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SKETCH OF  
SAINT JOSEPH'S CATHEDRAL  
COLUMBUS, OHIO

By Rt. Rev. Sylvester H. Rosecrans, D.D.

(Editor's note: St. Joseph's Cathedral will observe the centennial of its dedication in 1978. The following sketch of the sacred edifice was written by Bishop Rosecrans in 1872 while it was still under construction. It, therefore, has authentic and historical value. It is published here through the courtesy of the Archives of the Notre University.)

In April, 1866, two lots, making a frontage of one hundred and twenty feet on Broad street, with a depth of two hundred feet on Fifth street, were purchased for thirteen thousand dollars by Rev. E. M. Fitzgerald, then Pastor of St. Patrick's Church - now Bishop of Little Rock, Arkansas.

Plans for a church 193x99 feet were drawn by Michael Hardinge, Esq., of Columbus. The subscription list was opened in the same month, and was liberally signed. During the summer the foundations were excavated, and on November 11th the corner-stone was laid with much pomp, the Rt. Rev. Bishop Rosecrans, then coadjutor to the Most Rev. J. B. Purcell, Archbishop of Cincinnati, officiating.

The Clergy of the city, and of Delaware and Newark, were present on the occasion; and the societies of St. Patrick's Church and the children of the schools and sodalities, with music and banners, made the day one of festivity. A great crowd of citizens, non-Catholic and Catholic, were attracted to the spot and witnessed the ceremonies.

In 1867, the Pastor, Rev. E. M. Fitzgerald, was called by the Holy See to the vast Diocese of Little Rock, in Arkansas. His place was supplied by the coadjutor Bishop of the Most Rev. Dr. Purcell.

During this year no work was done upon the building. In March, 1868, the Papal Bulls making Columbus an Episcopal See arrived, and it was decided that the new church was to be the Cathedral. It was decided, therefore, to build it of stone instead of brick, making only such changes in the plan as the change of material might suggest. One of these was the tearing up of the old foundation wall, and laying one deeper and more solid. Another was the placing of the tower and baptistry on the southwest corner. But the main idea of the original plan has been substantially preserved. The chiseling of the sandstone outside was suggested by J. E. Hartman, then superintending the workmen of the building, in answer to the wish of the Bishop for some means of relieving the deadness of a yellow stone wall. The arching of the windows and the supports of the clear story, carries out directions given by General Rosecrans, who, in the summer of 1870, spent several days with his brother, aiding in the details of the work.

Rev. J. A. Murray has been of much service, aiding the work untiringly as it went on. In fact he, more than any one else, entered into all the ideas of General Rosecrans, and carried them out with such modifications as the actual construction demonstrated to be necessary. During the last two years Mr. Michael Fahey has been the faithful and intelligent superintendent of the work, which has progressed steadily and rapidly under his direction.

The means wherewith we have been able to proceed for four years, without suspension, have been supplied by subscription, fairs, donations from private persons outside of the Diocese, collections throughout the Diocese, and loans.

It is to be regretted, of course, that charity has grown so cold among Catholics as to render Fairs, Lectures and Concerts necessary to obtain the means for carrying out Catholic enterprises in any Diocese. But the fact is undeniable, and the works must go on. People will not contribute for God's sake, but will for their own entertainment. This makes the merit of those who, after giving all they are able, devote their time and labor to these public entertainments. The St. Patrick's School Society, the St. Patrick's Total Abstinence Society, the Young Ladies' Sodality, the Young Men's Catholics Association, the Married Ladies' Sodality, the St. John's Society of the Holy Cross, together with many private persons, deserve special thanks and praise for having rendered willing and efficient aid on these occasions. They who have forgotten to amuse themselves to honor God, will be in greater benediction before Him than if they had wealth to contribute at their ease.

Many private persons have voluntarily offered help according to their means, with the stipulation that their names should not be published. These are they who are filled with the spirit of faith. The registry of their deeds has been made in Heaven. Would that all who bear the name of Catholic were taken with their spirit!

Many others outside the Diocese have been moved with the desire to become sharers in the Perpetual Weekly Mass (1), which has been established for all contribute as much as five dollars to the completion of the work. These have our gratitude, and the privilege of offering the Holy Sacrifice each Saturday for their own intention. The value of each Mass is infinite - a worthy thanksgiving for every benefit - a condign expiation of every sin - a valid impetration of every blessing; and it can therefore be offered as well for thousands as for one. And this thought consoles us with the knowledge that one gratitude to our benefactors is not vain, but to them full of recompense. Those wishing to share the fruits of this Mass have still an opportunity.

The collections throughout the Diocese have been cheerfully made, but have not been very fruitful. The Congregation of the Sacred Heart, at Pomeroy; of St. Mary's, Lancaster; St. Mary's (2), Steubenville; St. Mary's, near Wilkesville; of Zaleski and Jackson; of St. Luke's, and Mt. Vernon, and St. Mark's, Danville (3); those of Coshocton, and Missions of St. Mary's, Beaver; of St. Patrick's, in Perry County; of St. Mary's, Delaware; of Ironton and Pine Grove; have made special and praiseworthy exertion.

Mr. Valentine Duttenhofer and the Congregation of the Sacred Heart, Pomeroy, have prepared two beautiful statues for the niches to the right and left of the Great Altar.

The Congregation of St. Michael's (4), Zanesville, is getting ready a beautiful sanctuary lamp, in addition to their liberal annual collection.

These Congregations seem to understand that the prosperity of religion is bound up in union with their Bishop, and, through him, with the See of Peter.

Those persons who, having means laid up, have been willing to confide the custody of them to the Cathedral building, have merited our special gratitude. Many young men and women have been willing to forego the use of their money for awhile, in order to see the House of God grow to completion. They will not miss their reward.

Much has been borrowed, also; but we doubt not the Providence of God, who having carried us thus far, will not fail to finish His work. Legally, all the church property (except what belongs to the Dominican order) of the Diocese is responsible for the liabilities of the Bishop. But we do not fear that those liabilities will ever incommodate a single school or congregation. What remains to be paid in the Cathedral is much indeed. But what has been paid exceeds by far the most sanguine hopes we dared to entertain four years ago.

We do not deny that we have sometimes felt misgivings about the solidity and costliness of the work for which we made ourselves responsible. They seemed disproportionate to the standing and poverty of our people in Columbus. "Stone is very good," said a prudent and respected member of St. Patrick's congregation, "but will you be able to finish it?"

Outsiders criticised more harshly. "What need have the Irish or Germans, the workmen in the manufactories, in the gas works, sewers, ditches, and wherever else honest sweat is earning honest bread; the apprentices, the messenger boys, the patient, toiling servant girls, seamstresses, milliners, of so grand a place of worship?" has been said more than once by people who did not disguise their intent to wound.

But the work was for God. The dwelling was for the MOST HOLY SACRAMENT. He forgot Himself for us. Should we not forget ourselves for Him? He spent more on us that we were worth. Should we fear to spend our all on Him? It is a House for God, not for men; and its proportions are for the Owner and not for the visitors. To its threshold crowds will come; some in carriages, some on foot; some poorly, some richly clad. At the door all distinctions will vanish, and the Master greets all alike. The Catholic Church wants none to kneel before her Altar with either the feeling of ownership or the consciousness of intrusion. No rich man must say, "I did this;" and no poor man feel "perhaps I am intruding." It is God's House, and with Him there is no distinction of persons.

Moreover, the means invested in the Cathedral have gone to poor and honest laborers. They have not gone to enrich any private man or corporation, but have been distributed among the mechanics of the city, who are still in our midst, contributing their share to the city's prosperity and advancement.

The following is a list (5) of all subscription - the names of the subscribers, the amount promised, and the amount paid. Some, whose names appear

left the city before they were called upon; some have met with disaster, and have been unable to pay; and in some rare cases there may be error in the credits given.

(1) A special decorative certificate was issued in each case; see page 5.  
(2) The only parish in Steubenville in 1872 was known as St. Peter's.  
(3) The parish in Mt. Vernon was St. Vincent de Paul, and that in Danville was St. Luke's.  
(4) There were two parishes in Zanesville in 1872, St. Thomas and St. Nicholas.  
(5) A lengthy list of subscribers was published with Bishop Rosecrans "Sketch" of the Cathedral.

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#### THE WINDOWS OF ST. JOSEPH CATHEDRAL

The following are the names of those taking windows (\*):

##### Front Windows

Andrew Murphy	Ladies' Sodality
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##### In Baptistry

Dr. Drury	Maggie Lynch
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##### Bulls Eye in Gallery, and Stair Tower

Mrs. Joanna Fahey	Julia Fahey
	Mary Fahey

##### Aisle Windows - West Side

J. B. Fitzgerald	James Naughton
Stephen Meara	Mrs. Mary R. English
John D. Clarke	Mrs. Eliza L. Joyce

##### Aisle Windows - East Side

Peter Murphy	J. & M. Connell
Thomas Bergin	John M'Cabe
Mrs. William Wall	Mrs. Mary Duffy

##### Clear Story - West Side

P. & Mrs. Bresnahan	James Clahane
Dennis Kelly	Miss Mary R. English
John Hunter	Miss Mary E. Joyce

##### Clear Story - East Side

Young Men's Catholic Association, 2 windows	John Lynch
Martin Kelly	St. Patrick's School
Michael Farrell	Society, 2 windows
	Miss Mary E. Zimmer

##### Sacristy Windows

Workmen at Cathedral	W. S. Rosecrans
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(\*) From the "Sketch" of the Cathedral by Bishop Rosecrans.

O Lord, I have loved  
the beauty of thy house  
and the place where thy  
glory dwelleth.

Ps. 23., v. 5.

Domine dilegi deorem  
domus tuae, et locum  
habitationis gloriae tuae.

Ps. XXV. v.



Columbus, O., October 24<sup>th</sup> 1865.

Miss Mary Louise Rosecrans

We acknowledge the receipt of your contribution  
of Five Dollars for

ST. JOSEPH'S CATHEDRAL,  
COLUMBUS, OHIO,

And do hereby Certify, That your name has been  
entered as a full Sharer in the fruits of a **PERPETUAL MASS**,  
to be offered Every Saturday, not simply for your spiritual and temporal good, but  
according to your intention; applicable, at your option, to yourself or your friends,  
living and dead, and an heirloom in your family unto the end.

+ Agapitus A. Rosecrans  
Bishop of Columbus, Ohio.

J. H. Otis, Chancellor.

DISCONTINUED 19TH CENTURY MISSIONS  
OF SOUTHEASTERN OHIO  
(Continued)

Perry County

1. Clover Hill, Clayton Township (St. Patrick's?).....1823 (?) (M)  
There was undoubtedly a mission at Clover Hill in the eastern part of Clayton township in the 1820's. It was probably known as St. Patrick's. The Catholic Directory (which started in 1833) makes no mention of Clover Hill. It was replaced by St. Louis Bertrand, Rehoboth, located a few miles away in the southern part of Clayton township.
2. Rehoboth, Clayton Township, St. Louis Bertrand.....1833-1853 (M)  
Catholic pioneers in the Rehoboth area were attended by the Dominican Fathers of Somerset in the late 1820's and early 1830's. By April, 1832, it was decided to buy one quarter of an acre of land for a church. The first issue of any consequence of the Catholic Almanac appeared in 1833 and listed St. Louis Bertrand church at Rehoboth. It continued to be listed until and including 1853.
3. Sunday Creek, Monroe Township, St. Francis.....1840-1853 (M)  
This was the beginning of the Chapel Hill parish. The name of the church, St. Francis, was first listed in 1843. It was attended from Somerset in 1840 and from Marietta in 1841. Father Olivetti then became pastor of several missions, including Sunday Creek. Beginning in 1854 this mission was listed as Chapel Hill (see below).
4. Monday Creek, Salt Lick Township, St. Peter's.....1842-1879 (M)  
This mission was first listed in 1842 with Father A. Olivetti in charge, probably attending from Deavertown. In 1849 "a beautiful church of cut stone was under roof." The mission became known in later years as "the Old Stone Church." It was listed until 1868, though it certainly continued until about 1880 when nearby Shawnee was first listed as a mission.
5. Clayton Township, St. Dominic's  
This was the designation given for the mission which later became known as McLuney (See below).
6. McLuney (McCluney), Clayton Township, St. Dominic's.....1852-1896 (P)  
Designated as Clayton Township, St. Dominic's, from 1852-1870, this mission first became known as McLuney in 1871. It received parish status and continued until 1896. In 1897 the Catholic Directory listed St. Dominic's, Crooksville. It continued thus for several years. The original property for St.

Dominic's was on the border between Clayton and Harrison townships, and was several miles from the present location of McLuney, and about the same distance from Crooksville.

7. Somerset, St. Mary's.....1852-1861 (M)  
This listing in the Catholic Directory evidently refers to the St. Mary's Academy conducted by the Dominican Sisters. It was listed from 1852-1861. There was no Directory in 1862 and 1863. St. Mary's was not listed in 1864.

8. South Fork, Pleasant Township, St. Pius.....1852-(\*\*\*) (M)  
Although not listed until 1865, property was bought for this mission in Pleasant township August 3, 1852. It flourished as a mission until 1901 when a church of the same name was opened at Moxahala.

9. Chapel Hill, Monroe Township, St. Francis.....1854-(\*\*\*) (P)  
Beginning as early as 1840, this mission was first listed as Sunday Creek (see above). Beginning in 1854 it became Chapel Hill, St. Francis. It was a thriving parish in the 1860's and 1870's, and had a resident pastor. It became a mission of Corning in 1885, continuing so until 1930.

10. Buckingham, Monroe Township, St. Boniface.....1883-1887 (M)  
This mission was first listed in the Catholic Directory in 1883. It was given for five years as attended from Corning, less than three miles to the east. Bishop Hartley makes no mention of Buckingham in his history of the Diocese of Columbus, and there seems to be no other record of St. Boniface.

11. Santoy, Monroe Township.....1909-1918 (S)  
Although this mission was not functioning in the 19th century (the scope of this study), it seems to have been started about 1909. Located in the northeast corner of the township, it was not far from Chapel Hill. Writing in his history of the Diocese in 1918 (when Chapel Hill was no more), Bishop Hartley states, "A new parish is, at present, being organized at Santoy, a mining town eight miles northeast of Corning."

Pickaway County

1. New Holland, Perry Township.....1850-1855 (S)  
New Holland was first listed as a mission in 1850.  
It was attended from Chillicothe through 1852.  
Father M. Ford, of Circleville, took care of it  
in 1853 and 1854, and was succeeded by Father J.N.  
Thisse of Circleville in 1855. It was not listed  
after that date.
2. Williamsport, Deer Creek Township.....1850-1855 (S)  
This mission in Deer Creek township, like New  
Holland (above), was attended from Chillicothe  
for three years, 1850 to 1852. Thereafter, until  
1855, it was cared for from Circleville.

Pike County

1. Piketon, Seal Township.....1839-1855 (S)  
Father H. D. Yuncker is recorded as visiting the  
Catholic families at Piketon during the years  
1839 to 1842. He also visited Delaware and  
Portsmouth, and was apparently stationed at Chillicothe.  
Beginning in 1853 it was cared for by the priest  
stationed at Circleville.

Ross County

1. Frankfort, Concord Township.....1850-1855 (S)  
In 1850, 1851 and 1852 Frankfort was attended from  
Chillicothe. The three following years it was cared  
for by the pastor at Circleville.
2. Pleasant Valley, Scioto Township, St. Xavier's.....1850-1868 (M)  
Although the county for this mission is not given  
in the Catholic Directory, it is presumed to be in  
Ross County since it listed as 8 miles from Chillicothe  
and attended from there for three years. From 1853  
through 1855 it was attended from Circleville. Although  
not listed after 1855, this mission is undoubtedly  
St. Xavier's, 8 miles from Chillicothe which was  
first listed in 1860 (see below).
3. Massieville, Scioto Township, St. Xavier's.....1860-1868 (M)  
Although St. Xavier's was never listed in the Catholic  
Directory, it was undoubtedly the mission situated  
near Massieville. It was listed as St. Xavier's from  
1860 through 1868, and as 8 miles from Chillicothe,  
from which it was attended.

(To be continued)