennan

Same, Eliza Jane, daughter of James Ronan and Marg. Fitz—ous, spouses; spon. Mich. & Mary McFarland

Same, Helen Mary, daughter of Roderick [Rory or Roger?] Lafferty and Rosanna Patten spouses; spon. Thomas and Anna OHara

Same, William son of George Dunn and Catherine Dempsey; spon. Daniel Gillivan and Elizabeth McCarty.

29th, same, Catherine daughter of Elijah McKendree and Susan Keegan; spon. William Burke and Mary Keegan. J. M. Young

July 12 Mary Magdalen daughter of Michael Büchler and Catherine Friedman, spouses; spon. Jacob Beechler and Magdalen Bish. J. M. Young

Same, Mary Magdalen, lawful daughter of Francis Brown and Mary Binder; spon. George Binder and Magdalen Heiminger. J. M. Young

(To be continued)

**Copyright 2011,
Catholic Record Society - Diocese of Columbus
197 E. Gay St., Columbus, Ohio 43215
Donald M. Schlegel, Editor**