

# Barquilla de la Santa Maria

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April 24: St. Catherine of Siena

April, 2008



*The 1914 St. Catherine of Siena Chapel, drawn for the Society by Jamie Gaffney*

## **God's House Behind the Walls: The St. Catherine of Siena Chapel**

by J. Michael Finn

It was a Columbus church that not many people cared to think about. It was shut away behind the walls of the Ohio State Penitentiary. The church's congregation was made up of convicts, serving time for robbery, embezzlement or murder. A few were serving their time on "death row" awaiting execution. The Catholic chapel and its chaplains offered them comfort and support. The chapel was a place to go to Mass on Sunday and receive the sacraments.

### **Prisons and Freedom of Religion**

In the early 1800s religious services provided by the state institutions were strictly Protestant. Even though Protestantism was not established as an official state religion, it was established by the consensus of the strongly nativist American population. Oscar Handlin reflecting upon the treatment of Catholics in public institutions said, "Despite laws to restrict their influence, Protestant chaplains dominated the spiritual life

of public institutions, controlling the inmates' reading material and religious services, while Catholic priests found great difficulty in securing access....”

Journals of nineteenth century Protestant chaplains provide evidence that the attitude of Protestant chaplains was to save Catholic prisoners from the “errors” of their own religion rather than allow them access to it. Reverend James B. Finley, Protestant Chaplain at the Ohio Penitentiary in the 1850s, a paid member of the prison staff, told Catholic inmates that priests did not come to see them regularly because they could not get paid for doing so.

The prisoners were required to be religious and attend religious services. Because this meant Protestant services, the Ohio General Assembly in 1875 attempted to remedy this situation with the passage of the Geghan Law. The law's purpose was to “secure liberty of conscience, in matters of religion to persons imprisoned or detained by law.” The law provided that state institutions could not compel inmates to attend religious worship or instruction that went against the dictates of his or her conscience or religion. Also, the institution was required to furnish “ample and equal facilities to all such persons” for religious worship.

This would seem like a positive and harmless step; however, the new law became a major issue in the gubernatorial election. The bill was passed by a Democratic controlled legislature and signed into law by a Democratic Governor. In addition, Ohio bishops and clergy were outspoken in encouraging Catholics to contact their legislators to support passage of the bill. Because of this, the Republican gubernatorial campaign of Rutherford B. Hayes portrayed its passage as proof that the Democrats in the Ohio statehouse were under the control of the Catholic Church.

Many falsehoods about the law were spread by the anti-Catholic mob. The chief of these was that the law applied to public schools (which it did not) and was part of the Catholic/Vatican

conspiracy to destroy public education. Despite efforts to counter the opposition by publicizing the actual wording of the law, public opposition grew as anti-Catholic hysteria was fanned. As a result, opposition to the Geghan Law played a role in electing Rutherford B. Hayes as governor. The Republicans also gained a majority in the General Assembly and they promptly repealed the Geghan Law in 1876.

### **The Catholic Chaplains**

Despite limited access given by prison administrators, the Ohio Penitentiary did reluctantly permit Catholic chaplains to minister to the Catholic population. The first Catholic chaplain of record at the penitentiary was Father Edward M. Fitzgerald who was Pastor of St. Patrick's Church. Father Fitzgerald served as the prison chaplain from 1851 until 1867. After Father Fitzgerald, subsequent chaplains came from various other churches and assignments within the diocese until 1886 when the prison chaplaincy was returned to St. Patrick's.

Records indicate that Father Thomas F. Delaney, from St. Patrick's, was the first full-time Catholic chaplain at the prison. He was appointed in 1884. Father Delaney was responsible for establishing the first Catholic chapel, located in a room over the offices of the Protestant Chaplain and the Deputy Warden.

Following Father Delaney in 1886 was Father Hugh John Leonard, O.P. who was a Dominican and Associate Pastor of St. Patrick's Church. For 84 years, beginning with Father Leonard in 1886 and ending with Father Paul Francis Cronin, O.P. in 1970, Dominicans from St. Patrick's filled the Prison chaplain position (a new updated listing of Ohio Penitentiary Chaplains from the Diocese of Columbus and their dates of service can be found in the notes following this article).

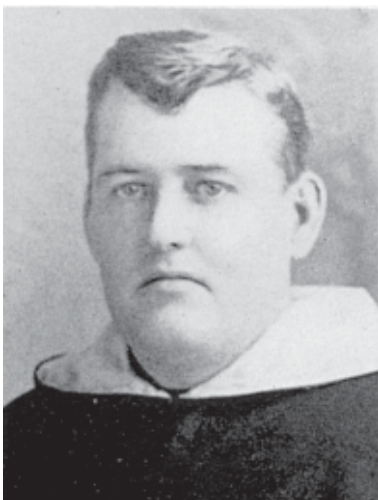
### **St. Catherine of Siena Chapel**

In 1893 Father Francis Louis Kelly, O.P. became the prison chaplain. His tenure at the

prison would last for a remarkable 31 years, from 1893 until 1924. Father Kelly was the longest serving of all of the Ohio Penitentiary chaplains.

Francis Kelly was born in Brooklyn, New York on April 5, 1851, the second of 18 children. His family relocated to Minneapolis, Minnesota, where he was educated. He was trained as a plumber and soon joined his brother in the family business. He was married. Six months after his marriage, his wife passed away. He then decided to join the Dominicans. He received his religious education at St. Rose Priory near Springfield, Kentucky. Bishop John Watterson ordained him at St. Joseph's near Somerset on November 1, 1892 and he was assigned to St. Patrick's in Columbus. He was appointed prison chaplain in 1893. He may have also served as chaplain at Mt. Carmel Hospital for a time.

Father Kelly quickly became knowledgeable about the unique problems faced by the inmates and how best to resolve them. His efforts at prison reform soon made him a well known as a penal chaplain throughout the country. In 1909 Father Francis O'Neill described Father Kelly as "...a man of Taft-like proportions. The sight of him is like to an army set in array. His magnetic presence makes itself felt in the most sullen atmosphere of prison gloom." He is credited with convincing state officials to construct a separate building on the prison grounds that would house



Rev. Francis L. Kelly, O.P. (1851-1932)

a Catholic chapel and a school facility for the inmates.

On February 15, 1914 the *St. Catherine of Siena Chapel* was dedicated. The building contained the Catholic chapel on the second floor and a school facility on the first floor. Father Kelly was in charge of both. The building was erected using prison labor and utilizing stone taken from the old 1834 cellblock that had been recently torn down. The building was located directly behind the East Hall of the main building in the southeast corner of the prison grounds. Only a couple of fuzzy newspaper photographs of the chapel have been found. Working from these, Columbus artist Jamie Gaffney recently has done a rendering of the original chapel, seen above.

At the opening of the chapel and school in 1914 the *Catholic Columbian* reported that Father Kelly's twenty years of labor at the prison had caused him to observe that the lack of proper and sufficient education was a contributing factor to the delinquency of most prisoners. The *Columbian* reported, "When it (the school) is in working order the prisoners will have an opportunity to acquire the rudiments of an education and to better equip themselves for a re-entrance into the world of endeavor."

Father Kelly assembled the following statistics about the 1,600 prisoners who were held at the prison in 1914. It provides an interesting demographic. Of the prisoners, 27 had a college education; 103 went through high school; 945 through grade school; 263 could barely read and write; 46 could not read; and 223 were completely illiterate. Regarding religion, Father Kelly reported that the majority of prisoners were Protestant and there were 536 Catholics (34%) and 18 of the Jewish faith. By age, the majority of the prisoners were between 20 and 30 and the next largest group was between 30 and 40 years of age. There were 16 prisoners between 60 and 70, and 8 prisoners who are less than 20 years old.

Father Edmond McEniry, O.P. wrote of

Father Kelly, "Father Kelly is worthy of the great esteem in which he was held by his religious brethren, state officials and by the prisoners themselves." Father Kelly was also the recipient of the degree of Preacher General from the Dominicans, an honor granted only to men of solid theological learning.

Father Kelly retired from his prison duties at age 73 in 1924 due to ill health. One source suggests that his retirement was due to an unnamed health problem he had acquired as a result of his work at the prison. Father Kelly died in St. Mary's Hospital, Minneapolis, on February 9, 1932 at the age of 81. He had been living at Holy Rosary Convent in Minneapolis, the Dominican Fathers home for the aged. He is buried in St. Mary's Cemetery, Minneapolis.

### **The 1930 Prison Fire**

In 1926 Father Albert James O'Brien, O.P., Associate Pastor of St. Patrick's, took over the prison chaplain duties. The 12-year-old chapel was beginning to show its age. The chapel was described as "dreary, dim and musty." Enlisting the aid of inmate talent, Father O'Brien began remodeling the chapel. A new shrine of St. Therese, the Little Flower, was installed, as well as a new shrine of St. Catherine of Siena.

During the tenure of Father O'Brien, the deadliest fire in Columbus history and the deadliest prison fire in the history of American prisons would strike. On April 30, 1930 a portion of the grossly overcrowded prison caught fire. Father O'Brien would distinguish himself as a hero of that fire. For a detailed description of the fire and Father O'Brien's actions see the *Bulletin* of October, 1998 (Vol. XXIII, No. 10). Although 322 prisoners died and many buildings were damaged in this tragic fire the Catholic chapel escaped damage. The chapel served as a headquarters and rallying point for the many Dominican and Diocesan Catholic priests who risked their lives caring for the spiritual and physical needs of the injured and dying prisoners.

As a result of his work during and after the

prison fire, Father O'Brien literally exhausted himself and most likely damaged his already poor health, contributing to his untimely death in 1933. When he died his body was returned to Columbus and at the request of prison officials and prisoners, his body was taken to the St. Catherine of Siena Chapel where over 3,500 prisoners filed past the coffin to pay their final respects.

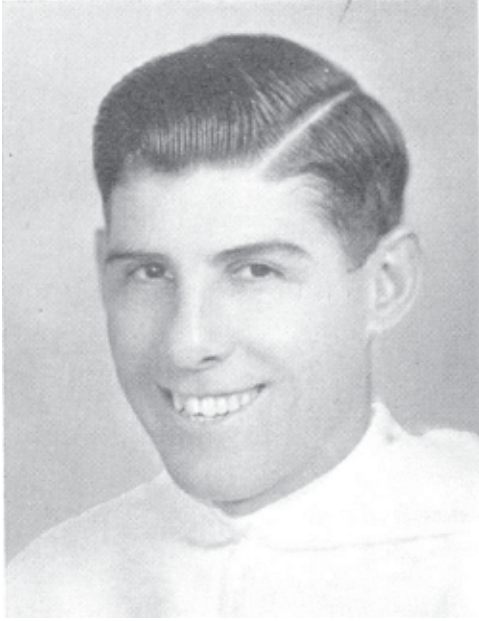
### **The 1952 Halloween Riot**

On Halloween Night, 1952, at about 5:00 p.m. a riot occurred among the prisoners. It began because the inmates were upset about the quality of food being served in the prison dining halls. "Too many beans and too much cornbread" seems to have been their chief complaint. The situation seemed to prove the old prison axiom about prisoners and food that you can either "feed 'em or fight 'em." The dining halls were located on the east side of the prison yard, just north of the St. Catherine of Siena Chapel. The Catholic chaplain in 1952 was Father Charles Valerian Lucier, O.P. He was well respected by the prisoners and the prison administration.

The first signs of trouble began in one of two dining halls (known as commissaries) at the prison. The initial disturbance was quelled by the intervention of Warden Ralph Alvis, but by the time it was under control, the unrest had spread to the second dining hall and the guards there were unable to calm it. The trouble soon spiraled out of control and the prisoners set fire to the dining hall and began looting it for food and knives.

The Columbus Fire Department was called and responded to the scene. Flames from the dining hall quickly spread and soon the 1914 chapel was engulfed in fire. Several of the prisoners ran to the burning chapel along with Father Lucier to do what they could to rescue the contents. They began collecting any item that could be carried from the chapel. The tabernacle, the sacred vessels, and candlesticks were all that were saved as the 38-year-old structure was quickly consumed by flames.





*Rev. Charles V. Lucier, O.P. (1913-1997)*

By 1952 the chapel contained many elaborately carved woodworkings and statues carved by the prisoners themselves. The pews in the chapel had been made in the prison workshop. The chapel contained many hand-made paintings and ceramic objects made by the convicts under direction of Father Lucier. These irreplaceable items were lost in the fire. Also lost were many carvings and works of art that had been collected overseas by the various Dominican chaplains and donated to the chapel. The fire also burned hand-sewn altar linen and vestments that had been made by Anna Marie Hahn, a convicted death-row murderer, who, in 1938, became the first woman to die in Ohio's electric chair (in the collection of the Ohio Historical Society is a rosary once owned by Anna Marie Hahn).

One of the more interesting non-religious items saved from the burning chapel were "Father Lucier's Birds" a collection of parakeets and other unusual birds raised and trained by Father Lucier.

Many histories and news accounts of the October 1952 fire claim that rioting prisoners set fire to the chapel. This point was clearly disputed by Father Lucier who said in an interview, "I think

it was the sight of the burning chapel that prevented the riot from being worse than it was. Many of the inmates helped me carry the sacred vessels from the burning chapel. They (the inmates) didn't fire it; the sparks from the commissary started the fire there. My boys wouldn't do a thing like this."

Father Lucier was present at the prison when the riot and fire began. Monsignor Harry S. Connelly, pastor of St. Joseph Cathedral and chaplain to the Columbus Fire Department, was called to the fire. Monsignor Connelly stayed at the scene throughout the rioting and also attempted to quell the rioters while giving aid to the firefighters. In addition, called to the prison was Father John J. Costello, O.P., pastor of St. Patrick's Church.

That night rioting inmates formed roving gangs, beating other prisoners and setting fires. By 10:00 PM a combined force of the Columbus Police, the Ohio Highway Patrol, the Ohio National Guard, and the Franklin County Sheriffs was present at the prison. Two railroad companies even sent detectives to help. More fires and fights between inmates and guards began to break out. Many of the rioters continued to hold other prisoners and guards as hostages. The Columbus neighborhoods surrounding the prison were placed on alert that the riot could be a cover for a mass breakout.

With the Catholic chapel only a smoldering ruin, Father Lucier assisted in calming the prisoners. He is credited with entering a cellblock during the riot and, at the risk of his own life, talking six prisoners into surrendering. All six prisoners were armed with butcher knives they had taken from the prison kitchen. The police had been unable to talk them into surrendering and were ready to go in with guns drawn when Father Lucier stepped in and offered to mediate the situation.

By November 3, law enforcement officials were still unable to break the stalemate of the barricaded prisoners. Then authorities cut off all food and heat to the prisoners. The prisoners



*The 1955 St. Catherine of Siena Chapel*

began to throw items at the police officers. The officers opened fire on the cellblocks, killing one prisoner and wounding four others. After this, the rioters quickly surrendered and peace was again restored to the prison.

### **Rising from the Ashes**

Although the 1952 riot resulted in the destruction of the original 1914 chapel, the St. Catherine of Siena Chapel was rebuilt in the exact location of the previous chapel. Father Lucier oversaw the construction. The new building was designed by Columbus architect Joseph Messana, who was a friend of Father Lucier. The block building was 45 feet wide and 150 feet long. The chapel itself was 95 feet long and would seat 450 on the main floor and an additional 100 in the balcony.

Although dimensions of the 1914 chapel are not available, aerial photographs of the prison indicate that this new chapel was smaller in length than the original chapel. The new chapel was also only one floor with a balcony where the 1914 chapel had been two complete floors. Included in the new building were a study, classroom, private office, secretarial office,

locker room and a sacristy. A new organ was donated to the chapel by the Dominican Fathers and dedicated to St. Catherine of Siena. The new chapel was built with volunteer inmate labor. The building blocks were made at the London Prison Farm. Auxiliary Bishop Edward G. Hettinger dedicated the new chapel in ceremonies held on Christmas Eve, December 24, 1955. The first Mass, celebrated by Father Lucier, was held on Christmas Day, December 25, 1955.

Father Lucier served as prison chaplain for a total of 19 years, making him the second longest serving prison chaplain. He served until 1966 when he was replaced by Father Paul Francis Cronin, O.P.

### **The Declining Years From 1968 to 1984**

In the wake of another large-scale prison riot that occurred at the prison in 1968, the 1970s seem to have ushered in a period of decline for both the prison and the chapel. A tough new warden, Harold J. Cardwell, was assigned. A new prison was being built at Lucasville, Ohio and the Old Ohio Penitentiary was being downsized, abandoned and forgotten.

Father Cronin, the last Dominican chaplain

at the penitentiary, resigned his position in April 1970 due to a dispute with prison authorities. They accused Father Cronin of leaving the prison chapel unlocked and of having contraband in the chapel (allegedly, the contraband was knives left there by repentant prisoners). Father Cronin denied these allegations and turned in his identification card and resigned. Soon after his resignation the Dominicans gave up their chaplaincy at the penitentiary. Following Father Cronin was Father Eugene D. Yoris (1971-1978), Father Clement H. Metzger, S.J. (1978-1981), and Father Clair Dinger (1981-1983).

As the prison was gradually phased out of existence, so was the chaplain service. The St. Catherine of Siena chapel began to be used by all faiths. There is also a report that the Department of Corrections would no longer allow Catholic baptisms to take place at the prison.

The chapel continued in limited use until the prison was formally closed in 1984. It then stood vacant until the chapel was demolished on Good Friday, March 28, 1997. It is reported that some of the artifacts from the demolished 1955 chapel were transferred to the chapel at Orient Correctional Facility (the Orient facility was closed in 2002).

One confirmed group of surviving artifacts from the 1955 chapel are 14 Stations of the Cross. These are currently in the possession of the Ohio Historical Society. They are described in the state records as, "Cross-shaped, hand-carved, red stain background, gold crown at the top, Roman numerals in gold, cross, two hands and ring in natural." Under historical notes in the OHS record is the following statement: "Chaplain found the pattern and inmates made it for the Chapel at the Ohio State Penitentiary in Columbus, later at Chapel at Orient Correctional Facility."

### Conclusion

Today, nothing remains to memorialize of the outstanding efforts made by the zealous and

courageous men who served as Catholic chaplains to the Ohio State Penitentiary for one hundred and twenty-six years. Many stories of the chaplains and their good works at the prison remain to be told. The prison itself has been torn down and replaced by condominiums and office buildings. There remain only a few artifacts; a few photographs; and some sacramental records. The Columbus Catholic community should never forget the tremendous record of service of these penitentiary chaplains.

### Notes

The following is an updated listing of Ohio State Penitentiary Chaplains from the Diocese of Columbus and their known dates of service. There may have been other priests in the diocese that served as temporary or interim chaplains between official appointments that are not recorded here.

Father Edward M. Fitzgerald (1857-1867)  
 Father Gerard Ahrens (1871-1876)  
 Father John Sylvester Hannan (1879-1880)  
 Father John Kuehn (1880-1881)  
 Father Dennis A. Clarke (ca 1881-1883)  
 Father Hugh L Magevney (1883-1884)  
 Father Thomas F. Delaney (1884-1885)  
 Father Paul Kehoe (1885-1886)  
 Father Hugh John Leonard, O.P. (1886-1893)  
 Father Francis Louis Kelly, O.P. (1893-1924)  
 Father George Raphael Carpentier, O.P. (1924-1926)  
 Father Albert James O'Brien, O.P. (1926-1933)  
 Father John Alfred Sullivan, O.P. (1933-1938)  
 Father T. J. Tracey, O.P. (1938-1941)  
 Father W. E. Kelly, O.P. (1941)  
 Father Louis Francis Kelly, O.P. (1941-1942)\*  
 Father John Antonius Baverso, O.P. (1942-1943)  
 Father George Justin Roarke, O.P. (1943-1944)  
 Father Francis Louis Kelly, O.P. (1944-1946)  
 Father Michael Norbert Connell, O.P. (1946)  
 Father Paul Gerald Corbett, O.P. (1946-1947)  
 Father Charles Valerian Lucier, O.P. (1947-1966)  
 Father Paul Francis Cronin, O.P. (1966-1970)  
 Father Eugene D. Yoris (1971-1978)  
 Father Clement H. Metzger, S.J. (1978-1981)  
 Father Clair Dinger (1981-1983)

\*Father Francis Louis Kelly, O.P. (1944-1946) was the nephew of Father Francis Louis Kelly, O.P. (1893-1924)

According to penitentiary baptismal records at St. Patrick Parish, there were 1,562 baptisms performed in the period 1885 to 1969. Of those, Father Lucier was responsible for approximately 621 baptisms or 40% of the total. The first penitentiary inmate in the records to be baptized was L. Walsh who was baptized by Father Delaney in 1885.

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*Columbus Dispatch*: November 2, 1952; December 25, 1955; April 15, 1970; October 28, 1984

*Ohio State Journal*: February 8, 1914; February 10, 1932; November 1, 1952; November 6, 1952

*Historical Sketches of the Higher Educational Institutions and also of Benevolent and Reformatory Institutions of the State of Ohio*, 1876

Drawing of original 1914 St. Catherine of Siena Chapel by Jamie Gaffney, Columbus, Ohio 2007

## Baptisms at Wills Creek, Coshocton County, 1837-1900

(Continued, from Vol. XXXIII, No. 1)

### 1871, continued

Mar. 26 in the church of St. Nicholas, W.C., John William Royer, son of Adam and Susan, born Jan. 26; spons. Stephan Salrin and Ann Royer. JMJ

Same, Joseph Doll, son of James and Caroline, born Feb. 26; spons. Joseph Wagoner and Magdalen Doll. JMJ

March 30 in the church of Mary Most Holy, W.C., John Moygen? Amore, son of Francis and Mary Josephine, born March 24; spons. John Francis Hallissy and Elizabeth Hallissy. JMJ

April 26 at John Ker’s, Wills Creek, Clara Ann Ker, daughter of John and Rachel, born Apr. 2; spons. Joseph and Barbara Ashbaker. JMJ

May 18 in the church of Mary Most Holy, W.C., Elizabeth Ann Lahna, daughter of Jacob and Sara, born April 6; spons. Michael and Elizabeth Martine. JMJ

June 29 in the church of Mary Most Holy, Wills Creek, John Ashbaker, son of John and Catherine, born May 8; spons. Joseph Ashbaker and Mary Gosser. JMJ

Sept. 24 in the church of St. Nicholas, Margaret Royer, daughter of Prosper and Mary, born April 20; spons. Stephan Salrin and Honora Salrin. JMJ

Oct. 29 in the church of Mary Most Holy, W.C., Justin Nicholas Boyer, son of John and Mary, born Sept. 23; spons. Julian Salrin and Rachel Boyer. JMJ



Same, Elizabeth Johnson, daughter of John and Mary, born Sept. 18; spon. John Cline and Frances Cline. JMJ

Nov. 19 at John Sherrer's, Mary Sherrer, daughter of John and Caroline, born Oct. 7; spon. George Factor and Mary Catherine Murphy. JMJ

### 1872

Mar. 10 in the church of St. Nicholas, Mary Catherine Cognon, daughter of John and Catherine, born Jan. 22; spon. Stephan Cognon and Catherine Dull. JMJ

March 13 in the church of Mary Most Holy (Wills Creek), John Walter —tish?, son of James and Caroline, born Jan. 14; spon. Joseph Ashbaker and Rachel Kerr?.

Nov. 3 in the church of St. George [Coshocton], Frances Ann Salrin, daughter of Andrew and Martha, born May 29; spon. Basil Salrin and Ann Bottencarry. JMJ

Same, Clara Ann Royer, daughter of Martin and Ann, born Sept. 26; spon. Joseph Salrin and Malinda Salrin. JMJ

Dec. 15 [no place given], Francis Purrard, son of Eugene and Mary, born Aug. 1, 1871; spon. Mary Dole. JMJ

### 1873

Jan. 22 in the church of St. George, Sylvester Dolick, son of John and Rachel, born Jan. 11; spon. Eve Dolick. JMJ

Jan. 26 in the church of St. Nicholas, John Nicholas Sweitzer, son of John and Mary Magdalen, born Dec. 5; spon. Nicholas Cognon and Mary Magdalen Shue. JMJ

Apr. 24 in the church of St. Nicholas, Emma Agnes Royer, daughter of Adolph and Susan, born Jan. 20; spon. Denis Royer and Mary Royer. JMJ

May 25 in the church of St. Nicholas, Jesse Oliver Berton, son of John and Matilda, born Jan. 30; spon. Prosper and Mary Royer. JMJ

Same, Matilda La[h]na, daughter of Jacob and

Sara, born Feb. 1; spon. Andrew Sugar and Rose Wagonner. JMJ

June 24 in St. Nicholas, William Edward Ker, son of John and Rachael, born Mar. 29; spon. Joseph and Magdalen Royer. JMJ

Sept. 28 in the church of St. Nicholas, John Francis Ashbaker, son of John and Catherine, born June 29; spon. Joseph Ashbaker and Sara Lany. JMJ

Oct. 28 in the church of St. Nicholas, Charles Edward Royer, sn of Joseph and Rachael, born Sept. 27; spon. Prosper Royer and Veronica Collet. JMJ

Same, Mary Bertha Salrin, daughter of Basil and Mary, born Sept. 12; spon. Joseph Salrin and Margaret Davier. JMJ

### 1874

Apr. 28 in the church of St. Nicholas, Blanche Baker, daughter of William R. Baker and Julia, about one year old [entered in a different hand: Oct. 10, 1873]. JMJ

Apr. 29 in the church of St. Mary, Wills Creek, Mary Helen Cognon, daughter of John Cognon and Catherine Doll, spouses, born April 2; spon. Stephan Cognan and Margaret Doll. Sergius de Stchoulepnikoff [Father de Stchoulepnikoff was stationed at Millersburg in Holmes County at this time. He disappeared the next month.]

Aug. 30 in the church of St. Nicholas, Mary Helen Salrin, daughter of Andrew and Martha Jane, born July 5; spon. Joseph Salrin and Amanda Salrin. JMJ

Same, Mary Nichola, daughter of Mary Theresa Gallerme, born Aug. 27; spon. Nicholas and Mary Gallerme. JMJ

Dec. 27 at Stephan Cognon's, Stephan Schweitzer, son of John and Magdalen, born Dec. 4; spon. Stephan Cognon and Catherine Armbruster. JMJ

### 1875

Feb. 11 at Francis Amore's, Wills Creek, Emily Amore, daughter of Francis and Mary, born

Feb. 9; spons. Michael and Kargaret Ker. JMJ

Feb. 23 at John Sherrer's, Jesse Sherrer, son of John and wife, conditionally, born Dec. 27, 1873; spons. Anthony and Rachel Hartman. JMJ

Feb. 28 in the church of St. Nicholas, Edward Royer, son of Dominic and Elizabeth, born Nov. 26; spons. Christopher Royer and Mary Magdalen Dole. JMJ

May 12 in the church of Mary Most Holy, W.C., George Sylvester Mortine, son of George and Helen, born May 2; spons. John Ker and Mary Gasser. JMJ

Same, Clare Helen Bordenkercher, daughter of William and Elizabeth, born April 22; spons. George Boyer and Margaret Dole. JMJ

May 25 in the house, John Edward Dole, son of Magdalen, born May 23; spons. Ferdinand Strasser and wife. JMJ

May 30 in the church of St. Nicholas, Andrew Christopher Court, son of Andrew and Mary, born April 3; spons. Christopher Royer and Theresa Guillerme. JMJ

Same, Thomas Francis Jackson, son of Robert and Jane, born May 4, 1874; spons. Denis Royer and Mary Bigelow. JMJ

Same, Justin Nicholas Pirrard, son of Eugene and Mary, born May 1, 1873; spons. Nicholas Morraine and Mary Bigelow. JMJ

Same, David Lahna, son of Jacob and Sara, born Feb. 23; spons. John Ashbaker and Magdalen Shue. JMJ

Same, Jesse Wagoner, son of Joseph and Rose, born April 8; spons. Justin Berton and Mary Ann Shue. JMJ

Same, John Wagoner, son of Joseph and Rose, born April 8; spons. Nicholas Davier and Elizabeth Shue. JMJ

June 27 in the church of Mary Most Holy, Wills Creek, Elizabeth Jackson, daughter of John and Mary Ann, born Feb. 19; spons. John and Elizabeth Cline. JMJ

July 9 at Anthony Wimmer's, Charles Wimmer, son of Anthony and Margaret, born July 5; spons. Michael Wimmer and Mary Sherrer. JMJ

July 28 in the church of Mary Most Holy, Wills Creek, Rachel Helen Ker, daughter of John and Rachel, born June 29; spons. Michael Ker and Mary Ann Ashbaker. JMJ

October 24 in the church of Mary Most Holy, Wills Creek, William Henry Ashbaker, son of John and Catherine, born Oct. 4; spons. Henry Ker and Christina Marter. JMJ

(To be continued)

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