



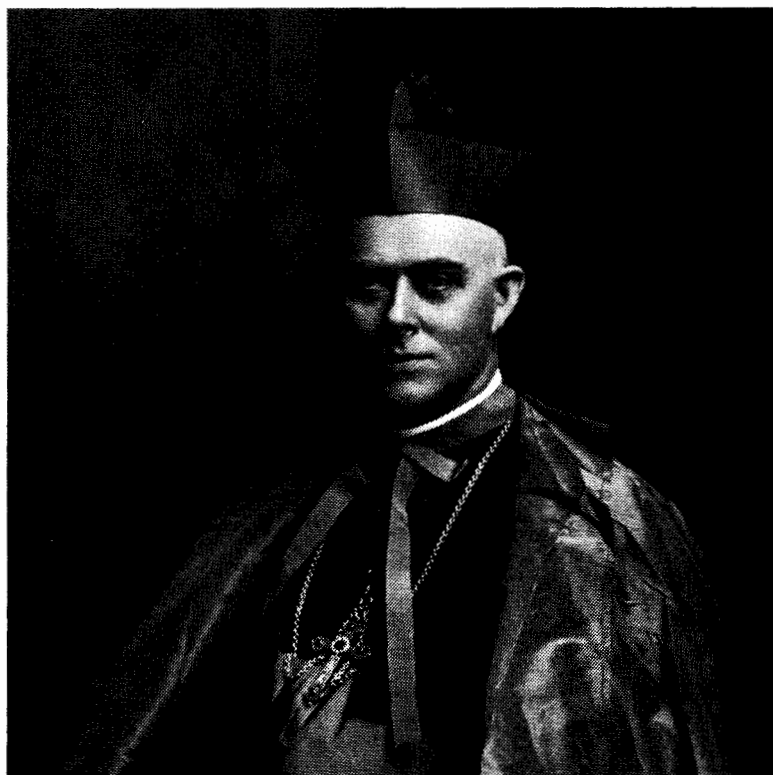
Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society -
Diocese of Columbus

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St. Patrick and St. Joseph

March, 1990



Rt. Rev. James J. Hartley (1858-1944)
Fourth Bishop of Columbus

THE MYTH OF BISHOP HARTLEY'S NATIVITY

"Everyone knows" that Most Rev. James J. Hartley, fourth Bishop of Columbus, was born in the city of Columbus, June 26, 1858. Therefore it seemed odd, while searching through the federal census of 1870 for a different Irish family of Columbus some time ago, to come upon the Edward Hartley family and find that the birthplace of the oldest son, twelve-year-old James, was given as Iowa. (1) The other members of the household were Edward, age 38, a policeman, Catherine, age 35, and Bridget, age 18, all natives of Ireland, and Bridget Ann, 9, John, 5, Thomas, 3, and Catherine, age two years, all born in Ohio. Subsequent research confirmed that this was the later bishop and his family and, as expected, his "official" biographical sketches in the diocesan archives state that he was a native of Columbus.

Edward Hartley, the Bishop's father, was born in Kilkenny, Ireland around 1832 (2) and came to Columbus as a young man. He supported his family by operating a saloon near their home, which was located on the south side of Maple street, just west of High street. (3) For two short periods he also was a city policeman, from mid-1867 to early 1871 and again from Nov. 28, 1879 to about the end of 1881. During the latter period he walked the day beat for all of the city north of Maple and west of Park street, a large area extending west to the Olentangy River and north beyond the Ohio State University. (4) He was "a quiet, unobtrusive man, simple in his habits, and for many years he was a familiar figure on the streets as he made his way every morning in all kinds of weather to assist at [M]ass at the Cathedral." Mr. Hartley was one of those "who inherited the faith from true Catholic fathers and mothers in Ireland, and who brought the faith, ingrained in their hearts and souls to this country, and whose sterling worth and honesty are worthy of imitation..." (5) He passed away on November 24, 1910.

Mrs. Catherine Hartley, the mother of the bishop, was born in Ireland on May 1, 1834, a daughter of Jeremiah McManus. (6) "Mrs. Hartley was a fine type of Catholic womanhood, of a quiet, unassuming disposition, devoted to her Church, her home and her family. Every morning her health permitted found her assisting at Mass." (7) After Mr. Hartley's death she went to live at the Bishop's residence, where she died on October 14, 1916.

Interest piqued by the reference in the census to Iowa, the records of St. Patrick Parish in Columbus were checked. The parish marriage register lists the wedding of the parents, Edward Hartley and Catherine McManus, on May 16, 1856. A check of the baptismal register for the Bishop's baptism, however, resulted in no original record, only a marginal notation that the Bishop had been born on June 6, 1858 and baptized at St. Patrick's, according to the statements of Thomas Hartley. There is no other record of the Hartleys at St. Patrick's until the baptism of their son Edward in July, 1863 by Father Edward Fitzgerald.

Civil records were then checked. The 1856 city directory lists a John Hartley, laborer, residing on the the east side of Washington Ave. between Long and Spring streets. This may have been Edward. There are no other Hartleys listed in that directory and none at all in the earlier ones nor in the next two, those of 1858 and 1860. Nor do the Hartleys appear in the 1860 census in Ohio. Edward appears in Columbus again with the issuance of the 1862 city directory, with a grocery on the south side of Maple between High and Park streets, the area where the family lived for the rest of Edward's life. Deed records show nothing before January of 1865, when the lot on Maple street was purchased by Catherine Hartley from William Dennison. (8) As a final check, the 1880 census was examined. Twenty-two year old James, by then a seminarian, was still listed with the family, "at school," with the birthplace again given as "Iowa." (9)

The suspicion began to grow that every biographical sketch ever written on the Bishop may have been incorrect.

In an attempt to see if the Hartleys had actually been in Iowa, several records were checked. The index of the federal census of Iowa for 1860; the index of the names in the 1856 city directories of Iowa; and the index to Iowa state censuses, 1851-1859, were checked, all with negative results. The

Catholic Church, however, seems to take care of its own. Since the Hartleys were in Iowa such a short time, it seemed unlikely that they would have gotten far from the main transportation systems, either railroad or river; and since they had been in Columbus, a rail center, the towns along the rail lines seemed the most likely places for them to have lived. Using Iowa state histories to locate the rail lines of that era, four of which were being built west from the Mississippi, and with the help of the A. T. Wherle Memorial Library at the Pontifical College Josephinum in locating the Catholic churches in the 1858 annual Catholic Directory, a list of about fourteen likely towns was assembled.

Letters to the chanceries of the Archdiocese of Dubuque and the Diocese of Davenport describing the problem and asking how to proceed with the research in the Catholic records at these towns brought a very fast and wonderful response from Sister Madeleine Marie Schmidt, CHM, Archivist and Historian of the Diocese of Davenport. She found the following baptismal record, made at St. Anthony's Church in Davenport (page 113, item 88):

Harley, Edward John, son of Ed. Harley and Catherine McManus; born June 26, 1858; baptized June 27, 1858. Sponsors: Edward and Ann Jennings. Louis DeCailly.

The "t" was left out of the family name and the one-day old infant's name was given as Edward John instead of James, but the date and the mother's maiden name make the identity with the later bishop almost without doubt. The name Edward was undoubtedly given, without much thought, because it was the name of both father and god-father. John was the name given in the 1856 Columbus directory. Could this have also been the father's middle name? No record seems to give a middle name or even a middle initial for Mr. Edward Hartley. John was also the name given to one of the bishop's younger brothers.

Davenport at the time of Bishop Hartley's birth was a bustling and growing city with a population of well over eight thousand. The first railroad bridge across the Mississippi River joining Iowa to the eastern states had been completed at Davenport in 1855 or 1856 and the same railroad connected Davenport with the state capital at Iowa City. As one sign of the city's prosperity, it boasted five large new churches, dedicated in the fall of 1854. The Catholic church of St. Anthony, in which the infant Hartley was baptized, measured forty-four by eighty-four feet and was the largest church in the city. The three Catholic churches in Davenport counted seven thousand members in 1858, including many in the country. The pastor of St. Anthony's, Rev. J. A. M. Pelamourgues, with the assistance of three teachers, conducted a parish school. The panic of 1857, related bank failures, and a crop failure in 1858 brought about a great scarcity of money in the state. The recent wave of migration into Iowa was reversed and with the reverse flow went the Hartley family, returning to Columbus, the city they would thenceforward always call home. (10)

The question remains, how did the myth of the Bishop's birth and baptism in Columbus originate and grow? Surely Bishop Watterson, who ordained Hartley, must have made an investigation into his baptism? There is some indication that Bishop Watterson did this. At the time of the later Bishop Hartley's ordination to the priesthood, July 10, 1882, and at the time of his first Mass, the articles in the Catholic Columbian place his association with

Columbus in the light of "one whom Columbus claims as belonging to the number that she has furnished to the priesthood" and his association with St. Patrick's no earlier than "where Father Hartley served as an altar boy." That the place of his birth and baptism were correctly known at that time is hinted by the article concerning his ordination. While not giving any indication of where it took place, the notice closed with the sentence, "Rev. Father De Cailly, of Newark, baptized Father Hartley when an infant." (11) This confirms that the "Harley" baptismal record from Davenport is indeed that of the Bishop.

The source of the myth of the Bishop's birth and baptism in Columbus May have been the Catholic Columbian itself. At the time of the Bishop's consecration in Steubenville, the Columbian reported, "Bishop Hartley was baptized by Bishop Fitzgerald, the first Bishop consecrated in Columbus. He was confirmed by Bishop Rosecrans, ordained to the priesthood by Bishop Watterson and consecrated by Archbishop Moeller." (12) On March 5, 1904 the Columbian reported on the return of the new Bishop "to the city of his birth." That autumn, when the Bishop made his first episcopal visitation to Columbus St. Patrick Parish, the memories came flooding back.

Prior to his confirmation sermon, the Bishop addressed a few earnest words to the large congregation present, expressing his pleasure at visiting old St. Patrick's, around which, for him, clustered many dear and happy memories. At the altar where he had been baptized, received his first Communion and Confirmation, and later said his first Mass, he had now returned to make his first visit as a Bishop, with mingled feelings of joy and sorrow. Joy at the growth and prosperity of the congregation; sorrow at the many changes and responsibilities which life had brought to all. The Bishop said he had a distinct remembrance of good old Father Meagher, to whose heroic efforts was mainly due the erection of St. Patrick's; he also had pleasant recollections of the day Bishop Fitzgerald was consecrated, now nearly thirty-eight years ago, when he, as a very small boy, filled the honorable post of pumping the organ for the services. Of Father Gallagher, now Bishop of Galveston, and the later succession of pastors, he had the kindest remembrance, including the Dominican Fathers, whom he characterized as the pioneers of Catholicity in Ohio, and whom he had always held in the highest regard. (13)

How much of this had the Bishop said, and how much was inferred by the editors of the Columbian? Surely the "remembrance" of Father Meagher pushes the story to the edge of credibility, since Father Meagher had left Columbus in 1857, before the Bishop was born. Or, had the family perhaps seen Father Meagher again in the west? The Bishop would have been two years old when Father Meagher died in Illinois.

If the Bishop did know the truth regarding the place of his birth and baptism, it would not have been unlike him to not correct the editors of the local Catholic weekly. Indeed, he saw fit that not much matter of a personal nature regarding either himself or his family was ever made public. Even after serving twenty-five years as Bishop of Columbus, he allowed a public recognition to be held for him only on orders from His Holiness Pope Pius XI himself.

NOTES

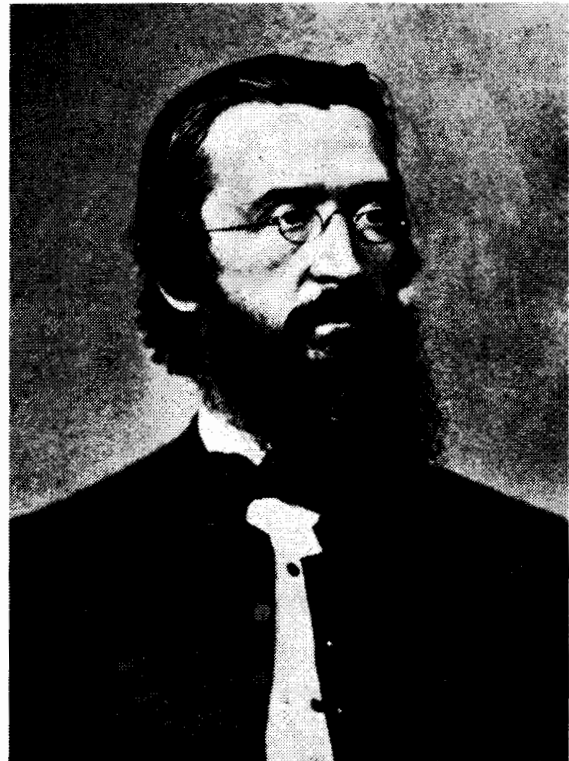
1. U.S. Census of 1870, Columbus, Ward 9, house 28, family 35.
2. State of Ohio, death certificate, Vol. 510, No. 60416; for his age, see the census records and police rosters, cf. notes (1) and (4).
3. City directories, for example 1862, 1866, and 1867.
4. Annual Reports of the City of Columbus (1863 through 1886 were checked, at the Columbus Metropolitan Library).
5. Ohio State Journal, Nov. 25, 1910, page 9; Catholic Columbian, Dec. 2, 1910, page 8.
6. State of Ohio, death certificate, Vol. 2066, No. 61569.
7. Catholic Columbian, Oct. 20, 1916, page 5.
8. Deed Record 82/470.
9. U.S. Census of 1880, Columbus, Vol. 22, E.D. 40, sheet 9 (41 W. Maple st.).
10. Parker, N. Howe, Iowa as it is in 1855; Chicago: Keen and Lee, 1855; pages 172 and 258. (Ohio Historical Society) Journal of Genealogy, Dec., 1976.
11. Catholic Columbian, July 15, 1882, p. 8 and July 22, 1882, p. 8.
12. Ibid., Feb. 27, 1904.
13. Ibid., Sept. 18, 1904.

With thanks to the Catholic Times for use of their microfilms of the Columbian.

REV. LOUIS DeCAILLY

Rev. Louis DeCailly, who baptized Bishop Hartley in Davenport, Iowa in 1858, had been born in Lyons, France on March 3, 1832. Several of his near relatives, including his grandfather, had been guillotined in that city because of their loyalty to the crown. While a clerical student, he came to this country in 1847 and went to Dubuque, Iowa, to continue his studies under his uncle, Rt. Rev. Mathias Loras, Bishop of Dubuque. He returned to France for his ordination in 1855 but immediately came back to Iowa, where he engaged in pastoral and seminary work in different parts of the state and was instrumental in erecting many handsome churches.

In 1868 Father DeCailly's health obliged him to seek a milder climate and he came to the Diocese of Columbus. Bishop Rosecrans named him pastor of St. Mary Parish in Lancaster in May of 1868. In 1874 he was transferred to St. Francis de Sales Parish in Newark. In 1884 he returned again to Iowa and was given the pastorate of St. Joseph Church, Fort Madison, where he endeared himself to the people by his zeal and kindness and a broadminded humanity that cared for all alike. On July 11, 1898, while returning to Fort Madison from the cornerstone laying of a new church



in Keokuk, his buggy was struck by a Santa Fe train going over fifty miles an hour. He was killed instantly. The funeral procession which followed his body to its grave was the largest ever seen until that time at Fort Madison.

Father DeCailly had completed a book, Memoirs of Bishop Loras and Members of His Family, which was not published until after his death. In the introduction which he wrote for it, Archbishop Ireland said of Father DeCailly, "He was a good priest and a tireless worker, unselfish and self-denying, kind and charitable, a student even into old age, accomplished in mind and manners, esteemed and loved by all who knew him. Above all, he was one who loved his God."

SOURCES and NOTE

The Centenary of St. Mary's Church, Lancaster, Ohio, 1820-1920, pages 38-39. Kappes, Rev. Msgr. William E., St. Francis de Sales Parish, Newark, Ohio, 1844-1977, page 31. The Catholic Columbian, July 23, 1898, page 4. The name was pronounced də-'kal-yə. Your editor cannot resist mentioning that his grandfather was baptized in Lancaster in 1870 by Father DeCailly and was given DeCailly as his middle name.

THE SANCTUARY OF OLD ST. JOSEPH CHURCH, BURKHART

The picture shown opposite was donated to the Society by Rev. Robert L. Noon of St. Bernadette Parish, Lancaster. It shows the sanctuary of St. Joseph Church, Burkhart, Monroe County, before the interior of the church was destroyed in a fire in 1924. (The history of the church's predecessor, Wills Creek St. Joseph, was featured in the Bulletin of October, 1989.)

One of the most prominent features of the sanctuary was the crucifixion scene affixed to the wall above the altar, which emphasized the nature of the sacrifice which is renewed at each Mass. The presence lamp appears to hang from a pulley system, which interferes slightly with our view of the crucifixion scene. Fifteen candles adorn each side of the altar. Two pairs of statues of angels stand watch, each angel atop a pillar. Those on the edges of the altar face the people and carry scrolls, which unfortunately are too small to be read. The two angels which stand out from the altar, with their bases about level with the window sills, face each other and are carrying tiny thuribles.

The upper half of each window is covered by a painting. That on the Gospel side is a man carrying a child, probably St. Joseph, patron of the church, with the child Jesus. That on the Epistle side appears to be St. Francis of Assisi receiving the stigmata. The statues on the wide-topped pillar beyond the painting of St. Joseph appear to be St. Joseph and our Lady, while the one opposite is of the Sacred Heart of Jesus. The statues in the permanent positions in the corners of the church, level with the paintings, are indistinguishable, except that the one above the Sacred Heart appears to wear a crown.

Despite what may be thought of as considerable "clutter," the overall effect is to draw the focus in to Our Lord in the veiled tabernacle, as enthroned in heaven and surrounded by His angels and His saints.



MT. CALVARY CEMETERY, COLUMBUS
CATHEDRAL DIVISION LOT RECORDS, 1867-1926?
(continued from Vol. XIV, Number 1)

page 81, Denis Connell, 548 Kerr st., north half of lot 55-B, purchased Nov. 29, 1869; graves: July 26, 1892; Feb. 19, 1894; June 28, 1901; Aug. 7, 1916; Feb. 4, 1921.

A large marker with only the name "CONNELL"

page 81, Thomas Carroll, corner of Neil and Naughten, south half of lot 55-B, purchased Sept. 11, 1876; graves: Oct. 25, 1885; Dec. 18, 1897.

(Mother) H. Carroll
T. Carroll

Catherine Carroll, March 9, 1945
Ellen Carroll, 1850 - 1948

page 82, Miss Mattie Crosson, east half of lot 110-B, purchased Apr. 17, 1873.

CROSSAN:

Jane, wife of Henry, March 6, 1917	Henry, 1825 - 1873
Charles H., 1865 - 1904	Ellen Elizabeth, 1860 - 1946
Mary J., 1857 - 1884	Agnes G. Smith, 1867 - 1949

page 82, Maurice Brown, east half of lot 28-B, purchased Aug. 30, 1876; graves: Aug. 30, 1876 (child); May 2, 1882 (child). [no tombstones]

page 85, Patrick Clifford, 222 Neil st., north half of lot 130-B, purchased Oct. 5, 1873; graves: Feb. 26, 1900; May 15, 1901; June 5, 1922.

(Mother) Katherine Zubrod, May 15, 1859 - June 3, 1922
(Mother) Margaret G. Huber, Nov. 26, 1878 - Nov. 17, 1937

page 90, Patrick Coady, half of lot 56-B, purchased Sept. 15, 1870; graves: Aug. 22, 1887; Sept. 30, 1888 (two); May 29, 1899; Nov. 23, 1906. [no tombstones]

page 90, Martin Coady, half of lot 56-B, purchased Sept. 15, 1870; graves: May 22, 1899 (child); Sept. 5, 1900.

Martin Coady, born Nov. 8, 1828, Co. Kilkenny, Ireland, died Sept. 3, 1900.
Bridget, wife of M. Coady, born Dec. 24, 1834, Co. Kilkenny, Ireland, died July 23, 1896.

page 90, Rev. F. J. Campbell, lot 102-B, purchased from William Wall on June 4, 1877; graves: June 4, 1877; June 19, 1877, grave for removal. North half of the lot transferred to Thomas Collins, June 7, 1877.

Sacred to the memory of Nicholas Campbell, born in Dublin, Ireland Jan.)
29, 1828, Departed from this life June 3, 1877.)

Sacred to the memory of Mary, wife of N. Campbell, born in Ardagh(?) in)
Meath, Ireland, Sept. 23, 1812, died Dec. 26, 1884.)

Requiescant in pace.)

In memory of Frances Esther, dau. of Nicholas and Mary Campbell, died July
1, 1863 (?), aged 8 years 11 months & 1 (?) day.

page 87, Hugh Murray, south half of lot 83-B, purchased Apr. 17, 1877; graves: Apr. 17, 1877 (child); Aug. 23, 1911 (child); June 2, 1912 (child); July 9, 1917; Oct. 11, 1917. [no tombstones]

page 91, Thomas Collins, north half of lot 102-B, purchased June 7, 1877; grave: June 7, 1877.

Sacred to the memory of Patrick Collins, born in the parish of Ardagh, Co. Meath, Ireland, Apr. 24, 1806, died Mar. 6, 1885.

In memory of Mary, wife of Thomas Collins, native of the Co. Meath, Ireland, Died June 2, 1877, aged 61 years. May her soul rest in peace.

page 91, John Murnane, Insane Asylum, east half of lot 131-B, purchased July 17, 1877; graves: July 17, 1877 (child); Oct. 5, 1880 (child); Jan. 10, 1920.

MURNANE:

(Father) John H., 1848 + 1920

(Son) Daniel F., 1894 + 1911

(Mother) Catherine, 1854 + 1943

page 92, Stephen Brosemer, half of lot 17-B, purchased Nov. 13, 1872; graves: March 1, 1876 (child, for J.B.); July 27, 1877 (child, for J.B.); Sept. 18, 1893 (for St.B.). [no tombstones]

page 96, Samuel McMahon, north half of lot 137-B, purchased Feb. 1, 1869; graves: Jan. 21, 1887; Dec. 18, 1893.

William J., son of S. & C. McMahon, died June 16, 1860, aged 8 y's

page 99, E. Donahoe, north half of lot 78-B; graves: Mar. 21, 1882; July 11, 1887 (child); Jan. 28, 1890 (child); Mar. 12, 1900.

(Mother) Mary M. Donahoe, 1855 - 1923.

[There is another stone, but it is so worn that it is completely illegible.]

page 99, P. Smith, south half of lot 78-B, purchased from T. Bergin; graves: Jan. 30, 1888; Feb. 12, 1893.

(Brother) Rev. M. A. Smith, born Dec. 24, 1865, ordained July 25, 1890, died Oct. 3, 1902.

(Brother) Edward Smith, died Jan. 30, 1888, aged 24 years.

(Brothers) John, William, James.

(Father) Patrick Smith, died Dec. 6, 1886, aged 67 years.

(Mother) Anne Smith, died Feb. 12, 1893, aged 58 years.

page 100, Patrick Duke, 558 "Kurr" st., north half of lot 136-B, purchased July 1, 1870; graves: Jan. 24, 1890; Sept. 22, 1897; Jan. 5, 1899; Nov. 25, 1905; July 11, 1910; Aug. 7, 1916; Sept. 26, 1929 [or perhaps 1927].

Martin Duke, 1871 - 1898

(Husband) William P. Rea, born June 10, 1866, died June 23, 1890

(Mother) Mary Duke, 1839 - 1905

(Father) Patrick Duke, 1837 - 1896

page 101, Edmund Leonard, west half of lot 53-B, purchased Dec. 10, 1872; graves: Mar. 1, 1887; July 10, 1894 (child); June 29, 1903 (billed to J.F. Leonard, 327 N. Grant Ave.); Jan. 25, 1911.

Katherine Leonard Gray, Jan. 7, 1878 + Dec. 10, 1960
Mary G. Lennon, born July 10, 1861, died Mar. 1, 1887
Bridget Lennon, born Aug. 15, 1790, died Sep. 15, 1879
Mary Farroll, born Jan. 12, 1809, died Nov. 9, 1879

May their souls rest in peace.

C. Lennon, 1830 - 1905

M. J. Lennon, 1854 - 1899

Pray for us as you go by.

Patrick Lennon, 1826 - 1908

(All above are on one monument marked "Leonard")

page 102, James Dunn, 397 Cleveland Ave., north half of lot 42-B, purchased Oct. 15, 1870; graves: Apr. 1, 1878 (child); Apr. 5, "1870"; Feb. 19, 1906; Mar. 15, 1920 (child); Mar. 20, 1920; Oct. 12, 1926.

(Father) Thomas D. Radcliffe, 1875 + 1952

(Son) Gordon Radcliffe, 1903 + 1926

(Mother) Josephine, wife of Thomas D. Radcliffe, 1881 + 1920

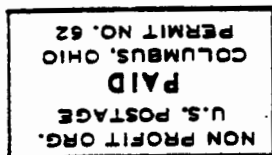
(To be continued)

IN MEMORY OF MRS. CATHERINE HARTLEY
MOTHER OF OUR RIGHT REVEREND BISHOP

Like her who sang "Magnificat" of old,
This lowly soul could boast that Mighty One
Great things to her had done---she bore a son,
A shepherd kind, to govern Christ's own fold.
In rosary of hidden life she told
Eight decades fraught with deeds which merit won,
With yearning for her God her course was run.
Her absence leaves our hearts now bleak and cold.
O Lady of the Rosary give ear
To the petitions for our mother's weal.
And Guardian Angel beg for her sweet rest
In home, where God shall wipe away each tear.
When we are called, dear Lord, her joys reveal,
Then shall we rise and call our mother blest.

The above lines, written by Rev. Francis A. Gaffney, O.P., appeared in the Catholic Columbian of October 20, 1914.

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197 E. Gay Street Columbus, Ohio 43215 Donald M. Schlegel, editor



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