



Barquilla de la Santa Maria

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A GLIMPSE OF THE OHIO VALLEY

by Rev. John Martin Henni

Translated for the Society by the late Rev. Msgr. Joseph A. Hakel

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Letter No. 9 - Last Days of Bishop Fenwick

Most esteemed Patron!

Bishop Fenwick made his last visitation in the summer of 1832. He had hardly left Cincinnati and begun his journey to Detroit by way of Canton in Stark county accompanied by Father Jeanjean (a worthy priest from New Orleans who intended to return to Europe) when they found themselves among dying people along Lake Huron. For the cholera, which had for some time raged fearfully in Canada and New York, finally found its way to the northern shores of the Lakes. It broke out aboard the steamship *Clay* which was travelling these northern waters for the first time and had our bishop as a passenger. He brought comfort and help to the sick and dying around him without religious discrimination. Finally, he himself contracted the same contagion and awaited death at Michilimackinack. But heaven willed that he would still visit some of his Indian missions. However, he asked Father Jeanjean to go to the more distant places in the wilderness. When he thought himself well enough, he set out for Detroit (a city of 3,000 souls) where he came to help Father Richard (Vicar-General for Michigan) in some matters of importance caused by the recent death of both the young helpers of Father Rese, future bishop of this diocese.

Now since we have arrived at the new see city of this very active bishop and shall not return to it again, permit me to digress in admiration of the institutions he has already completed. It is true that Bishop Rese found a church (St. Anne) in Detroit with five towers but no pews, and with a number of unfinished interior details, even though it was built of stone and wood by Father Richard before there was a bishop in Cincinnati. Bishop Rese was anxious, indeed forced, not only to finish the interior of St. Anne's church as best he could and to install an organ, but also to put up in the meantime another frame church suitable for Mass. It was dedicated to the Holy Trinity. This latter church is used for services in English. The cathedral serves the French who are descendants of Canadian colonists. It also has Mass at an earlier hour for the Germans who have immigrated here in large numbers. Father Kündig takes care of the Germans and also the hospital which remarkably and with some bitterness among the Presbyterians was turned over to the care and direction of the bishop by the city authorities. It is supported by a very active society of wealthy women. The education of girls is directed by several Franciscan Sisters whom the bishop brought from their Motherhouse, St. Clair's Seminary near Pittsburgh. This school shows signs of prosperity and success. However, the good bishop still has no seminary but just a room with a

few students in his own already crowded home. A school for boys has been opened but the location is unsuitable.

And so this worthy man had to begin again as bishop a work that he believed he was finished with when he was previously administrator of Cincinnati. Where would the money come from? A few friends in Vienna remembered the cathedral and its first bishop. Last year they sent him episcopal insignia and vestments that certainly made him the most richly vested bishop during ceremonies in North America, and excited joy and gratitude and admiration, all free of charge. Not only his flock but also all patrons of our holy Faith in the United States felt these sentiments in the liveliest manner and expressed them far and wide. Indeed, our Church in America feels in its youthful struggles not only a common interest but also a general participation in good fortune as well as in troubles! But suffice for now this much about Detroit which Bishop Fenwick last beheld with his dying eyes.



Rt. Rev. Edward D. Fenwick

On his return journey Bishop Fenwick visited the congregation at Tiffin and the one at Norwalk which is just being developed. Doubly exhausted he arrived in Canton, which has been in existence some twenty years. It lies in a beautiful, wide, level valley surrounded by low, green, wooded hills at the confluence of both Nimishillens, seven miles east of the famous Ohio and Erie Canal. Canton has had a small Catholic church since 1824, but it was completed only later with a little house attached to it under one roof. The church owes its origin principally to Mr. John Schorb who had emigrated from Baltimore and for many years had been happy to have Mass celebrated for the neighboring families in his own home. His desire to have a church in this northern section was so great that for lack of laborers he wanted to help with the work personally even though he was not accustomed to that sort of labor. Finally, he was so seriously injured by the collapse of a wooden scaffold that he died a few days later. His pious wife, the mother of several children, continued to be a benefactress of the missionaries in that area. They would surely have suffered hunger and want without such help from individual families. Father Hill lay ill in this place after his many labors. In 1828 he had returned from an extremely exhausting missionary journey through the forests of Sandusky where he was scarcely able to get sour milk and bread to eat because so many people were sick there. Here he lies buried, a man who renounced the exalted circle of his family in England, the prospects of a military career, and his membership in the Anglican Church in order to become a Catholic, a Dominican, and finally a missionary, all for the honor of God whose worship he spread far and wide with such distinction.¹

After a rest of two or three days, Bishop Fenwick left Canton resolved to return again. He was eager to visit the small congregation in Steubenville, which had built a small church there under the guidance of Father McGrady.

Illness and a premonition of his approaching death, which could be guessed from his frequent silent sighs and which he mentioned in his last letters to friends, warned him to have me accompany him. Meanwhile Father Van Dromme was taking care of the missions in and around Canton. Resuming our journey before dawn, we arrived the same evening at Steubenville, which lies 61 miles southeast of Canton on the Ohio River. This place is almost the oldest settlement in Ohio. It once held great promise but with the flourishing rise of Cincinnati and Pittsburgh between which it lies, its important factories and commerce very soon came to a standstill. The church, which was built by Catholics most of whom live on the other side of the river in Virginia, consisted of only four walls and a roof. The good bishop was expected to help here the same as everywhere else and he gave his promise. However, his promise here and in several other places now is in the hands of his poor successor. On the third day after he had said Mass and consoled the congregation, many of whom were Virginians² and converts, we struck out over the Ohio for Pittsburgh to which important business called the bishop.

Pittsburgh lies in western Pennsylvania some 30 miles from Steubenville at the confluence of the Allegheny and Monongahela rivers which lose their names here and become the Ohio river. The earlier beginnings of this city so rich in factories is more or less familiar to you. It has a population of 15 to 16,000 souls and is in the commercial depot of the north at the source of the Ohio River which is connected to the eastern states by a canal. I shall only add that our holy religion is firmly established here. Unforgettable are the meritorious labors of Father [Bonaventure] McGuire for the Church here. He died a few weeks, in fact, not many days, after I had hastily sent him the news of Bishop Fenwick's death. This venerable old man succumbed to the same epidemic that took Bishop Fenwick from us. One of his last and happiest acts, which Bishop

Fenwick and I mentioned, was the baptism of one of the most prominent ladies of the city. She was the daughter of a former Methodist preacher and the wife of Mr. Tyrnan. With what ardor and moving words did he not present again to this student of our saving faith its truths in a few well chosen sentences before he proceeded to her baptism. He saw this outstanding and by far largest congregation in Pittsburgh increase so much under his direction that St. Patrick's church became too small. It could hardly accommodate all the parishioners. So he founded the new St. Paul's church, whose Gothic architecture and huge dimensions and location on the top of a rocky hill which overlooked the whole city and all the other churches at its feet, confirmed the words of the promise that "the gates of hell shall not prevail against it." This church is and will remain an excellent memorial to the zeal of its congregation and the citizens in general who, so to speak, singlehandedly completed the building so that it was consecrated by their Coadjutor Bishop Kenrick on May 4, 1834. From that day forward the old church was used exclusively for the German congregation which is very numerous here and whose pastor is Father Stahlschmid, a young and active priest.

Near this city Franciscan Sisters from Belgium built a seminary for girls with only fair success. Since they were too far outside of town, materials necessary for teaching could not be readily supplied from the city. Because of this situation, four Sisters of Charity, who came to Pittsburgh from their Motherhouse in Emmitsburgh³ last May, were given a most hearty welcome. Everything was prepared and ready for receiving them. Indeed I can testify how our best Catholic women and girls were busy for weeks furnishing rooms and a kitchen with all necessary things by their own labor and at their own expense.

And now let us turn back from mention of these preparations which took place at a later day. But

before we return to the West we must mention the holy zeal of Father Demitrius Gallitzin. As if his lofty birth could not be satisfied with life on the lowlands, this apostolic man chose to work on the heights of the Alleghenies about 60 miles northeast of Pittsburgh. Here he built up a large congregation around his settlement of Loretto, especially by conversions of numerous families from Protestant denominations. Having grown old and gray in his labors, he naturally missed his princely estate in those cold hills, but he gave up his patrimony and his schismatic church for our holy religion. He knew how to dedicate his youth and now his old age to God. Father Lemke, who like him came back to the Catholic Church, labored in those regions and also in Erie (129 English miles north of Pittsburgh) on the shores of Lake Erie. God bless their work.

Bishop Fenwick's stay in Pittsburgh was short because he was in a hurry to return to his diocese. A large congregation of German and Irish Catholics near Lisbon in Columbiana county (one of the northernmost in Ohio) was expecting him on September 13. He had promised to stop there to administer Confirmation. And so it happened that he conferred this holy sacrament on a large number of people and likewise in Canton, 28 miles west, on the following Sunday. Here a letter reached him shortly after he had arrived. It told of the death of Father Richard of Detroit. After reading the letter he spoke these remarkable words: "My son, I shall soon follow him." On Tuesday, hardly an hour before he left, even though he was not well, he offered the spotless sacrifice of the Mass to his heavenly Father. This was the last time he offered Mass for the very next day he lay almost dead in Wooster. And so this holy bishop ended his laborious life while "going about doing good."

NOTES

(1) His [Father Hill's] young successor zealously set up a plain stone monument with a simple

epitaph to inform the passerby of the deceased's mortal remains. [copy of epitaph:]

Deo Omnipotenti Maximo/Reverendus Dominus Joannes Augustinus Hill /Relictis centurio castris/Minervae induit arma. /Adscriptus Dominici choro Patris,/Premit vestigia patri/Ignotis in sylvis/Plus mitisque animo/Carus et ore faciendus obiit/III Nonis Septembris MDCCCVIII/Aetatis LVI/Pulveri, eheu, fave pulvic!/Nova dum silet tuba /Requiescat

[Translation: "Rev. John Austin Hill left military service to take up the weapons of Minerva. Having joined the Order of our Father Dominic he followed the footsteps of our Father in uncharted woods. Pious and meek in spirit, beloved and eloquent he died Sept. 3, 1808, 56 years old. Alas, O dust, honor this dust /While the new trumpet lies mute,/Rest in peace." Father Hill died Sept. 3, 1828 aged 51 years.]

N.B. Father Hill studied theology in Rome at the Dominican House called *Supra Mivervam*. He also received in Rome the Dominican habit, ordination, and mission assignment here.

(2) In all of western Virginia I know of only one church, in Wheeling on the Ohio, a town of 6,000 inhabitants twenty miles south of Steubenville. Father Jacob Hörner is their pastor and has a large congregation.

(3) Emmitsburg is in Frederick county, Maryland. This motherhouse, also called St. Joseph's Academy, had been founded in 1809 for the Sisters of Charity. As we have seen, the western dioceses boast of such institutions so it is to be expected that the older eastern dioceses are not to be left out.

In Georgetown (District of Columbia) the Salesian Sisters or Sisters of the Visitation of the Blessed Virgin Mary, are distinguished not only by their piety but also by their outstanding teaching ability and have won the respect of everyone. This is evident from their heavy enrollment and excellently equipped buildings.

A convent and school of this Order is located in Mobile, Alabama, and another in Kaskaskia, Illinois.

Well known is the work of the Ursuline Sisters in the education of girls in Louisiana and neighboring states during the past hundred years or more. They were brought to New Orleans by the southern colonists and now they have a girls school nearby (about two miles out of New Orleans). A second convent of this Order was established by Bishop Cheverus, former first Bishop of Boston in Massachusetts (now Archbishop of Bordeaux in France). His successor, Bishop Benedict Fenwick, bought a piece of land in Charlestown on the outskirts of Boston. It lay on an elevation which he named Mount St. Benedict where he built a rather comfortable convent and boarding school for these Sisters. This is the building that was burned down by Calvinist mob during the night of August 11, 1834. The dismayed Sisters and schoolgirls, mostly Protestants, sought refuge in Roxbury, a nearby town, but they were disturbed there also. At the time of my departure, they were preparing to leave for Canada. Meanwhile the scene of the fire on Mr. Benedict was being fenced off as lasting monument to the Presbyterian toleration. Some Protestants out of shame or some other consideration wanted to buy the spot. But the Bishop, who is an American himself, retorted, "The place is my property but the ruins are yours and can only be made good by payment for the damage."

The Sisters of Charity however, can devote themselves to their charitable work and religion in Boston, as far as I know, because their holy rule tends less to the contemplation life and is more open to the public so that less ground for slander is given to malice and prejudice hatefully maintained and nurtured by the old lies about cloistered life.

I have already mentioned the Sisters of the Sacred Heart who devote their time and efforts

to both white and red children and lead the children in their care to Jesus. They are in south eastern states, for example St. Michael (Acadia County) and Grand Couteau (Opelousas County) and St. Louis (in Missouri).

The Carmelite Sisters have a cloister in Baltimore since 1790. Bishop Carl [Leonard] Neale (later archbishop) was the founder of their convent. In order to provide a livelihood for themselves more readily, they had to obtain a dispensation from some of the rules of their strict order so that they could open a school for girls. This school is flourishing in spite of slanders.

Also noteworthy is the religious congregation of the Sisters of Divine Providence. They are forming a community for colored or Negro women only. It was established in Baltimore on June 5, 1829, with the approbation of Archbishop Whitfield and approved by the Holy See in an Apostolic Letter dated October 2, 1831. They are now called Oblates of Sisters of Divine Providence. Renouncing the world they devote themselves to God and the Christian education of Negro girls. What good fortune for these poor creatures who otherwise are so often pitilessly swept into the maelstrom of depravity! Twelve of these good women had already taken their vows and are teaching a large number of girls who look forward to being wives and mothers. With what joy did I not see all these Sisters assembled around the altar of their convent chapel, to which I was invited by their founder! It was with great emotion that I heard them sing, "Nigra sum, sed formosa, filiae Jerusalem, ideo dilexit me rex et introduxit me in cubiculum suum."

In Charleston (South Carolina) there is a school called "The Young Ladies French and English Academy." It is directed by several ladies of that Institute which is known in France by the name of "Les Dames de la Retraite." They give instruction in languages and on those arts with which cultured ladies occupy themselves.

**St. Patrick Parish, Clarksville
(Junction City), Perry County
Register of Baptisms, 1835-1847**

(Continued, from Vol. XXVI, No. 12)

[Records for 1846 continue on page 61.]
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1845

January 1 Mary (born 22 December), daughter of James Dunn and Bridget; spon. Pius J. Braddock and Isabel McCourtney. A. O'Brien

same day Daniel (born 18 Dec.), son of Jerry Scally and Ann Scally; spon. John Sullivan and Mary Sullivan. AO

same day Mary (born 29 Nov.), daughter of Bernard Gungler and Isabel Gungler; spon. Gordon [?] Smaelzer and Isabel McCourtney. AO

January 5 Ann Mary, born today, daughter of John O'Hara and Mary O'Hara; spon. John Dougherty and Mary McAvoy. AO

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January 5 Susanna (born Nov. 15), daughter of John Sams and Catherine Sams; spon. Michael Braddock and Elizabeth Braddock. AO

February 9 Mary Ann (born Feb. 7), daughter of John Joseph Clark and Ann Donuhoe; spon. Daniel Oharra and Ann Clark. Mannes d'Arco

March 2 Patrick (3 days old), son of Hugh Conly and Margaret Conly; spon. Dennis Scally and Mary Mullen. AO

same day Thomas, son of Thomas Duffy and Mary Duffy; spon. John McRavy and Margaret McCormick. AO

March 4 Catherine Oaks, daughter of Oliver and Mary Oaks; [page 59] spon. Patrick Dougherty and Elizabeth Johnson. AO

March 17 Michael (15 days old), son of Patrick Lee and Bridget Lee; spon. Owen Gilligan and Ann Gilligan. AO

[no date] John, son of Daniel Diamond and Mary Maher [McGahan?]; spon. William Diamond and Mary Diamond. AO

April 13 John, born 11 April, son of William Patridge and Margaret Clark; spon. Henry Burns son of John and Mary Clark daughter of James. MdA

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April 20 James (born 1844), son of Michael Loague and Ann Ashbough; spon. Patrick McCormick and Margaret McCormick. AO

April 21 Elizabeth (born 19th of this month), daughter of John McGarry and Elizabeth; spon. William Conley and Elizabeth McMullen. AO

May 18 James, several days old, son of Basil Gordon and Mary Riffle; spon. George Riffle and Elizabeth Johnson. Eug. Hyac. Pozzo

June 29 John Thomas, born May 15, son of Launtson Baily [or Bates?] and Elizabeth Biver; spon. John Bradock son of Nicholas and Elizabeth Bradock daughter of John Storm. EHP

[The year 1845 continues on page 49, above.]

1846, concluded

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August 22 Patrick Augustine, 19 days old, son of James McGahon and Esther Dempsey; spon. William and Mary Dimond, children of John. MdA

August 8 Bridget (born the 5th of August), daughter of Thomas Sullivan and Mary Sullivan; spons. James McGreevy and Margaret Seas. AO

August 15 Sarah, born July 29, daughter of John Nangle and Elsey Ann Nangle; spons. Owen Gilligan and Mary Ann Ring[?]. AO

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August 15 Mary Ann, born Aug. 13, daughter of Nicholas Strigle and Mary; spons. William Sweeny and Mar... Faust. AO

August 16 Mary, born 7 August, daughter of John and Elizabeth Gordon; spons. William Dimond and Mary Dimond. AO

August 30 Ann, daughter of Measheac Martin and Ann Martin; spons. John Miller and Eleanor Colrage. AO

August 30 John (born 26 August), son of Stephan and Alice Fagan; spons. Richard McGonigle and Rose McGonigle. AO

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March 31 William Edward (14 days old), son of Walter Mitchell and Rosanna Jackson; spons. William Wiseman and Elsey Noles. AO

April 23 Michael (born 13 December, 1845), son of Stephan Delhala and Catherine Brady; spons. James Carroll and Rachel Brady. AO

September 27 Francis (born 25 Sept.), son of John Braddock and Elizabeth Storm; spons. William Gordon and Sarah Gordon. AO

October 6 Edward (born 20 Sept.), son of Peter and Bridget Lee; spons. James McGreevy and Mary Sullivan. AO

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[no date] Emily, born the 6th of this month,

daughter of Daniel Cush and Catherine Cush; spons. Edmund Hall and Cecilia Hughes. AO

October 17 James Elizius, 2 years and 6 months old, son of John Padget and Margaret Malone; spons. John McIntire and Cath. McIntire. AO

same day John Baptist, 6 months old, son of the same; spons. Thomas Ivery and Julianna Ivery. AO

October 18 Mary Jane (15 days old), daughter of Rhody Lafferty and Rosanna Patten; spons. John Garret and Ann Hall. AO

October 27 Mary Catherine (born 18 Sept. 1846), daughter of Michael Loague and Ann Loague; spons. Mary Burns. AO

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November 3 Margaret, daughter of Patrick Furgason and Margaret Furgason of this congregation; spons. James McGreevy and Mary McGravy of this congregation; born 3 November. Fr. Sadoc Vilarrasa Ord. Praed.

... 13 Sarah Ann, born 10th of this month, daughter of Timothy Lavin and Mary Dolan; spons. John Gallagher son of James and Catherine McGravy daughter of Patrick. Mda

[same month] 14 Bridget, born the 8th of this month, daughter of John McKenna and Mary Plecon; spons. Daniel McKenna son of Charles and Bridget Nangel wife of John Forgasson. Mda

1847

February 20 Catherine and Elizabeth, born 13th of this month, daughters of James Dunn and Bridget ...ghan; spons. [page 66] for Catherine were John Ring son of Matthew [?] and Mary O'Hara and for Elizabeth were Arthur son of Arthur McCortney and Elizabeth McMullen daughter of Patrick. Mda

same day Sarah, born the 5th of this month, daughter of Daniel Dimond and Mary McGauhon; spon. James Grugan son of Thomas and Ann McGau...[McGahan] wife of Patrick Dimond. Mda

same day John Aloysius, born 4 Feb., son of Joseph Welsh and Mary Magdalen Stalin; spon. James McCortney son of Arthur and Magdalen Stalin daughter of Christopher. Mda

January 24 John, born 5 December, son of John Row and Catherine Rundell; [page 67] spon. Arthur McCortney son of John and his wife Sarah Gordon. Mda [This sponsor Arthur McCortney was born near Enniskillen, Ireland in 1792 and died in 1882, husband of Nancy Gordon; the record, remarkably, gives the name of his father, who must have been born about the 1750s or 1760s.]

same day John, born 17 January, son of Morand Bash and Magdalena Gudah [Tschudi or Judy]; spon. John Flower son of Joseph and Margaret Stuber wife of Peter Bash. Mda

same day Mary Ann, born 16 Jan., daughter of Jacob Hitz and Mary Weible; spon. John and Ann Weible, children of John. Mda

same day Catherine, born 17 Jan., daughter of John Clark and Ann Donauhoe; spon. Charles Donauhoe son of George and Mary Partridge daughter of William. Mda

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April 11 Elizabeth, daughter of James Clark and Ann Sweeney (born 17 March); spon. Mary McCanaly daughter of James. Mda

same day Elizabeth, born ..February, daughter of Bernard Kungel and M.. Stark; spon. Nicholas Stragle son of Benedict and Margaret Majors wife of Thomas McMenamy. Mda

April 25 I supplied baptismal ceremonies for James, born the 22nd, son of John Dougherty and Ann McGravy; spon. Philip Dougherty son of Constantine and Mary McGravy daughter of James. EHP

May 12 Peter, born 5 May, son of William McKenna and Charity Burgoon; [page 69] spon. Hugh Minaugh son of Philip and Helen Gordon daughter of James. Mda

May 13 On January 10 was born Patrick, son of William Ryan and Mary Elizabeth Miller his wife, who in imminent danger of death was baptized in the home by Doctor Magruder; at the request of the same William he was brought to the church today and holy ceremonies applied to him, and the sponsors were Henry Burns son of John and Mariann Clark daughter of Alexander. Mda

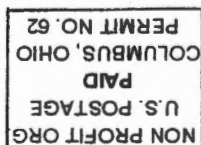
[Page 70 is blank. Pages 71 through 75 contain the Marriage Register. Page 76 is blank. On page 77 begins a record of "Baptisms of Adults," with which this series will continue.]

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