

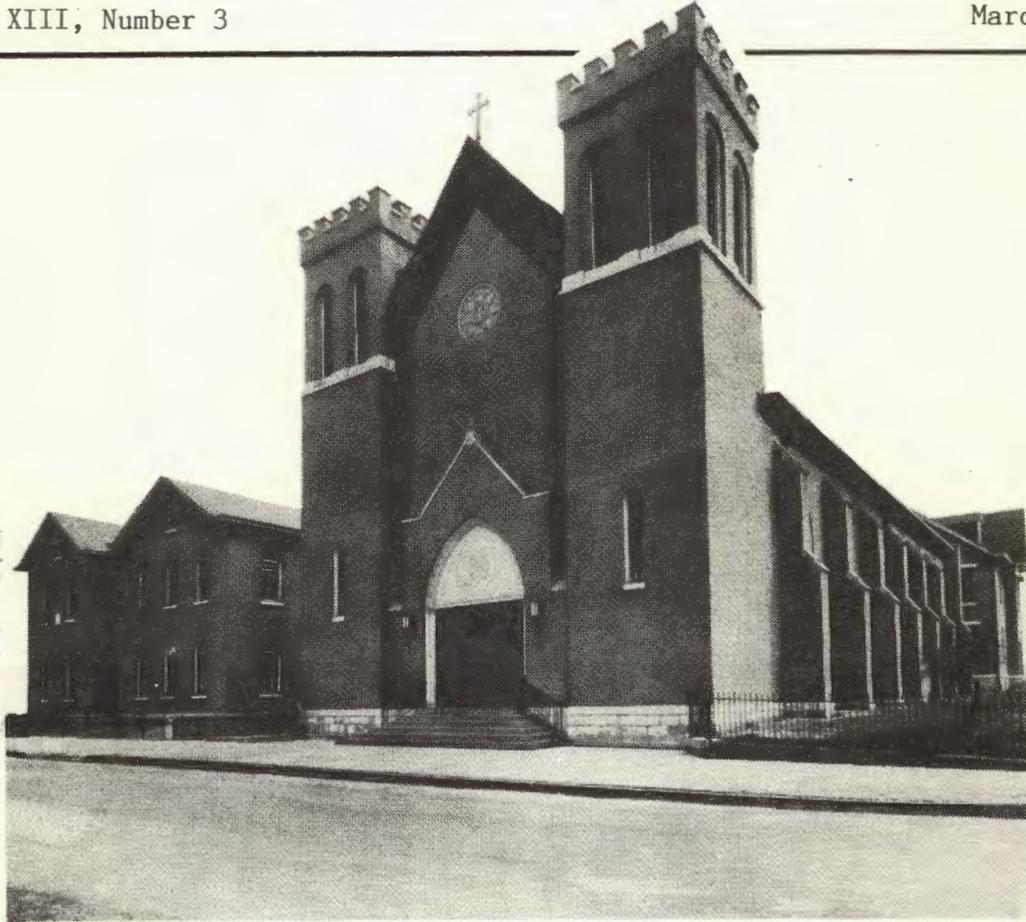


Barquilla de la Santa Maria

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St. Patrick's Church, Columbus, as it appeared in 1952

THE ROCKS ON WHICH HE SPLIT

Rev. James Meagher and the Early Years of St. Patrick Parish, Columbus

by Donald M. Schlegel

It did not go as smoothly as the published histories make it appear. The historical sketches of Columbus St. Patrick Parish, which for the most part are based on the works of Jacob Studer and Rev. Dennis Clarke, state that Father Furlong came to Columbus in 1851 or 1852; he was replaced in 1852 by Rev. James Meagher, who left in 1857 to be replaced by Father Fitzgerald. Not a ripple was in the current, to all appearances, and certainly no mention is made of the treacherous "rocks," such as those on which Father Meagher "split."

By 1852 the English-speaking Catholics in Columbus and vicinity were numerous enough to be formed into a new congregation separate from the Germans, who had long been the dominant nationality at Holy Cross Church. Rev. Jonathan Furlong was sent to organize the new congregation, which would still meet at Holy Cross until they could build their own edifice. It was not long before Rev. Caspar H. Borgess, the pastor at Holy Cross, was writing to Bishop Purcell in Cincinnati concerning the irregular actions of Father Furlong. (1) The Irishman was offering weekday Mass only irregularly, the German priest reported; he would take no advice; he had presided at marriages between Catholic and Protestant before the altar at Holy Cross in surplice and stole, rather than in the rectory. In May, Father Borgess wrote again to the bishop, not wishing to interfere but considering silence to be sinful. Father Furlong's acts, he reported, were "to the Catholics scandalous & in the estimation of the Protestants disgraceful." Furlong was speaking against the bishop, both privately and publicly, and was at the same time disrespectful of the members of his own Irish congregation.

We have no documentary corroboration of Father Borgess' statements, but Bishop Purcell's quick removal of Father Furlong lends them credence. In July of 1852 Rev. James Meagher arrived as second pastor of the new congregation.

Father Meagher (pronounced Mahar) was a native of Mallow, County Cork and Diocese of Cloyne, Ireland, where he was born in August of 1814. (2) He attended the Irish seminary at Maynooth (3) and was ordained in 1836 or 1837. (4) He first came to the Diocese of Cincinnati 1851 and early the next year was sent to Urbana to organize a parish. After his assignment to Columbus he continued to visit Urbana irregularly well into 1853. (5)

The new congregation in Columbus had made little progress under Father Furlong, but Father Meagher "entered upon his labors with an enthusiasm that inspired his entire flock." First priority was given to the church. Father Meagher negotiated for and purchased the present site at the corner of what was then Seventh Street and North Public Lane. On Sunday Sept. 5, 1852 the cornerstone of the church was laid by Bishop Purcell.

Father Meagher took up residence in a house at Seventh (Grant) and Long, two blocks south of the construction site. (6) In this house (Father Borgess implies in a postscript) Father Meagher heard confessions and offered Mass and may have performed baptisms. For want of a church, and apparently wishing to avoid the German church as much as possible, Father Meagher (the same letter implies) performed marriages and baptisms in private homes. For want of money for a better vessel, he consecrated in and distributed Communion from "a vessel, which to the people appears a tin box." (7)

"The obtaining of means was a wearying task among the Catholics who were generally in very poor circumstances," but the church was completed in just over a year. On Sept. 25, 1853 the bishop again was in Columbus, this time for the dedication of the building to Almighty God under the patronage of St. Patrick. High Mass was sung by Father Blake of Xenia; the two Columbus pastors assisted, and the Holy Cross choir under Mr. Kronenbitter provided the music. (8) St. Patrick's bell, with its particularly beautiful deep and mellow tone, blessed and hung in 1855, was the first in the city to ring out the Angelus to God and Our Lady.

The next task was the school building, which was opened in 1854. Father Borgess asked Father Meagher to join him in requesting the Sisters of Notre Dame in Cincinnati to send teachers for the two parishes' schools. Father Meagher was reluctant to agree to this, since St. Patrick's already had heavy debts, but when he learned that the Sisters would require no salary but would be compensated only by what the pupils could pay, he agreed. When the time drew near for the Sisters to arrive, the arrangements were left largely in his hands. (9) He found a suitable house to serve as their convent in a secluded spot east of Washington Ave. and north of Broad Street, near the State Insane Asylum. On their arrival at the railroad station on August 27, 1855, they were conducted to Father Meagher's residence for dinner before going to their new home. The Sisters taught the girls' school at St. Patrick's, while lay men were employed to teach the boys. A School Society was formed to which dues were paid by parishioners to help defray the expense of the teachers' salaries.

The presence of the Sisters caused Father Meagher and the congregation to take up another building project, a convent, which is the present rectory behind the church. This, however, was not yet completed when Father Meagher left the parish in 1857.

Despite the fact that Father Meagher was genuinely well liked by the congregation, there had been vexing problems from the very start of his pastorate. Father Meagher insisted, even from the pulpit, that he was the pastor of the English-speaking congregation, and they were to come only to him for the sacraments. (10) In Delaware, where Father Borgess had purchased a lot and collected money for a church, Father Meagher told the people not to give to the "Dutch" priests. (11) Father Meagher, however, often was absent visiting his missions when the services of a priest were required in Columbus. From the time of Father Meagher's arrival in Columbus until December of 1852, Father Borgess had attended and buried forty-two Irish, in addition to attending many who had not died and of whom he had no record. Since Father Meagher had begun complaining, and Father Borgess had therefore refused to answer such calls, thirteen had died without the sacraments. (12) This situation seems to have cleared up, but soon the pastors were arguing about the graveyard. Father Meagher had requested and received from Bishop Purcell use of the graveyard for his congregation. In 1854, on the suggestion of Father Borgess, the graveyard was divided between the two parishes by the bishop, but it was reported that Father Meagher ignored this division. This situation does not seem to have been resolved until after Father Meagher's departure.

In February of 1856, the relations between the two pastors boiled over again. Father Borgess had silently observed what he considered to be scandals and had borne personal abuse, meanwhile avoiding criticism of the Irish priest, he wrote, because of the archbishop's attitude. But now Father Meagher had crossed the invisible line by interfering in the work at Holy Cross: he was complaining because Father Borgess had begun instructing the children of the German immigrants in English, which they understood better than German. Father Borgess understood a rule of "the Council" to apply, whereby membership was established by pew rent, not by language. However, Father Meagher's understanding of his assignment, apparently, was that if the German children understood English better than German, then they automatically became members of his congregation! Father Borgess' letters to Archbishop

Purcell at this time fell on unsympathetic ears, but there is no doubt that the majority of the German immigrants did not entrust their children's instruction to the Irish parish. Borgess wrote prophetically, apparently quoting Meagher, "When the fall comes, it will be the greater, - & it is to be feared, 'that God's curse will be pinned to (a different) tail' as one is said to have said on the altar." (13)

That spring, it was alleged that Father Meagher had been seen drunk on the railroad cars, a charge never proven and which he vigorously denied. He said that he never drank before dinner, even in Ireland where it was common to do so. Other reports and complaints about him were apparently reaching the archbishop. (14) At one point Purcell came to Columbus to question Notre Dame Sister Mary Augusta about the situation. Sister, it is said, tried to excuse appearances that were unfavorable, though she could not deny them. (15) In the summer of 1857, Archbishop Purcell suggested to Father Meagher that he resign his pastorate in Columbus, and the beleaguered priest did so on August 13. (16)

On the evening of Sunday, September 13, 1857 Archbishop Purcell administered the sacrament of confirmation at St. Patrick's. At the end of the ceremony, he announced that he was withdrawing Father Meagher from the parish and would send in his place the newly ordained Rev. Edward Mary Fitzgerald. He also wished the new convent under construction to be used instead as the parish rectory. After word of these announcements had spread,

...a number of ignorant and violent persons, who seem to have been well trained in low groceries [saloons], proceeded, with vulgar brawling and gesticulations, to strike the doors with their clenched hands, insisting that the appointment of the Pastor and the control of the church property belonged to them. They appeared to think the Blessed Sacrament also belonged to them, for they became its jailers, having nailed up the church and allowed no priest to approach the Tabernacle for several days. On Monday morning, the Archbishop, from the altar of the Church of the Holy Cross, declared the church and all the congregation who should not sign a protest against, and condemnation of, those sacrilegious and schismatical proceedings, interdicted, and excommunicated all who had any hand, act, or part in shutting up the church, or opposing ecclesiastical authority. (17)

During the following week, the ringleaders of the opposition to the archbishop held meetings in the school house and collected money, ostensibly on behalf of Father Meagher. The names of only three of the ringleaders have come down to us, namely a Mr. Collins, a Mr. Mahoney, and Mr. William Kehoe. Mr. Kehoe was the organist for the parish and also was the teacher of the boys' school. (18) For at least three weeks the opposition held out against the archbishop, opening the church only on Sundays and leading prayers in defiance of him. The majority of the people wished to carry out the wishes of the archbishop but were confused as to whose signatures were required on the "protest." The situation began to clear up on October third when the Catholic Telegraph ran an article explaining the chain of events and the archbishop's requirements. On Sunday, October 4 the keys of the church were turned over to Rev. Bernard Hengehold, the representative of the archbishop, and on October 6 the letter in which the people asked forgiveness of the archbishop was mailed. (19)

On October 5, the Ohio State Journal published a letter from William Kehoe, the organist, school teacher, and ringleader of the opposition, addressed "To the Congregation of St. Patrick's Catholic Church in this city."

Ladies and Gentlemen: You are all well aware of the several societies which have been instituted and most carefully arranged and carried out by the unparalleled energies of our late respected pastor, Rev. Jas. Meagher. The benefits of such societies you all know were sanctioned and organized with your consent, to defray the expenses of the school, &c., &c. I shall confine myself to one of these societies, namely, the St. Patrick's Literary and Library Society. I wish to place before you the following statement relative to it. In the organization of this society, it was proposed, and unanimously agreed to, that there be twelve dollars per month paid out of the Treasurer's funds, for the support of the schools. The Treasurer, you all know, is Mr. John Clark, (boss mechanic) who has funds in his hands amounting to over forty dollars, for the months of July and August. He (the Treasurer), has not paid this money. The President of said society waited on him to demand it; the school teacher, also, waited on him with his order and receipt; and Mr. Clark openly denies having any money in his hands to cash the order. Now, if such notorious rascality, and swindling of the public moneys be sanctioned or favored by the President or members of said society, I say, and can maintain, that honesty and justice is no more than a mockery to any community.

This apparently was answered by a private letter from the president of the society, in reply to which Mr. Kehoe had another letter published in the Ohio State Journal of October 10, addressed "To the President of St. Patrick's Literary, Library, &c., &c., &c., Society, Columbus." This letter, which is of such quality that it will not be published here, in essence made two points. First, it attempted to turn the tables on the president and his allies, alleging that they "scandalously assumed the power of governing our late zealous Pastor, the church and his flock, and through such schismatical and vile midnight concoctings, you have brought the curse and the vengeance of Heaven...on your heads, which will sooner or later overtake you." Secondly, the real reason for the meanness of the letter appeared when he stated, "You have openly declared to me that you received the monthly contributions from the members of your society for the months of July and August last, and that you did not hand such moneys into the hands of the Treasurer, having received it in his absence. ...As you are a copartner in Clark's concocted schemes of swindling, I have no necessity to give an answer to his premeditated and ridiculous reports which you have bungled together to send before me and the public." The officers of the society apparently had conspired in such a way that the money could be denied to the rebellious teacher without any lies being told, strictly speaking, but the trick did not fool him for long.

This letter of Mr. Kehoe was dismissed but not really answered by William Naghten, probably the president of the society, in a letter published on October 12:

Editors of the Ohio State Journal:

In the Journal's issue of last Saturday appeared a communication addressed to the "President of St. Patrick's Literary, &c., &c.,

&c., Society," over the signature of that specimen of the genus homo known by the name of Wm. Keogh. That filthy mucilage of lying incongruities, the production of his morbid mind, which you thought fit to insert in the columns of your paper, deserves no notice at my hands. This pseudo Adonis, its author, like the scorpion when set upon by his adversaries, and seeing no manner or chance of escape, turns round and stings himself, and expires, the victim of his own poison. So has this master-mind of intellectual genius, this self-constituted representative of the congregation, taken leave of his friends. Poor defunct Mr. Keogh, (alias Kehoe) peace to thy shade. May thy slumbers be as calm as thy tongue would be scandalous. In dismissing this subject, I remain yours, &c.,

WILLIAM NAGHTEN

Father Fitzgerald, the new pastor, arrived in Columbus some time before October 16th and went to live temporarily with Father Borgess at Holy Cross. He found the people of St. Patrick's good, honest, sober, and industrious, and in general very warmly attached to Father Meagher. He foresaw some difficulty from the school societies and from a large body who bore ill will against those who, they thought, had caused Father Meagher's removal. By the 21st, Mr. Collins and Mr. Mahoney had both been reconciled with the archbishop. On October 26th the school was opened; Father Fitzgerald himself taught the boys, for he thought continued employment of Mr. Kehoe would be improper (20), even though the Sisters believed that he had always been an upright and pious man. Father Fitzgerald soon obtained the services of the Brothers of the Holy Cross from Notre Dame, Indiana for the boys' school. (21)

With prudence and charity, Father Fitzgerald was able to reconcile the opposing factions within the parish, the relationships between the two city parishes, and those between the Irish parish and the archbishop.

Father Meagher at first seemed helpful to Father Fitzgerald, before his departure from Columbus about October 22. He tried to warn his successor of "the rocks on which he split." By the 27th he had left the diocese, exeat in hand, and had been received kindly by an old friend, Bishop O'Connor of Pittsburgh. His cooperation with Father Fitzgerald was not all that could have been desired, for Father Fitzgerald later wrote that he was expected back in the city after Christmas and had offered but "did not exactly promise" to bring the old parish account books with him. (22)

Father Meagher eventually went to Illinois, where he died at the town of Mendota in the Diocese of Chicago on August 6, 1860. It was expected that his remains would be brought to Columbus immediately and the Irish-Catholic military unit, the Montgomery Guards (which had been formed at St. Patrick's by Father Fitzgerald), postponed a picnic excursion to Pleasant Valley, which had been scheduled for the eighth, in order to meet the casket. However, he was interred in Illinois and it was not until the week of January 27, 1861 that the remains were brought to Columbus for burial in the old Catholic Cemetery. (23) His body was removed to Mt. Calvary, "some years ago" according to the 1918 diocesan history, and was found to be in a remarkable state of preservation. His final resting place at Mt. Calvary is unknown at this time.

William "Billy" Naghten

The letter addressed by Mr. Kehoe "To the President of St. Patrick's Literary" etc. Society was answered by William Naghten, who apparently was the president. This can be inferred not only because Mr. Naghten did answer it but also because at that time he fit the description of "an old forgotten bachelor" used by Mr. Kehoe in reference to the president. Mr. Naghten could not change his age, but he did not remain a bachelor for long and his name soon became famous in the city, where it still remains as that of Naghten Street, while Mr. Kehoe has been long forgotten.

William Naghten was born in County Westmeath, Ireland; he came to America in 1849. (24) He was probably the William "Naughton," aged 28 years, who landed at New York from the Princeton on September 20, 1849. He had settled in Columbus by 1852. Here he took a room in a house on Front Street and found a job as a carpenter building railroad cars. In 1853 he was employed by the shops of the Piqua railroad line, where he eventually became time keeper. (25)

Mr. Naghten was a member of St. Patrick Parish, probably from its very beginning. The existing pew rent book, which covers the period from April, 1855 through March, 1858 shows that, even while a bachelor, all through this period he paid \$5.00 per quarter to rent pew number 57. This was the third pew from the front, in the "high rent district." Some of the other families who rented nearby pews were those of John Joyce, Mr. McAllister, Bernard Bergin, Bernard McNally, and Thomas Cassidy. The Sisters of Notre Dame were also nearby, in a front pew, number 82. (26) It was also at St. Patrick's, before Father Fitzgerald, that Mr. Naghten and Kate Ryan were married, on May 10, 1858. The couple took up residence in a house two blocks west of the church, on the west side of the present Neilston, just north of North Public Lane. They bought a house in about the same location in 1861, perhaps the same one they had been renting. (27)

"Mr. Naghten was a man of decided views, yet was a man much respected by those who differed from him." He was very popular in his neighborhood and so, when in 1863 the size of the city council was increased from ten to eighteen, he was one of the new members elected from the new ninth ward, on the Democratic ticket. (The ninth ward included all of the city north of North Public Lane.) He was still so unknown that the Ohio State Journal in reporting the election results gave his name as "Norton." (28) As a council member, he was found to be "an earnest and straightforward member, ever on the lookout for the interests of his constituents." He was sent to the council in each of the next several elections by the voters of his ward. After the general election of April, 1868, council elected him its president. He was the only nominee and was elected on the first ballot. (29) In 1869 he was again accorded this honor, but only after 165 ballots by the council. One might think that a great political struggle had occurred, but just the opposite was the truth. "On the 165th ballot Mr. Naghten cast his vote for Mr. Naghten, saying in explanation that as there seemed no desire to vote for others than himself and Mr. Reinhard, he had listened to the requests of his fellow members and the demands of his constituents, and influenced by the interests and issues at stake, had decided to vote for himself. This he did, with no desire for the place, he had no ambition in that way, but so voted because it was absolutely necessary that the Council should organize. ...As a matter of necessity, not of choice, he voted for 'Naghten.'" (30) By the

summer of 1869 he had been further honored by the renaming of North Public Lane as Naghten Street.

On January 5, 1870 occurred a terrible accident, which resulted in Mr. Naghten's death. The following description is from the Ohio State Journal of the next day.

Mr. William Naghten, President of the City Council, was run over by a locomotive near the depot yesterday evening, and very seriously injured. About half-past four o'clock Mr. Naghten was walking on the main track of the C.C. & I.C. Railroad toward the Piqua shops. When about half way between the shops and the city, he noticed that a train was coming from the west. He at once stepped off the track, but in so doing stepped on a side track and was struck by the yard or pony engine backing up from the east. He was knocked down, the wheels passing over his right arm and right leg. The arm was broken above the elbow; the right leg below the knee was crushed; there were severe cuts on the head, and other injuries were sustained. Mr. Naghten was conveyed as promptly as possible to his residence, on East Naghten street, and Drs. Loving, Hamilton, Drury and Gay, summoned to attend him. These gentlemen united in the opinion that the leg must be amputated, and it was accordingly taken off just below the knee, the four physicians named, performing the operation. At latest reports received last night, Mr. Naghten was conscious, apparently comfortable as could be expected and with every indication that he would recover.

Mr. Naghten is very popular and his house was crowded last night with anxious and sympathetic friends. The members of the City Council repaired to the house as soon as informed of accident and some of them spent the night with the injured man.

He did not rally from the injuries and the operation, however, and he died about noon on Friday, January 7.

City Council met in a special session and passed this resolution, written in part by councilman Jacob Reinhard:

Whereas, It has pleased Almighty God, in His wisdom, and for causes known only to Himself, to remove from this earth, on the 7th day of January, 1870, William Naghten, President of this Council, and while it is but right that we recognize this solemn admonition from the Divine Ruler of the Universe, it is proper that we, Mr. Naghten's associates and fellow-members of this Council, should make such public mark of respect to his memory as his known worth and upright character demands; therefore, be it

Resolved, That in the death of William Naghten, society has lost an honored member, his wife a kind husband, his children an affectionate father, and the public a faithful servant, whose every act was marked with judgment, and for the best interests of those he represented. He was genial as an associate, ever ready in his official relations with his fellow members to join in such public enterprise and improvements as he deemed for the public good. Always a true friend and an honest man, his example worthy of emulation, and his memory should be cherished as green spots of

earth that never fade.

Resolved, That we hereby express our deep and heart felt sorrow to the family of the deceased in this their hour of affliction.

Resolved, That as a further mark of respect this Chamber be draped in mourning for a period of thirty days, and that the members of this Council, together with the city officers, will attend his funeral.

Resolved, That the City Clerk be and he is hereby directed to forward a copy of the above preamble and resolutions to the family of the deceased. (31)

The funeral, at St. Patrick's was well-attended. The Mayor, City Council, Police force, Fire Department, St. Patrick's Total Abstinence Society, the children of the parish school, and the St. Vincent dePaul Society were in the procession from the house to the church and a large crowd followed the remains to Mt. Calvary Cemetery. Besides his widow, Kate, Mr. Naghten left five children: John, Michael, Mary, William, and Kate.

A good portion of Naghten Street has been rebuilt in recent years and renamed in honor of the moneyed interests of a large insurance company. However, the portion which passes the Norman towers of St. Patrick's and the door of its rectory still retains the name of the worthy and popular Irish-Catholic President of Columbus City Council, former President of the "St. Patrick's Literary, Library, &c., &c., &c., Society."

NOTES

The letters to Archbishop Purcell noted below as the sources of many statements used in this article can be found in the Archives of the Archdiocese of Cincinnati; copies can be found at the Archives at the University of Notre Dame; copies of many can be found in the Archives of the Diocese of Columbus.

- 1) Borgess to Purcell, Feb. 14 and May 8, 1852.
- 2) The Crisis, Feb. 7, 1861 (Columbus newspaper)
- 3) Diary of Bishop James Donnelly, in the Clogher Record Album; Enniskillen: Cuman Seanchais Chlochair, 1975; page 336. The name is spelled phonetically, "Maher."
- 4) Lamott, History of the Archdiocese of Cincinnati, page 362; if true, he was only about twenty-two years old at the time of his ordination.
- 5) Champaign Democrat, June 15, 1905 (Courtesy of Mark Gideon). Here the name is spelled "Mahar."
- 6) C. H. Borgess to Purcell, Dec. 6, 1852.
- 7) ibid.
- 8) Hartley, The First Fifty Years, pages 176-179.
- 9) Feth, Sr. Vincent, S.N.D., thesis (Xavier University), "A History of the Sisters of Notre Dame in Columbus, The First Fifty Years, 1855-1905," pp 13 ff.
- 10) Borgess to Purcell, Dec. 6, 1852
- 11) O. H. Borgess to Purcell, Jan. 4, 1853
- 12) Borgess to Purcell, Dec. 6, 1852
- 13) Borgess to Purcell, Feb. 12 and Feb. 21, 1856. The allusion may have come from the ancient Irish practice of plowing by the tail, wherein the pole of the plow was tied to the tails of several horses.

- 14) Meagher to Purcell, Apr. 22, 1856
- 15) Feth, op. cit., page 34
- 16) Meagher to Purcell, Aug. 13, 1856
- 17) Catholic Telegraph & Advocate, Oct. 3, 1857
- 18) Fitzgerald to Purcell, Oct. 16 and Oct. 21, 1857
- 19) Catholic Telegraph, Oct. 10, 1857
- 20) Fitzgerald to Purcell, Oct. 16, 21, and 26, 1857
- 21) Hartley, page 179. The 1860 City Directory lists Brother Gregory and Brother Edmond as teachers of the "Irish Catholic School."
- 22) Fitzgerald to Purcell, Oct. 21 and Dec. 28, 1857; Meagher to Purcell, Oct. 27, 1857.
- 23) Ohio State Journal (OSJ), Aug. 8, 1866; The Crisis, Feb. 7, 1861.
- 24) OSJ, Jan. 8, 1870
- 25) Columbus city directories, various years.
- 26) St. Patrick's Pew Rent Book, Diocesan Archives. Some of the original pages of this book are now missing. These were cut out, apparently by Bishop Rosecrans when he acted as pastor at St. Patrick's, and other pages concerning diocesan matters were glued in their place. The names appearing in the pew rents were published in the Bulletin, Vol. VI, No. 10, (Oct., 1980). From the pages which remain it can be deduced that the church had 108 pews, twenty-seven on each side aisle and twenty-seven on each side of the center aisle. The front seven pews on each aisle rented for \$5 per quarter; the next seven for \$4.50; the next seven for \$3.75; the next three for \$2.50; and the last three seem to have been free. If all pews were paid for, the income would have been \$401 per quarter. Some pews were shared by several unrelated persons, so that, if a household were small, it was possible to sit in the "high rent district" for a smaller price than \$5 per quarter.
- 27) Franklin County Deed Record, 71/435.
- 28) OSJ, Apr. 7, 1863
- 29) OSJ, Apr. 14, 1868
- 30) OSJ, Apr. 23, 1869
- 31) OSJ, Jan. 10, 1870

MT. CALVARY CEMETERY, COLUMBUS
 CATHEDRAL DIVISION LOT RECORDS, 1867-1926?
 Transcribed by Mark R. Gideon
 (Tombstone readings by the editor)

[continued from Vol. XIII, Number 2]

page 14, Matthew Coughlin, lot 37-B, purchased March, 1872; graves: Feb. 27, 1879; Dec. 26, 1898; Aug. 21, 1899; Mar. 10, 1901; Apr. 4, 1906; May 15, 1907; Dec. 21, 19--; Mar. 13, 1924.

Matthew Coughlin, died Apr. 4, 1906, age 69 years
 Mary Curtin wife of Matthew Coughlin, died Aug. 20, 1899, age 55 years.

page 15, John Coglin (Caughlin), west half of lot 45-B, purchased May 12, 1869 (later Marty Caughlin, Worthington); graves: May 12, 1869; Nov. 12, 1869; Mar. 1, 1889; Oct. 9, 1890; Mar. 13, 1893; Aug. 25, 1892 (Hughes child); Mar. 14, 1894; Mar. 13, 1904. [Note: the graves for 1892, 1893, and 1894 could have been entered under the wrong lot in this ledger.] [no stones]

page 15, Jeremiah Conroy, Blacklick, 145 W. Lafayette St. (later Mrs. Mary Deckard), lot 38-B, purchased Oct. 16, 1872; graves: June 6, 1876 (child); Oct. 5, 1880 [two children's graves?]; July 5, 1891; Feb. 7, 1895; May 8, 1902; Dec. 27, 1905; Sept. 20, 1920.

(Husband) Herbert R. Deckard, died Nov. 16, 1949, At Rest

(Wife) Mary A. Deckard, died [blank], At Rest

(Mother) Ellen Conroy, died July 4, 1891, aged 64 years

Erected by John Conroy in memory of his beloved son, Pat. Conroy, died Sep. 10, 1871, aged 32 years.

Margaret Flinn, died Mar. 15, 1885 [uncertain, perhaps 1895], aged 74 years

Elizabeth, daughter of J. & M. Conroy, died May 7, 1902, aged 17 years, Rest in Peace

(Mother) Mary Conroy, 1845 - 1905 At Rest

(Father) Jerry Conroy, 1845 - 1920 At Rest

(Brother) Jerry J. Conroy, died Feb. 14, 1936

page 15, Mary & August Knosman, lot 40-B, purchased June 11, 1871; graves: Apr. 21, 1891 (Dennis Mullivan); Oct. 31, 1911.

Henry Knosman, native of Zag---, Hanover, died May 12, 1864, aged 35y 3m 10d
Hannah, wife of H. Knosman, native of Milltown Co. Kerry, Ireland, died June 9, 1871, aged 42 yrs 3 ms

page 16, David Heany, 116 Maynard Ave., west half of lot 49-B, purchased Aug. 4, 1870; graves: June 6, 1889 (child); Feb. 22, 1928.

John Heaney, born Leitrim Co., Ireland, 1813, died Aug. 3, 1870

Elizabeth, wife of John Heaney, born Leitrim Co., Ireland, 1823, died Feb. 19, 1885

page 16, James Brophy, lot 46-B, purchased Nov. 19, 1868; later Mrs. Mary Burns of 835 Harrison Ave.; graves: May 4, 1881; Nov. 20, 1895; July 13, 1921; Apr. 7, 1925.

Daniel Mulcahy, died July 7, 1869, aged 72 years, Native of County Limerick, Ireland

(Father) Luke V. Brophy, Oct. 23, 1853 - July 13, 1921

(Aunt) Matilda Brophy, 1865 - 1937

(Father) James Brophy, Nov. 26, 1820 - Nov. 23, 1895

(Mother) Bridget Brophy, June 19, 1826 - Nov. 1868

Ellen Brophy, died Jan. 19, 1869, aged 39 years

Anastasia, daughter of Ellen Brophy, died May 4, 1881, aged 86 years

Anna A. Miller, 1883 + 1964

Joseph M. Burns, Ohio, Wagoner. Btry C 37 Arty CAC, World War I, March 24, 1895 - March 9, 1953

Tillie Burns, 1882 + 1950

James T. Burns, May 2, 1880 + Aug. 26, 1946

Michael B. Burns, 1856 + 1925

Mary E. His wife, 1856 + 1930

page 17, John Forestel, south half of lot 50-B, purchased Sept. 28, 1870; later Mrs. Edward Logan, 175 S. Fourth St.; graves: Feb. 22, 1878; Nov. 29, 1903; Mar. 10, 1905; Mar. 9, 1910.

(Mother) Ellen Forrestal, died Sept. 27, 1870, aged 72 years
(Father) John Forrestal, died Feb. 21, 1878, aged 77 years
Nellie, daughter of Edward and Ellen Logan, Mar. 28, 1873 - Mar. 10, 1905
(Mamma) Ellen Logan, wife of Edward, Dec. 18, 1845 - Nov. 29, 1903
(Papa) Edward Logan, Aug. 28, 1842 - Mar. 7, 1910

page 17, John Whelan, west half of lot 60-B, purchased Apr. 2, 1872; graves:
Oct. 10, 1876 (child); Nov. 2, 1885 (child); Mar. 30, 1900.

(Father) John Whelan, died Mar. 29, 1900, aged 69y 6m, May his soul rest in
peace

(Mother) Mary D. Whelan, died Dec. 23, 1932, aged 92y 9m
Edward J. Whelan, died Nov. 27, 1913 May their souls rest in peace.

(Mother) Julia C. English, 1886 + 1938
Ellen A. Whelan, died Aug. 31, 1942, aged 73y 1m, May her soul rest in peace

page 18, Mrs. E. Collins, lot 57-B, purchased June 19, 1871; graves: Nov. 13,
1883 (child); Aug. 10, 1889 (child); Oct. (?) 31, 1887; Sept. 24, 1887.

Mary Malone, died Dec. 15, 1858, aged 88 years
Peter Collins, born Queens County, Ireland, 1816, died Columbus Ohio July
26, 1852

Our Mother Elizabeth, wife of Peter Collins, died Feb. 7, 1885, aged 72
years

page 18, Frederick Nerney, lot 62-B, purchased May 19, 1872; graves: June 19,
1882 (Dan. Dunn); July 25, (1882?) (Mary Dunn); Mar. 13, 1889 (Joe McDonald);
Mar. 8, 1901 (child); Sept. 26, 1903; Oct. 1, 1909; Aug. 14, 1912; June 3,
1913; Apr. 2, 1914; Dec. 17, 1914.

(Mother) Ann Nerny, 1832 + 1914
(Father) Frederick Nerny, May 5, 1827 - Sept. 26, 1903
(Sister) [toppled, face down]
Anna, wife of C. F. Sherrard, 1870 - 1912

page 22, James Halloran, south half of lot 86-B, purchased May 4, 1873;
graves: Apr. 29, 1878; Sept. 11, 1881; Dec. 2, 1891.

James Hollern, died Dec. 1, 1891, aged 69 years
Mary, wife of James Hollern, died Dec. 23, 1879, aged 39 years
Daniel Hollern, died Nov. 23, 1875
Martin Hollern, died Apr. 27, 1878
Patrick Hollern, died Sept. 19, 1879

[To be continued]

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