

# BULLETIN

CATHOLIC RECORD SOCIETY



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Editor

Diocese of Columbus

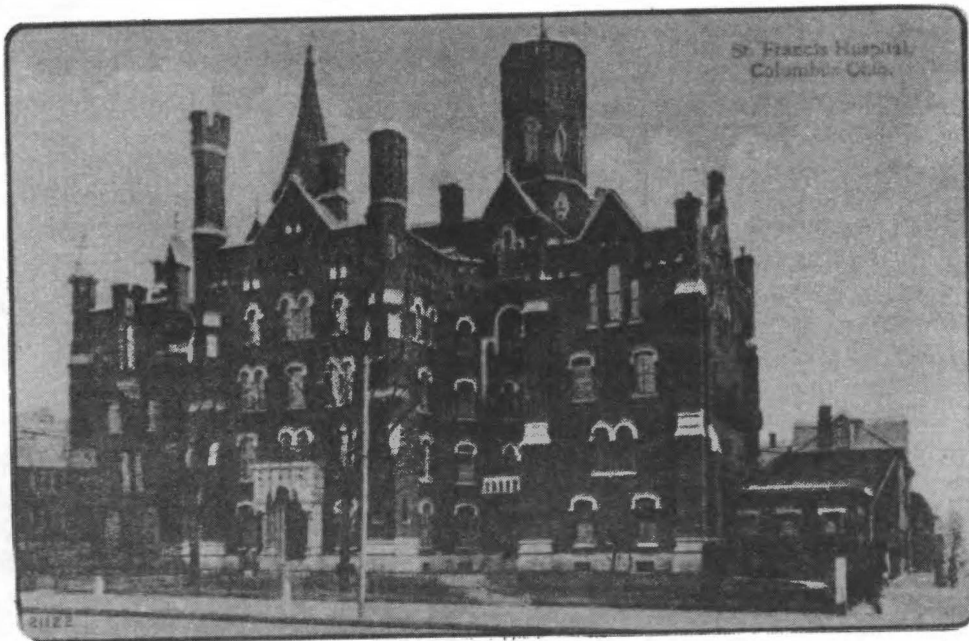
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THE EARLY DAYS OF  
ST. FRANCIS HOSPITAL IN COLUMBUS  
By Donald M. Schlegel



The old Starling Medical College—St. Francis Hospital which was located at the southeast corner of State and Sixth streets. Later a fourth floor was added. St. Francis hospital was razed in 1957. The new Grant Hospital now occupies the location.

On March 19, 1862, a little band of valiant women, Sisters of the Poor of St. Francis, opened the doors of a tiny hospital in Columbus. It was the beginning of Saint Francis Hospital, an institution which served the poor of Columbus in the most selfless manner for nearly a century.

The arrival of the Sisters in Columbus was due almost wholly to the efforts of one remarkable woman, Mrs. Sarah Peter of Cincinnati (1800-1877). Mrs. Peter was born near Chillicothe, within the present boundaries of the diocese of Columbus: the place was Adena, the home of her father, Thomas Worthington, the "Father of Ohio". The Worthingtons were an ancient Saxon family who had retained their Catholic faith through the persecutions of the Reformation in England, only to lose it in colonial Virginia. The fact that two biographies of

this fascinating lady have been published is enough to show the impossibility of doing her story justice here, but the following quotation from the Cincinnati Enquirer gives one the flavor of her life:

In her childhood she was a golden-haired, smiling beauty.....Born in the lap of luxury, with great beauty of face and person, and with rare intellectual gifts, Sarah Worthington yielded quickly to the refined influences of a delightful home life, and to the advantages of education and travel, and early developed into an attractive and beautiful personage. During six long tours of European countries, she was always received with the greatest consideration by the Sovereign Pontiff, and of course by lesser church dignitaries as well; by the monarchs of many countries and by the aristocracy of all lands which she visited. She was noted for her wit and beauty. Having ample means at her command, Mrs. Peter could travel at her leisure, closely observing countries, peoples, and customs, and improving herself in languages, until at length she came to speak, write, and read French, Italian, and German with fluency and absolute correctness.

After a long life as an active member of the Episcopal Church, Mrs. Peter was received into the Catholic Church in 1855 while on her second trip to Europe. According to her daughter-in-law "those most intimately acquainted with her .....were unprepared for the final step of renunciation and entrance upon hitherto untrodden paths, in her view 'a return to old ways.' Mrs. Peter was not impulsive in making the change. She looked carefully and took her steps with caution....Surely there was nothing to regret in a conclusion which brought such peace and happiness to herself, and at the same time made her life so charitable and helpful to the unfortunate." Archbishop Purcell considered her, quite literally, to be a saint. (1)

The "Sovereign Pontiff" whom Mrs. Peter visited on her journeys was the beloved Pio Nono, Pope Pius the Ninth, who reigned over the Church from 1846 to 1878, the Pope of the First Vatican Council, which proclaimed Papal Infallibility, and the Pope who in 1868 signed the documents establishing the Diocese of Columbus. Upon their first meeting in 1852, Pio Nono remarked to Mrs. Peter that he had heard of her works of charity and mercy and he also showed his familiarity with the works of Archbishop Purcell, "and mentioned one after the other of the churches the Bishop had founded." (2)

One of Mrs. Peter's later trips to Europe was made with the objective of bringing over small groups of nuns to establish houses of their orders in Cincinnati, in order to relieve the poor, the imprisoned, and the orphaned. She had seen the commendable work of the Little Sisters of the Poor and had hoped to induce them to join her in Cincinnati, but they were unable to accede to her wishes. At a subsequent visit with the Pope, when she expressed to him her disappointment in the inability of the Little Sisters to come to America, Pio Nono suggested that she apply to the Archbishop of Cologne from some Sisters of the Poor of St. Francis, whose work was similar. (3)

The Sisters of the Poor of St. Francis had been founded only a few years earlier, in the city of Aachen. Frances Schervier of that city joined a society of young women devoted to the care of the sick poor in 1840; in 1845 she and four others started to live together under conventual rule; in 1850 they established their first hospital and in 1851 the group, then numbering twenty-four, received the habit of St. Francis. Mother Frances and the Archbishop agreed with Mrs. Peter's projected plans and within a few months, in the autumn of 1858, a group of the Sisters arrived in Cincinnati. The cornerstone of their



Mrs. Sarah Worthington Peter  
1800-1877

St. Mary's hospital was ladi in 1859 and in 1861 their first Provincial House in America, the Convent of St. Clare, was established on Mrs. Peter's property in Cincinnati,

Through a distant relationship by marriage with Mrs. Peter, Dr. William McMillen of Columbus soon learned of the Sisters' competent management of their Cincinnati hospital. Together with two other prominent Columbus physicians, John W. Hamilton and Starling Loving, he applied to them to establish a hospital in Columbus. The Sisters arrived in January of 1862 and on March 14th purchased from Frederick and Rosalia Walter a house and lot on East Rich Street, just to the east and across the street from the rear of Holy Cross Church. The lot was designated the west half of Inlot 778 and the price was \$5,500 (4).

The Sisters were soon able to care for twenty-four patients in their little hospital, where all were faithfully nursed, without question whence they came or to what denomination they might belong. The Sisters divided their time between nursing the sick and begging for alms and food from the public and the city's

merchants. In their first three years in Columbus, The Sisters' hospital provided free care to some three hundred poor and homeless sick. (5)

Jacob Studer, in his usually accurate history of Columbus, states that in their first ten years in the city the Sisters "have received, by donation, from the city council, the sum of eighteen dollars, and three loads of coal from the council committee on the supply of fuel to the poor. This statement is made in justice to the Sisters and the community at large, as it is generally supposed and frequently stated that they receive important aid from the city authorities." Studer seems to have been mistaken in making these comments, at least as regards the early years of the Sisters in their first hospital here. The Journal of the Columbus City Council shows that in December of 1863 a bill which had been introduced to provide \$300 to the orhpans' home was unanimously amended, upon the suggestion of councilman Horace Wilson, to include another \$300 for "the Hospital of the Sisters of St. Francis, located on Rich street." The bill was passed and payment of the money is confirmed by the City's Annual Report for the year ending April 4, 1864, where it is noted that \$300 was paid to "Innocentia Koch Sister Superior - Hospital of Sisters of St. Francis." In the following winter another donation was made to the Sisters, but not in this instance from the public funds. The city's Annual Report for the year ending April 6, 1865, shows that by order of the city council the sum of \$500 was paid to St. Francis Hospital on January 3, 1865, from the Hare Charity Fund. The Fund had been established by the will of Jacob Hare, a Columbus pioneer and woodsman whose investments had turned out well by the time of his death in 1860. The Fund thus established was placed under the control of the city council in 1863 for the benefit of the poor of the city.

The numbers of sick and infirm persons applying for admission to the hospital on Rich street quickly exceeded the capabilities of the small house. The hospital was constantly full and the Sisters, who to their regret were daily obliged to turn away those seeking relief, began casting about for a means of expanding their facilities. In March Of 1864 Sisters Felicitas and Emilie of the Cincinnati Mother House purchased three empty lots on the southwest corner of Main and Sixth streets as the site of a new hospital. The site, consisting of two parcels purchased from Casper and Catharine Kuhn and Bernard and Theresia Fischer at a total price of \$4,600, measured 120 by 94 feet. (6)

Doctor Starling Loving, who had always been a staunch friend of the Sisters, took it upon himself to ask for subscriptions among the more wealthy citizens of Columbus for construction of the new hospital on Main street. When he approached Doctor John Hamilton on the subject. Doctor Hamilton suggested that the Starling Medical College on State street at Sixth would be a desirable place for the Sisters, since the building had been constructed with some provisions for caring for the sick. The Starling Medical College had been founded in 1847 through the beneficence of Lyne Starling, one of the original proprietors of Columbus. The original site of the College being objectionable to some of the neighbors, the marshy site at State and Sixth was chosen, it then being beyond the residential district. Construction of the building, later famed for its unique design and architectural beauty, was begun in 1849 under the direction of Robert A. Sheldon, architect, and advanced slowly; the first lectures were delivered there in the fall of 1850. The building measured 135 feet in its extreme length and 138 feet from the ground to the top of its tower.

Acting upon Doctor Hamilton's suggestion, the Sister Superior brought her inquiry to the trustees of the College. Word of the ensuing discussions soon got out, and the following letter of opposition to the transaction was published in the Ohio State Journal of October 27, 1864:

Editor O.S. Journal - We understand that two Roman Catholic gentlemen have gone to Cincinnati, to make arrangements for leasing the Medical College, for a Hospital of St. Francis, to be, of course, under Romish control and influence.

Protestants! Americans! is this to be permitted? Are we to allow a great and noble work to be taken out of our hands? Do you consider what an important thing this project is, which you are listlessly permitting to be carried out? and how it will effect the social, political and religious welfare of our community? Let us look at the position of affairs; and point out the evil and the remedy.

Years ago, Lyne Starling, a wealthy citizen, donated a large sum of money to be expended in erecting a Medical College in his name. The money was so applied, and the result was the fine building on the corner of State and Sixth streets. But the donation proved insufficient to complete the College according to the plan, (which, whether wisely chosen or not, is of no present importance,) and the College was left with a debt of about \$16,000, which, though assumed by some of the faculty, is still unpaid. And therefore, the original intention of using a part of the building for a hospital has never been carried out. The Roman Catholics propose to pay the debt, and lease the building for a term of ninety-nine years, which so far as the present generation is concerned is equivalent to a sale, and would effectually prevent a Protestant hospital being established, as the reply would be - We have one in the city; what need of another? Already in Cleveland, a mistake of this kind is being felt as such. Let us not commit another, but step forward and free the college from debt, and endow a hospital, of it be only on a small

scale in the beginning. That we need such a City Hospital where strangers without friends, or those too poor to be well cared for elsewhere may be taken, will scarcely be questioned.

That the Medical College is built in reference to this want, and has rooms and arrangements to make it suitable for such a purpose is also true; and it would therefore, be a much more economical plan to support a hospital in a building already provided than to build another. That there is wealth and liberality enough in the city is an undoubted fact. Why should there not be such a hospital established under Protestant auspices? Certainly not because Protestant hospitals are not so good or complete as those of Romanists. St. Luke's hospital in New York city and many others are noble proofs to the contrary. Not because, as some assert, there are no Protestant women as devoted as the "Sisters of Mercy." The gentle, faithful, efficient nurses of the army disprove such a statement, and doubtless every reader of this can at once recall to mind some woman who, though not having taken a vow of celibacy, would gladly devote her life to such a purpose. If such a Protestant hospital was established, different churches might support nurseships or endow charity beds, and the women for the sacred office will not be lacking.

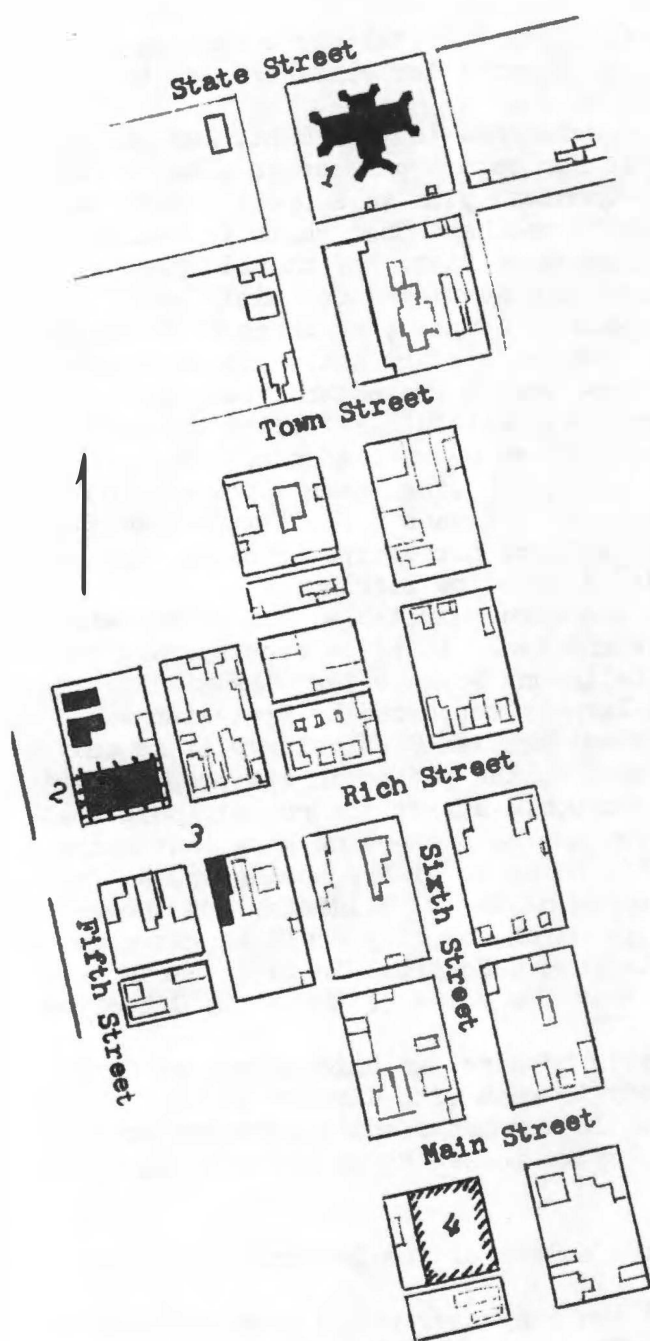
Shall we admit that Roman Catholics are more charitable than Protestants? By no means! but they are more wide awake and ready to seize each opening to push their institutions and plant their religion. We know that the small beginning of a hospital they have now is largely supported by Protestants. Why not apply this same money to a Protestant hospital? We believe it is only because the subject has never been presented to the public in its proper light.

We have said such a Romish institution would affect the social, political and spiritual welfare of our community. The social because we know that where Romish buildings are planted Roman Catholic colonies always spring up. No Protestant finds it pleasant to live near one of their buildings, and therefore in this case one of the pleasantest parts of our city would be given up to them. It would affect us politically because a Hospital in their hands is a power to make proselytes - and we know that the votes of the Roman Catholics are mostly controlled by their Priests.

It would affect our religious interests because, as said above, it is a power to make proselytes, and when the body is weak with disease as is the mind, and not so ready to resist their subtle arguments and persuasive policy. Certainly no right-minded Protestant can desire to see Roman Catholicism increasing in this land.

The Journal's editor suppressed the name of the author of the letter.

Publication of the above letter provoked two responses which were mentioned in the edition of October 29. In one communication, one "H.F.L." questioned the editorial policy which would allow the publication of such a letter. The editor responded, in part, "For ourselves, we regard the negotiation for the use of the College as purely a business transaction. If protestants are unwilling to have it pass to catholic hands, then let them (as our correspondent suggests) come forward with their cash and do the good deed themselves. And even if the Catholics are successful in securing the edifice, as we understand they have been, there is yet ample scope for the exercise of benevolence - plenty of want to be relieved, and suffering to be alleviated, and we care not how much our people provoke each other to good works, and very little how narrow minds may cavil, and envious spirits snarl." In general, the Journal did have a very fair and unbiased editorial policy. The other communication, from a "Citizen" whose name was also suppressed, was printed in full:



Above is a map of the area of Columbus where the Sisters of the Poor of St. Francis started their first hospital. Indicated on the map are (1) Starling Medical College, the eventual location of the hospital and the present location of Grant hospital; (2) Holy Cross church, the location of the first Catholic parish in the city; (3) the first St. Francis hospital; and (4) Main street lots proposed for a hospital. Sixth street now ends at Town street.

"Ed. Journal. - I am pained to see in your issue yesterday morning, what I, together with many others, consider a very unworthy sectarian fling at a most noble and charitable object, now under consideration in this city, viz: the creation of a hospital for the sick and disabled, in 'Starling Medical College,' to be under the direction of the 'Sisters of Mercy'.

"It is a well-known fact to those who know anything about it, that all the institutions of this kind under the direction of the 'Sisters,' are studiously kept sacred from all sectarian bias, and for one to allow his prejudices to carry him to the extent of crying out, 'Romish control,' 'Priestly influence,' and other like worn out innuendoes, aye, and even to go so far in this, the afternoon of the nineteenth century, as to proclaim for a 'protestant' institution in unmistakable terms a sectarian institution, should cause the people of this good city to examine this matter well.

"It is understood that the physicians of this city, seeing the great need of such an institution, and knowing the superior advantages over all others that institutions of this kind have, when conducted by the 'Sisters of Mercy,' made the first move to lease the College to them under the terms mentioned by your correspondent. The cities of Cincinnati, Cleveland, St. Louis, and indeed all the important cities, are getting to understand this matter so well, that they are turning all institutions of this kind as fast as possible over to these 'good Shepherds;' and whenever the people of Columbus allow religious bigotry to blind their eyes to its honor and welfare, I must conclude that they do so at the expense of good sense, and the comfort of the unfortunate."

According to Bishop Hartley's history of the diocese, quoting Rev. Dennis A. Clarke, "When urged by their friends to make reply to the charges and objections of the local press, the Sisters simply said: 'If it is God's will that we should get it, we certainly will succeed.' Unknown to the Sisters a Protestant gentleman by the name of Gilmore defended the justice of their cause and thus silenced the prejudices..."

Hartley's history continues:

When all the preliminaries had been completed, a special meeting of the College trustees was called at the residence of Mr. William Sullivan [William S. Sullivan, trustee]. The Provincial Superioress and the Sister Superior of the hospital as well as several members of the faculty of the College were present. The trustees laid down the following conditions upon which the Sisters could establish hospital in the College: The Sisters to pay \$16,000 for a lease of ninety-nine years, which amount was then an incumbrance on the building; the part which the Sisters thus leased to be used for hospital purposes only and not for a school or home for the aged...

The opposition quieted and the conditions agreed to, the only remaining problem was the most severe one of finding the funds required to lease the hospital and to make necessary alterations and buy furnishings.

It was determined that a fair be held by the ladies of the city to raise the necessary funds. The first notice of the fair was a letter published in the Ohio State Journal of November 21, 1864, by which four of the city's doctors (S.M. Smith, Francis Carter, W.H. Drury and Starling Loving) recommended the project to the public. By November 28th, two meetings had been held and a notice of the progress was published, signed by Mrs. B. [Brimfield] Gilmore, president, and Mrs. John Naughton, secretary. During the following month it was decided that two fairs should be held and the ladies' committee was divided into two organizations. The Catholic ladies continued with the original intention of scheduling a fair in the first part of January, under the leadership of the following officers: Mrs. William Wall, president; Mrs. J. H. Studer, vice president; Mrs. John Naughton, secretary, and Mrs. Kilroy, treasurer.

The fair opened on the ninth of January under a banner exhorting the visitors, "In Health and prosperity remember the Sick and Destitute." The site was Naughton Hall, located on the northeast corner of Chapel and High, the use of which, along with the necessary fuel, etc., had been donated by its owner, Mr. James Naughton. The hall was decorated by the ladies with evergreens, flowers, paintings, engravings, and statuary. Patriotism being the order of the day in this third year of the Civil War, the national colors floated in every part of the hall. The Tod Barracks Brass and String Band, compliments of Major Skiles, provided music for the occasion, along with a magnificent Knabe piano which was donated by the Messrs. Knabe. This piano was raffled off as part of the fair and the winner, Charles Pfaff, donated an extra \$200 to the fund for the Sisters. Other items raffled off during and after the fair's eight-day run, included a silver pitcher, a set of chinaware, and a lady's gold watch. George J. Rodenfels won a "beautiful engraving of Shakespeare and His Friends." Samuel Bartlet donated the title to a city lot on Oak street, which was also raffled.

Tables and booths throughout the hall were also operated by the city's ladies: lunch table, Mrs. J. Manning and Mrs. J.F. Turney; oyster table, Mrs. M. Fay, Mrs. W. Riches and Mrs. F. Gale; ice cream stand, Mrs. G. J. Lang and Miss Wolf; toy stand, Mrs. M. Going; wheel of fortune, Miss Jennie Rusk and Miss Ella Cox; postoffice, Miss Maggie Fay and others; candy booth, Mrs. Barney Turney. Fancy booths, selling items donated to the fair, were presided over by Mrs. G. T. Emery, Mrs. W. Wall, Miss Martha Clark, Miss Susan Zettler, Mrs. O.P. Jones, Mrs. D. McAllister, Mrs. T. Harding, Mrs. J. Naughton, Mrs. Lesquereux and Miss Zimmer.

The fair netted \$4,756.70, which was given to the Sisters during the second week of February. The fair also netted some spiritual good will in the city.

Remarked the Ohio State Journal's reporter, "one of the good effects of the Fair may be noticed in the softening down of sectarian prejudices. On the floor of the hall we noticed a commingling of all the various denominations of Christians, with a slight sprinkling of Israelites. A perfect era of good feeling seems to have been inaugurated." (7)

The second fair for the hospital, held at Ambos Hall (on Highstreet opposite the State House) by the ladies of all the city's religious denominations, began on February 22 and closed on March 1. The Tod Barracks Band again entertained the fairgoers. One interesting feature of this fair was the balloting for a magnificent sword donated from the large collection of William Blynn. The candidates to receive the sword were the city's five Brigadier Generals then serving in the National army (Generals Walcutt, Swayne, Mitchell, McMillen and Jones). The ballots, in the form of one dollar each, were counted at the end of the fair and the sword was awarded to General Theodore Jones, who received more than forty votes over his nearest competitor. Other items sold or raffled at this fair were a Wilcox and Gibbs Noiseless Sewing Machine, valued at \$110, an afghan which had required nearly two months work on the parts of Mrs. Sache, Mithoff, Dressel and Mahlmer; and a pair of ottomans embroidered by Miss Ross; at the other extreme were a doll donated by Miss Amelia Jacobs and two mats from Miss Mary Hettesheimer. About \$3,000 was raised for the hospital by this fair. (8)

Meanwhile, the proceeds of the first fair in hand, the Sisters concluded their contract with the trustees of Starling Medical College. The lease of the western two-thirds of the building for ninety-nine years was signed on February 17, 1865, and was effective on April 15. Among the conditions of the lease was the requirement that the Sisters "receive into the said hospital for treatment, Sick persons of any and every class, race, sect, or worldly condition, giving the preference always to the poor, to be nursed.... gratuitously, according to the rules, customs, and vows of their Order, the intent and object of both parties, being that said premises, shall be, a public and charity hospital." Medical treatment was to be provided gratuitously by the Medical College. The trustees softened their original intention of excluding the infirm and aged, requiring the Sisters to exclude them only to the extent that they would interfere with the care of the poor sick. The trustees also reduced the price to be paid from the original \$16,000 to \$10,000, of which the Sisters were to pay \$4,000 cash and the remaining \$6,000 with interest at an unspecified future date, the bulk of which was to come from the sale of the house on Rich street. (9)

The proceeds of the first fair provided the cash requirement of the hospital lease and the proceeds of the second allowed the Sisters to proceed with modifications and outfitting of the building. The house on Rich street was sold for \$5,500 in February of 1866 and the remaining debt was paid apparently from some \$700 raised by means of a supper held for the Sisters about three years later and through the sale of the lots on Main street, on which only small payments had been made. Thus the Sisters of the Poor of St. Francis were established in this institution of inestimable value to the city and its residents, which held its doors open both day and night to the needy poor.

According to Studer, "There are in the institution eighty-five beds. The second story is devoted to sick and infirm women; the third, to sick and infirm men. There are bath-rooms in every story, supplied with both hot and cold water. the city water-works furnishes water to all parts of the building." The average number of patients received annually was about five hundred. (10)

The Sisters of the hospital in 1870 were a young group, with an average age of twenty-six, and were evenly divided between German and Irish nativity or background. Sister Desideria Wolf was the Sister Superior; and her associates were Sisters Stylita Tuarganes, Vincentia Kane, Veronica Tosse, Petra Portland, Winfrida Carroll, Hyacintha Schmidt, Dortha Brown, Agatha Gorman, Frederika Freis, Serana Cuff, Martha Flanagan, Margaret Kohler, Annie Wessell, Elizabeth Kramer and Margaret Macker. The forty-two resident patients ranged in age from eleven to eighty years. (11)

The spiritual director of the Sisters was Rev. Bernard Hildebrand. Very little is known of this priest. He was born in Prussia around 1827; he appears to have come to the hospital after the erection of the Diocese of Columbus, since he is not known to have served in the Cincinnati archdiocese. He may have come here directly from Germany at the request of the Sisters. He later served as an assistant at St. Mary's parish in Columbus for a short time.

Over the next decade the work of the Sisters continued to grow and expand. In 1875 the Medical College granted the use of some of their apartments and a large lecture hall to the crowded hospital. Major improvements and additions were made in 1891 and 1913; in 1931 a building attached by a second-floor walkway provided class rooms, an auditorium, and private rooms for the nurses. By the 1930's St. Francis Hospital was admitting three thousand patients annually. In addition, in 1891 the Sisters opened St. Anthony's hospital to receive the infirm patients who had been crowded out of St. Francis' by the emergency cases.

In addition to the good obviously done in relieving the sick poor, the hospital made a great contribution to medical education. According to Dr. Jonathan Forman, Professor of Medicine at the Ohio State University and editor of the Ohio State Medical Journal,

"Without the Sisters there would have been no medical college. It was they who found the funds and carried on the work necessary to teach more than 5,000 physicians. They have gone forth to practice the very best kind of medicine because they had the chance to work among the beds of St. Francis hospital and catch something of the spirit of service that its Sisters transmit to everyone with whom they come in contact. Too little emphasis is always placed on the aspect of their work. They have had a major role in the teaching of students, interns, residents and young instructors from the beginning.....

"From 1907 until the present day [1950], St. Francis has continued to provide at least one-half of the clinical teaching facilities with which to teach the more and 5,000 graduates of medicine of Ohio State University, the Starling-Ohio Medical College and the Starling Medical College. So the good that the Sisters of the Poor of St. Francis have been doing in our midst all of the years is beyond measure. There is nothing else in Columbus that compares with the devotion and work of these Sisters in St. Francis Hospital, both in service to the sick poor and to medical education....." (12)

The closing of St. Francis hospital, effective June 30, 1955, was announced by Bishop Ready in 1954, citing as causes the combined factors of rising costs, restricted location (the site was owned by the Ohio State University) and the burden of its charity cases. Its facilities were merged with those of St. Anthony's Hospital. The Bishop expressed the gratitude of generations of Columbus residents when he said, "All of us who have cherished St. Francis and what it

contributed to the welfare of Columbus express a prayer of thanks to God for its splendid mission to the sick for almost a century. We express as simply and sincerely as possible our praise and affection to the Sisters who have so well served Columbus." (13)

- 1) McAllister, Anna Shannon, In Winter We Flourish; New York: Longmans, Green and Co. 1939. See also, King, Margaret R., Memoirs of the Life of Mrs. Sarah Peter; Cincinnati: Clarke, 1899.
- 2) Ibid.
- 3) McAllister, op. cit., p. 264.
- 4) Franklin County Deed Record, Vol. 88, p. 507.
- 5) Ohio State Journal, Nov. 30, 1864, letter signed by S.M. Smith et alia.
- 6) Franklin County Deed Record, Vol. 79, pp. 380 and 381.
- 7) Ohio State Journal, Nov. 30 and Dec. 28, 1864; Jan. 4, 7, 13, 16, 17, 18, 30, February 7, 11 and 14, 1865.
- 8) Ohio State Journal, January 31, February 11, 16, 20, 23, 24, 25, March 2, 3, 4 and 17, 1865.
- 9) Franklin County Deed Record, Vol. 83, p. 101 ff.
- 10) Studer, Jacob H., Columbus, Ohio: Its History, Resources and Progress; Columbus: Jacob H. Studer, 1873; pp. 238-239.
- 11) Federal Census of 1870, Columbus, Ward 3, p. 157.
- 12) Quoted in the Franklin County Historical Society Bulletin, Vol. 2, No. 7, June 1950, p. 148.
- (13) "Columbus Dispatch," September 14, 1954, p. 1A.

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EARLY MISSIONS IN LICKING COUNTY  
JACKSONTOWN AND LINNVILLE

The first property bought in Licking county upon which to build a Catholic church was in Jacksontown, Bowling Green township, on the National Road. The date of the purchase was December 11, 1830. The Literary Society of St. Joseph's Somerset, for the sum of \$100, bought (1) one acre south of Lots 34 and 35, in "Jackson for the purpose of building a Roman Catholic church." The owners were Thomas and Rachael Harris.

The era was that of the completion of the Ohio Canal and the building of the National Road. The latter is the present U.S. 40, extending, in Ohio, from Wheeling through Zanesville and Columbus, to the Indiana border. The Canal's completion was celebrated at Licking Summit, about three miles west of Newark, on July 4, 1825. (2) The National Road, begun in 1795, reached Columbus in 1832. Its building in the Licking county area was during the few years previous to 1832.

The building of the Canal and of the National Road depended a great deal upon Irish labor. Emigrants from the Emerald Isle were coming to the States at that time to gain some freedom and to escape from the intolerable economy of their own country. Contractors were glad to have them, paid them poorly, and kept them supplied with alcoholic spirits. It was no wonder that total abstinence societies became usual in parishes for many years afterwards.

That the Irish workers and their families were of some numbers in Licking

county already in 1830 is evident from the fact that the Dominican Fathers of Somerset deemed it advisable to secure property for a church in Jacksontown that year. The Dominicans, missionaries of most of Ohio at that time, had been visiting Catholics in the region for several years. Two little towns on the National highway became locations for mission stations: Jacksontown, already mentioned, and a few years later, Linnville.

Father Edward Fenwick, O.P., later first bishop of Cincinnati, was the first Ohio Dominican missionary. It is not likely that he visited Jacksontown or Linnville. Linnville. But the Dominican Fathers stationed at St. Joseph's, south of Somerset, and later also at Holy Trinity in that city, were the ones who cared for the early Catholics of Licking county. Among the early Dominicans at Somerset were Revs. Nicholas Dominic Young, nephew of Bishop Fenwick; Daniel Joseph O'Leary, Charles D. Bowling, Thomas Martin, James T. Bullock, J.S.V. DeRaymaeker, E.P. Collins, F.J.H. Clarkson and Mark MacAleer.

It is not known that a church was built at Jacksontown; at least no title for a church has been recorded. However, in the Catholic Directory of 1851 an entry for the parish in Newark states: "Newark, Licking Co., St. Francis de Sales -- RRev. J. Bruneman, O.S.F., who also attends Lyneville chapel, on the National Road, and Jackson settlement and church."

Bishop Purcell of Cincinnati visited the Jacksontown Catholics in June, 1834. His report, published in the "Catholic Telegraph" of Cincinnati June 13, 1834, follows: "We tarried on our way to Zanesville, one day at Newark....The next day, we gave church in Jacksontown, 6½ miles from Newark. The great National Road passes this town; and as an eligible lot has been given by Mr. Harris for a Catholic church, and there are many professors of our faith employed at the public works in the vicinity, the bishop encouraged all those whom he had the satisfaction to address in the house of a zealous Catholic, Mr. O'Kane, to use their best exertions to raise a suitable monument to the Faith of their ancestors and a conspicuous pledge that they had not, themselves, degenerated from its possession. A corresponding interest was felt by all who heard his discourse. We devoutly trust the worthy men whom he appointed a committee, will vigorously proceed in the prosecution of the good work.'

It is clear from Bishop Purcell's report that there was no church in Jacksontown by 1834. It is also evident that there were quite a number of Catholics in the area at that time. A few years later, in 1840, the National Census gave the population of Jacksontown as 215, and that on Linnville as 101.

As stated above, it is not known for certain that a church was built in Jacksontown, although the Catholic Directory in 1851 made record of the "Jackson settlement and church." This same reference was made in the 1852, 1853, 1854 and 1855 issues of the Directory. Efforts to learn when the property there was sold have been fruitless.

The establishment of a Catholic mission at Linnville followed that of Jacksontown by about ten years. Hill, in his history of Licking county, states: "About 1840 the Roman Catholics organized a church in Linnville, and bought the small edifice vacated by the Methodist society, who had just completed their new church west of and adjoining the town. This Catholic society, after some years, was dissolved, and the church diverted from sacred to secular uses." (3)

The property, mentioned by Hill, was bought Jan. 3, 1842. (4) On that date James Murline and his wife, Margaret, sold to Bishop Purcell of Cincinnati "the

following premises situate in the county of Licking in the state of Ohio..... lot number twelve (12) in the town of Lynville, in the township of Bolinggreen." (5). The price paid was \$75.

The Linnville mission was not listed in the Catholic Directory until 1851. It was again given in 1852, but not after that. It was recorded as the "Lynville chapel on National Road." The Jacksontown mission, also listed for the first time in 1851, continued to be given until 1855. Both missions during these years were attended from Newark, where St. Francis de Sales church was erected in 1842, and received its first resident pastor, Rev. D. Senez, in 1844.

Violet Garey, who was born and raised in Linnville, wrote an article, "Licking Valley, Land of Legend," in 1966, describing the early days and the people of the little village.(6) She uses a picture painted "years ago" by one Herbert H. Underwood, to determine the location of homes and churches. "Looking east," she wrote, north of the National Road, setting back from the road is a small building that was the Catholic Church, on what we knew (in 1920's) as Davy Garrison's Lot. One source tells that the construction crew that built the National Road through Linnville was Irish. One Catholic family lived just east of The Spring where Yinglings now live, across the road from Bryan Hupp's present home. On Ed Morrison's place, east of Linnville, there was a little settlement of temporary shacks, or cabins, built by the contractor who was in charge of building the road through Bowling Green and Franklin townships. This is where the majority of the Catholic families lived. Phil Sheridan's father was one of the superintendents in charge of workmen at that time. While they were settled in their temporary homes, the father of one of the Catholic families was killed while working on the road, and he was taken to Somerset, Ohio, for burial, since there was a Catholic Cemetery there.

"The Catholics bought their little church building from the Methodists, who built it in the first place. The church had arched windows, and the pulpit was built on a raised platform. The Catholic church set back from the road on the property of William 'Kraut' Orr, who lived in a house nearby, and made brooms. Wid Hoskinson, when he was living, used to tell about the tombstones that were in back of the Catholic Church at Linnville. No one else seems to remember them."

According to Miss Garey, "Claude Lawrence, retired schoolteacher, who lived in Linnville, and who married my second cousin, Alice Field, remembers that after the Catholic families left Linnville and went to live in Somerset, the building they had used for a church was used for a schoolhouse."

Miss Garey ends her article with some interesting questions. "Who were the Catholics? Who was the priest who served Mass at Linnville? How long was the Catholic Church used? Where is the Catholic Cemetery? Was there one? Where did the Catholic families come from? Did they own the land where the church stood too? Did they own a Catholic Cemetery as well? Where are the markers that were in the cemetery, if there was one? Where did the Catholic families go when they left Linnville?"

Most of Miss Garey's questions can be answered. The Catholics were Irish immigrants, and, no doubt, moved to other places of employment once the National Road was completed in the Licking county area. The church property was owned by the diocese as stated above, until it was sold to Robert Olive, October 28, 1858 (7). It would seem that for some time prior to that date, most of the Catholics having moved away, Mass was no longer celebrated in the little chapel. It is doubtful that a cemetery was ever started there by the Catholics. If there were

tombstones on the property, they would have been placed there by members of the previous Methodist congregation.

The altar of the Linnville Catholic chapel was removed and placed in St. Joseph's church, Jersey, Licking county (8).

In 1854, according to Hill, (9) Father Bender was named pastor of St. Francis de Sales church, Newark, with missions at "Linnville, Jacksontown, Natchez, Kirkersville, Mattingly and Jersey settlement." Natchez remains a mystery, both as to name and location. Kirkersville could have been no more than a temporary station; no property was bought there and no church was erected. St. Mary's, Mattingly Settlement, is in Muskingum county, the next county to the east, and still flourishes as a mission of Dresden. St. Joseph's, Jersey, in northwestern Licking county, is now closed. (10)

One other Licking county mission, "Horner," was listed in the Catholic Directory of 1853, for one year only. Nothing is known of "Horner", unless it was an incorrect spelling for Homer or Hanover, neither of which had a Catholic Mission.

- 1) Licking County Deed Books, Vol. O, p. 83.
- 2) Historical Collections of Ohio by Henry Howe, Norwalk, Ohio, 1896, p. 71.
- 3) History of Licking Co., Ohio, Its Past and Present, compiled by N.N. Hill, Jr., A.A. Graham & Co., Publishers, 1881, p. 403.
- 4) Licking County Deed Books, Vol. LL, p. 325.
- 5) Ibid.
- 6) This article by Violet Garey was sent to the author at the time it was written in 1966.
- 7) Licking County Deed Books, Vol. 80, p. 72.
- 8) For the history of St. Joseph's, Jersey township, Licking county, see "Bulletin", Catholic Record Society, Diocese of Columbus, March, 1979.
- 9) Hill, op. cit., p. 574.
- 10) See "Bulletin," Catholic Record Society, March 1979.

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BAPTISM RECORDS  
SAINT JOSEPH'S, SOMERSET, OHIO  
1848-1871

(Containing some for St. Louis Bertrand, Rehoboth, and St. Dominic's, McLuney.)

1848

- Dec. 31: Carharine, b. 5 Nov., dau. of Nicholas HAMMOND and Mary Davison. Sponsors:  
Hubert Hammond and Catharine Schwarz. Rev. Albert Bokel
- Dec. 31: Catharine, b. 17 Dec., dau. of Edward HARVEY and Mary White. Sprs: John  
Harvey and Rosana Flouers. Rev. Albert Bokel

1849

- Jan. 12: Joseph, b. 19 Dec., son of Peter SNIDER and Dean. Sprs: James Hammond  
and Christina Krek. BOKEL
- Feb. 4: Thomas, b. 19 [Jan.], son of Michael REILY and Cecilia Breen. Sprs:  
Wilhelm Forquer and Margaret Connor. BOKEL
- Feb. 7: Frederick, b. 26 Jan., son of Gregory SNIDER and Regina Rothenberger.  
Sprs: Emanuel Brecht and Caroline Rothenberger. BOKEL

Baptisms Records (Continued)

1849 (continued)

- Feb. 7: Amallia, b. 29 Jan., dau. of Emanuel BRECHT and Caroline Rothenberger. Sprs: Valentine and Bridget Rothenberger. BOKEL
- Feb. 11: Catharine S., b. 7 Feb., dau. of Ignatius GROFF and Bridget Friel. Sprs: John McGinley and Bridget Galligar. BOKEL
- March 11: David, b. 28 Jan., son of Henry FLOWERS and Joanna Heiles. Sprs: John Gosman and Mary Smith. BOKEL
- March 18: Wilhelm D., b. 16 Feb., son of Joseph P. LONG and Cecilia Snider. Spr: Catharine Schwarz. BOKEL
- April 1: Teresa, b. 24 [Feb.], son of Louis SNIDER and Anna Dean. Sprs: James Snider and Catharine Schwarz. BOKEL
- April 1: Elisabeth, b. 28 Feb., dau. of John GEILES and Rebecca Helles. Sprs: Ignatius Groff and Susanna Nugent. BOKEL
- April 7: Margaret Joa., b. 2 Feb., dau. of Benjamin PERIGO and Margaret Geiles. Sprs: Nancy and Anna Geiles. BOKEL
- April 15: Charles Albert, b. 7 March, son of Michael FORQUER and Rebecca Beckweth. Sprs: Charles Forquer and Sarah E. Forquer. BOKEL
- April 15: Anastasia Magdalen, b. 11 April, dau. of James HAMMOND and Christina Kregeue. Sprs: John Kregeue and Magdalen Kregeue. BOKEL
- April 16: David, b. 1846, son of David FLOWERS and Mathilda Augburn. Spr: John Coil. BOKEL
- April 16: Isaac, b. 1848, son of David FLOWERS and Mathilda Augburn. Spr: Nicholas Coil. BOKEL
- May 6: John, b. 22 April, son of James McCHAIN and Mary McGin. Spr: Susanna Castly. BOKEL
- May 16: John N.
- May 26: Isaac Benned. Spr: N. McChain. BOKEL
- June 14: Bridget Anna, b. 19 April, dau. of Wilhelm HAMILTON and Hester Donahoe. Sprs: Henry Sheeran and Martha Powers. BOKEL
- June 25: Mary Anna, b. 18 June, dau. of James McLAUGHLIN and Bridget Hoer. Sprs: Thomas McCaughlin and Mary Joan McCaughlin BOKE BOKEL
- June 26: Andrew, b. 1 June, son of James ROBINSON and Helen Brean. Sprs: David Fielty and Mary Sheales. Rev. J. M. D'Arco
- July 17: Caroline, b. 6 June, dau. of Martin SHITZ and Elisabeth Lloyd. Sprs: John Curren and Bridget Friel. D'ARCO
- July 17: John, b. 5 Oct. 1848, son of John KON and Elisabeth Murphy. Sprs: Louis Kircher and Catharine Diss. D'ARCO
- July 25: Anna Catharine, b. 14 Feb., dau. of John CANNON and Elisabeth McMhan. Sprs: Anthony Suter and Rebecca Beckweth. BOKEL
- July 29: Henry, b. 14 July, son of James SMITH and Elisabeth Muffet. Sprs: Michael Nugent and Mary McGoldrich. D'ARCO
- Aug. 4: Dominic [Adult] son of John McMHAN. Sprs: Sylvester Walker and Caroline Kircher. BOKEL
- Aug. 5: John Dominic, b. 5 July, son of Henry MOORE and Elisabeth Carny. Sprs: Thomas Corlin and Sarah Carny. BOKEL
- Aug. 18: Hugh, b. June, 1848, son of Michael FREEL and Raphael Raghard. Sprs: Bernard and Sophia Freel. BOKEL
- Aug. 24: Mary Louise, b. 18 Aug., dau. of James FINK and Mary Griffon. Sprs: Albert Bokel and Mary Largei. BOKEL
- Sept. 17: James, b. 8 March, son of Michael GILLIGAN and Rosanna Drury. Spr: Anthony Suiter. BOKEL
- Sept. 13: Patrick, b. 12 Sept., son of James FIREL and Elisabeth Hillis. Sprs: John Friel and Sophia Friel. D'ARCO

Baptisms Records (Continued)

1849 (continued)

- Sept. 23: Alphonsus Patrick, b. 19 Sept., son of Sylvester WALKER, and Margaret Hammond. Sprs: Robert Hammond and Margaret O'Brien. D'ARCO
- Sept. 29: James, b. 26 Sept., son of Alexander MURPHY and Mary McDonald. Sprs: Patrick McMullen and Alice McMullen. D'ARCO
- Oct. 8: Marian Edward, b. 8 Oct., son of William McMULLEN and Rosanna McGoldrick. Sprs: Thomas McGoldrick and Anna McGoldrick. D'ARCO
- Nov. 5: Fidelia Anna, b. 30 July, dau. of Adam MILLER and Anna Albach. Sprs: James Friel and Mary Anna Dolan. BOKEL
- Nov. 5: Sara, b. 1824, dau. of John BACHARD and ----- -. Sprs: James and wife, Elisabeth Hillis. BOKEL
- Nov. 18: James, b. 13 Oct., son of John KINNEN and Bridget Brady. Sprs: Stephen Delahay and Magdalen Carr. BOKEL
- Nov. 18: Thomas Mary, b. 20 Sept., son of Patrick DOLAN and Mary Pyers. Sprs: Alexander McMullen and Elisabeth Flowers. BOKEL
- Nov. 22: Margaret, b. 26 July 1847, dau. of Edward DELONG and Ruth Lacky. Sprs: William Landers and Joanna Walker. BOKEL
- Nov. 23: Catharine, b. 22 Oct., dau. of Daniel DICKES and Mary Peront. Sprs: Peront and Gossman. BOKEL
- Nov. 8: Martha Amantia, b. 3 Nov., dau. of David RAMPSEE and Susanna Miller. Sprs: John Noon and Lydia Delong. D'ARCO
- Nov.(?) 9: Margaret, b. 19 Nov., dau. of Cornelius COYLE and Anna Fielty. Sprs: John Sweeny and Rosa Fielty. D'ARCO
- Dec. 30: John Daniel, b. 29 Nov., son of James FRIEL and Catharine Friel. Sprs: James Meenan and Rosa Fielty. D'ARCO

1850

- Jan. 31: [Baptised Aug. 15, 1849] Amantia, b. 12 July, dau. of George KINTZ and Mary Von Cannon. Sprs: Anthony Suiter and Catharine Smith. D'ARCO
- Jan. 18: John, b. 16 Jan., son of Bernard SMITH and Margary McGonagle. Sprs: John and Margaret, children of Patrick Smith. D'ARCO
- Jan. 28: Charles, b. 5 Jan., son of Michael FRIEL and Sara Bughort. Sprs: Patrick Friel and wife, Anna Karken. D'Arco
- Feb. 10: Emilia, b. 29 March 1848, dau. of Richard BARNS and Rebecca McFarlen. Sprs: Louis Barns and Susanna Donnelly. D'ARCO
- Feb. 10: James b. 3 Feb., son of Peter FIELTY and Anna Sweeny. Sprs: Michael McMullen and wife, Helen. D'ARCO
- Feb. 17: Cornelia Joanna, b. 29 Jan., dau. of James ELDER and Mary Lynch. Sprs: John Noon and wife, lydia. D'ARCO
- March 17: Anna Elisa, b. 18 Jan., dau. of Hugh DEAN and Theresa Sharkey. Spr: Helen Snyder. D'ARCO
- March 17: Frances, b. 15 March, dau. of Filmon DELONG and Cecilia Snyder. Sprs: Mary Anna Snyder. D'ARCO
- March 20: John, b. 11 March, son of Levi ESTER and Anna Giles. Sprs: John Giles and Margaret Perego. D'ARCO
- March 26: Mary Elisabeth, b. 22 March, dau. of James SNYDER and Mary Catharine Swartz. Sprs: Nicholas Snyder and Caroline Kirker. D'Arco
- March 31: [Deavertown] Martha Helen, b. 13 Jan., dau. of John GAUSMAN and Susanna Pearl. Sprs: Filmon Deaver and Rebecca Giles. D'Arco
- April 12: Mary Angela, b. 24 March, dau. of James SHEERAN and Mary Sharkey. Sprs: Stephen Delahay and wife, Catharine Brady. D'ARCO
- April 12: Elisabeth Helen, b. 15 March, dau. of Stephen DELAHAY and Catharine Brady. Sprs: James Sheeran and wife, Mary Sharkey. D'Arco

# Baptisms Records (Continued)

1850 (cont.)

- April 14: Aritus Francis, b. 9 April, son of James HAMMOND and Christina Kreague.  
Spr: Mary Kreague, wife of Maximus Ead. D'ARCO
- April 17: Mary, b. 6 April, dau. of John O'ROURKE and Catharine Dolan. Sprs:  
Michael Friel and Rosa Dolan. D'ARCO
- April 24: Louis Thomas, b. 16 April, son of James BARNES and Margaret Forquer.  
Spr: Elisabeth, wife of James Barnes(!). D'ARCO
- July 29: Philip, b. 19 July, son of Charles NOON and Anna Fielty. Sprs: John and  
Mary, children of Dennis Noon. D'ARCO
- Aug. 26: Edward, b. 16 Aug., son of John COOKE, and Mary Cusack. Sprs: Francis  
Friel and Mary Doud. D'ARCO
- Sept. 1: Francis, b. 21 Aug., son of William POWER and Martha Donahoe. Sprs: John  
Forquer and Anna Friel. D'ARCO
- Sept. 3: Jerome, b. 23 Aug., son of John ROWE and Catharine Rondel. Sprs: John  
Noon and Anna O'Neil. D'ARCO
- Sept. 21: Anna Elisabeth, b. 24 Aug., dau. of Peter SNYDER and Helen Dean. Sprs:  
Ignatius Groff and wife, Bridget Friel. D'ARCO
- Oct. 26: Mary Vincentia, b. 23 Oct., dau. of Patrick McMULLEN and Emilia Gibbins.  
Sprs: John Sweeny and Helen Tague. Rev. James Edelen.
- Nov. 21: Joseph, b. 16 Aug., son of Peter DIESS and Catharine Rose. Sprs: James  
Diess and Christina Murphy. D'ARCO
- Nov. 26: John Albert, b. 14 Oct., son of Thomas CARR and Elisabeth McLaughlin.  
Spr: Catharine McLaughlin. D'ARCO
- Dec. 4: John, b. 31 Oct., son of John TEAGUE and Catharine O'Neal. Sprs: Michael  
Teague and Bridget O'Neil. D'ARCO
- Dec. 29: Bernard Dominic, b. 27 Dec., son of Bernard McNULTY and Sarah Mackin.  
Sprs: John Sweeny and wife, Mary Shields. D'ARCO
- Dec. 29: Bernard, b. 16 Dec., son of John COYLE and Anna Call. Sprs: James Friel  
and wife, Elisabeth Hillis. D'ARCO
- Dec. 29: James Dominic, b. 18 Dec., son of James MEENAN and Margaret Fielty.  
Sprs: Peter Nugent and Mary Teague. D'ARCO

1851

- Jan. 12: John, b. 8 Dec. 1850, son of Cornelius McALWEE and Sophia McAlwee. Sprs;  
Patrick McMullen and wife, Helen Sweeny. D'ARCO
- Jan. 15: Elisabeth GOLDSWAY, ca. 35, wife of John Rice. D'ARCO
- Feb. 12: James, b. 31 Jan., son of John GILES, and Rebecca Hilis. Sprs: James  
Hackett and Barbara Hayman(?). D'ARCO
- March 2: Cornelius Joseph, b. 15 Feb., son of Patrick CALLAHAN and Elisabeth  
O'Neill. Sprs: Patrick Callahan and Catharine Noon. D'ARCO
- March 23: [Deavertown] Martha, b. 28 Jan., dau. of Joseph PEARL and Mary Anna  
Hilis. Sprs: John Giles and wife, Rebecca Hilis. D'ARCO
- March 24: Mary, b. 22 March, dau. of Patrick NUGENT and Sarah Emily. Sprs: Patrick  
Nugent and his daughter, Rose. D'ARCO
- March 24, Helen, 6 years, dau. of Daniel COMMONS and Margaret McFadden. Sprs:  
Michael Nugent and Mary Tague. D'ARCO
- March 25: Anastasia, b. 25 Feb., dau. of Nicholas HAMMOND and Mary Joanna Davis.  
Sprs: Robert Hammond and wife, Mary Anna Snider. D'ARCO
- April 4: Catharine, ca. 3 years, dau. of Daniel COMMONS and Margaret McFadden.  
Sprs: Alexander McMullen and wife, Elisabeth Hoover. D'ARCO
- April 7: Sarah Mathilda, b. 17 March, dau. of Joseph SNIDER and Catharine Smith.  
Sprs: Robert Hammond and wife, Mary Snider. D'ARCO

(To be continued)