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# Sacred Heart Mission, Provident, Belmont County 1911-1930

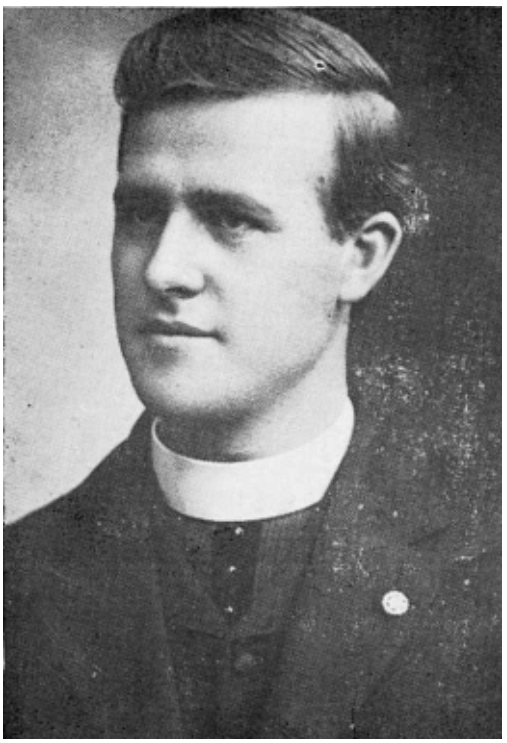
**(Bishop Hartley's "Coal Churches," Part 4)**

The village of Provident is about 1 1/2 miles northwest from the center of St. Clairsville, on State Route 9. The Provident Mine was opened in 1904 by Provident Coal Co. of Cleveland and by the end of 1905 was employing 150 miners and 53 day hands.[1] The company was controlled by Pickands, Mather & Co. of Cleveland, a chief supplier of raw materials to the steel industry and for a time one of four major ore houses in the U.S. In 1912 the village had a population of about 800, mostly immigrants. The company owned about fifty houses for them, each 24 by 30 feet with four rooms, a cement cellar, and electric lighting. A state report found sanitary conditions good, the dwellings well spaced and the surroundings fairly clean, but ground water was scarce.[2] Others lived on private property nearby.

## Sacred Heart Church

In 1907 Provident was attended as a station by Father Roderick McEachan of Barton. It was not until 1911 that a church was begun, under the leadership of Father Otto Von Lintel, pastor at St. Stanislaus Parish in Maynard, which was just two or three miles to the northeast of Provident on the W & L E Railroad. That November the coal company donated a lot worth $150 and $1,000 cash towards building a church.[3] The lot was on the south side of the Provident-Fairpoint Road, now the Cadiz Pike (Ohio Route 9), immediately west of the house that now stands at the corner where the road, running north from St. Clairsville, turns west. The lot measured about fifty feet along the road and was about 100 feet deep.

A brick church was soon erected on the property. $700 was borrowed from a bank in Bridgeport and $100 from another in St. Clairsville.[4] Cash donations and subscriptions for the church in 1912 totaled $3,273. The "Mach" Manufacturing Co. donated 70,000 bricks. Expenses for labor, freight, bricklayers, lumber, carpenters, etc. were $2,250.32 in 1911. An architect was paid $19.80



*Rev. Otto Von Lintel (1878-1938)*

and another $3,398 was spent on the church in 1912, including the expense of a metal ceiling. $122 was spent on "articles" for the church.

The financial report for the period for the fifteen months ending Jan. 1, 1913 indicates that Bishop Hartley was present to dedicate the church (the parish spent $7 on the Bishop!) but the exact date is unknown. The church was completed with the expenditure of $329 for new furniture in 1913, of which a debt of $77 to the Josephinum Church Furniture Company in Columbus for pews remained on the books for many years.

## Pastors and People

Father Von Lintel was replaced by Father Francis W. Gloeckner in October, 1913. Then in the first half of 1915 the mission was placed under the care of Father Stanislaus Szadzinski at Fairpoint, two miles to the northwest. Father Szadzinski also was responsible for the little churches at Flushing and Black Oak. His first census report, that July 1, noted a total of 116 souls at the Provident mission, being 50 Poles, 50 Slovacs, ten Lithuanians, and six Hungarians. He offered Mass there every Sunday. By 1921 the mission had grown to 273 souls: 175 Poles, 60 Lithuanians, 20 Hungarians, eleven English-speaking, and seven Italians. Father Szadzinski offered Mass there on the second Sunday of each month. In the middle of 1921 Rev. Anthony Tague of All Saints Parish at Blaine, some five miles to the east, was given charge of Provident.

The names of a few members of the mission's financial committee appear on the year-end financial reports: Eli Dragovich in 1922, '23, and '26; William Viculis in 1922; Martin Kaufman, Anton Mackewicz, and Matt Hefrici in 1923; Dr. A. R. Theobald, J. D. Denning, and F. Karpiel in 1924; Alex M. Barchick and Jan Durkevich in 1926; and Ignatz Michalek and John Moskeviz in 1927.

## School

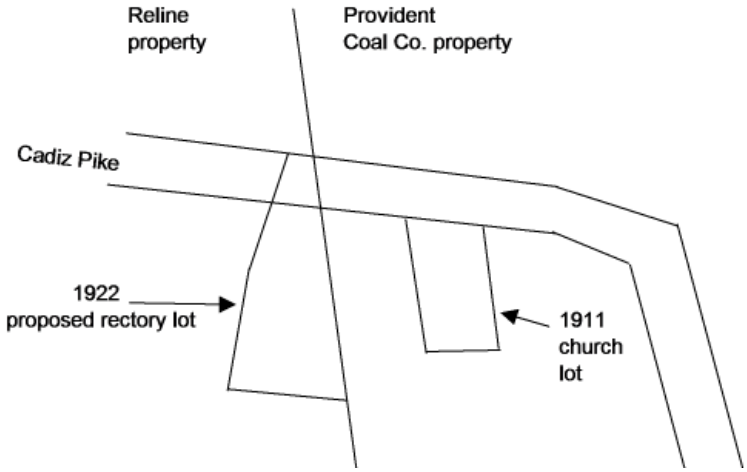
The mission's school was in existence by the end of 1912; the teachers had been paid $150 during the fifteen months prior to the Jan. 1, 1913 financial report. As of 1918 a small school building for sixty children was "attached" (administratively or physically?) to the church and a teacher named Miss M. Froehlich was employed.[5] Through the 1910s, the teacher earned from $250 to $300 per year. This was more than the mission paid the pastor, because the latter was shared by one or more other congregations. In 1920 there were 33 children in the school, in seven grades, all taught by one lay teacher. Catechism was given by the school teacher, in the school. The next year there were 72 students enrolled, though the average attendance was only 48. In 1924 there were 62 children in the school and another 39 in the public school, who were taught catechism every day by the teacher and one day a week by the pastor.

## Turmoil in Twenty-two

In 1922 a lot was purchased on which to build a rectory. This was fifty feet west of the church lot. It was 28 feet wide along the road, ran south about 125 feet, and was 79 feet wide on the south side.[7] This was in the center of what now is the parking lot immediately east of the Moose lodge. In June, Father Tague borrowed $1,000 from a bank in St. Clairsville to begin construction of the house and soon $1,378 had been expended on it.

Later that year, Rev. Joseph J. Kloss[6] was sent as pastor, replacing Father Tague also at All Saints in Blaine. Very soon it was decided that St. Clairsville would be the better place for the parish, and a second loan from a bank in town, for $3,250, was taken out in November to purchase a house there.[8] $3,500 was spent on this house by the end of the year. The earlier loan, for the church, had not been paid off, so the parish debt now totaled $5,454.70. The new rectory in Provident apparently was not finished, for in 1924 brick and tile, seemingly intended for its construction, were sold for $105.

No record exists of Bishop Hartley's intentions in moving the parish to St. Clairsville, but this was consistent with other changes he made about that time. At Ave Maria in Washington County, where the church building had been condemned as unsafe, he had the parish divided and moved to Lowell and Beverly. Ave Maria was in the country amid the




farms of the founding families, whereas he wanted the parishes in the towns and along the transportation routes, where they would be available to more people. He also founded a parish in the town of Cadiz, for a very small number of Catholics, so the Church would have a presence in that county seat.

In 1924 Sacred Heart at Provident numbered 282 souls: 90 Poles, 87 Lithuanians, 49 Slovaks, 23 Hungarians, 23 Horvaths,[9] five English-speaking, two Ruthenians, one Italian, one German, and one Turk. This group managed to pay all the interest and $238 on the parish debt that year.

In his July 1, 1925 census report, Father Kloss listed a congregation in St. Clairsville separate from that in Provident: Sacred Heart at Provident had 225 souls: 92 Poles, 62 Lithuanians, 38 Slavoks, 22 Hungarians, and 11 Horwaths. "Our Lady of Peace" at St. Clairsville, which had a name and a rectory but no church, had 56 souls, all speaking English; 18 children were in the public schools there. His parish at All Saints at Blaine had 475 souls and a school. He noted that the "St. Clairsville property is listed under Blaine & Provident since they are the ones paying for it."

Father Stephen Muha was placed in charge of Blaine, Provident, and St. Clairsville on August 20, 1925, but was quickly succeeded by Father Benedict Wierzbicki.

## Move to St. Clairsville

On August 1, 1927 Sacred Heart's debts were rolled over to a new, $1,700 loan from the National Bank of St. Clairsville. In addition, on May 8, 1927, a loan of $4,320 was taken out at the First National Bank for the St. Clairsville parish. Soon, however, the miners were not working and no interest was paid on either loan through the end of 1928. Also in 1927, $6,000 in contributions towards the new church were received. A large part of this seems to have been a gift of Bishop Hartley, who wrote on December 1, 1928, that "not long ago" he had paid personally something over $2,200 to the parish and laid aside another $1,000 for the new church.

In July, 1928, Bishop Hartley sent Father Louis Preston to St. Clairsville to replace Father Wierzbicki.[10] The new pastor was expected to build a church at St. Clairsville that would replace Sacred Heart at Provident, but the intention was to maintain the school at Provident and offer Mass there, presumably in the old church, for the children on weekdays.[11] Father Wierzbicki apparently had soured the people on the Church by borrowing money from the Polish people that he had not yet repaid when he left. But the bishop told Father Preston not to be discouraged by their indifference, but to push the new chapel in St. Clairsville to a finish.[12] Father Preston quickly collected $700 from friends and $107 from the parish to add to the building fund.

By the end of 1928 the bank was pressing Father Preston for payments on the loans. He wrote of this to Bishop Hartley, who replied that he could not help just then. "Conditions are such that the Bank must give you time to meet parish obligations. Of course it is a very easy way to get over troubles by passing them on to the shoulders of the Bishop. ...The priests are having a very hard time of it in nearly every portion of the Diocese. They are having it right here in Columbus—but they are facing it bravely themselves—and trying to meet the difficulties as best they can. The Bishop is sorry he has not a bountiful abundance of wealth—so that he might have the pleasure of helping all the priests and

the poor people to meet their financial troubles—and leave them with full and plenty of everything. The Bank must try to be patient with you. Your situation is very difficult—and the poor people are unable to do anything at present."[13] This was two years before the stock market crash that ushered in the Great Depression. Apparently the financial troubles of the time were the outcome of the horrible rains and floods of 1927, which destroyed crops and severely damaged infrastructure throughout the midlands of the country.

In the 1920s the teacher at Sacred Heart School normally was paid via the tuition of the students and contributions from the coal company, but some years the tuition went unpaid because of work stoppages at the mine and parish funds had to be used. In the late summer of 1928 Father Preston raised the question of continuing the school with Bishop Hartley. His first response, in August, was that by all means the school should be kept up, for in a short time all the men would be working in the mine again and could pay the tuition. But by the end of October things had not improved. The school had dwindled to a few children, some or most of them apparently non-catholics, and the coal company apparently could or would provide no more support for the teacher's salary.[14] The school probably was closed at that time. The 1929 and 1930 annual directories list the school with 30 pupils, but these listings seem to be carry-overs from 1928. The pastor's census report of July 1, 1930 showed no school; there were only 23 Catholics at Provident, of whom thirteen were children attending the public school and being given catechism lessons by the Sisters of Charity of Nazareth.

The 1929 reports for the two parishes both indicate that money was being raised (including gifts from the Bishop) to pay interest and some principal on the debts, but not much other extraordinary action was being taken. Father Preston soon was replaced by thirty-year-old Father Stephen J. Gassman. It was Father Gassman who began construction of the church in St. Clairsville in 1930 and had the cornerstone laid on May 11 when the building was about half complete. Rev. Joseph Wittman of Bellaire officiated, the Bishop being unavoidably absent. The new church was dedicated on Labor Day, Monday Sept. 1, 1930 by Bishop Hartley.[15] This, of course, sounded the death-knell for Sacred Heart Church. In his July 1, 1930 census Father Gassman reported 126 members at the St. Clairsville parish and only 23 remaining at Provident. (He also had 260 souls at Blaine.) The year-end financial report for Sacred Heart for 1930 still showed a debt of $1,600 remaining on Sacred Heart's 1927 loan but no activity and this was the last report for the old mission. Thenceforward the debt was carried by the St. Clairsville parish and was either paid off or rolled over to a larger note by 1935. The last we hear of Sacred Heart Church is that it was still insured for $6,000 in mid-1933.

Tax maps show that the rectory lot was transferred from Bishop Hartley to Bishop Mussio in 1953. The church lot also was transferred to Bishop Mussio, probably about the same time.

Bishop Hartley and the clergy had made strenuous efforts to establish Sacred Heart Church. The Bishop even more strongly supported the move of the congregation to St. Clairsville, donating diocesan funds to the cause. Sacred Heart congregation today is represented by the pastor and the two thousand members of Our Lady of Peace Church, St. Clairsville.

## NOTES

1) *Annual Report of the Chief Inspector of Mines*, 1904 p. 97 and 265 and 1905 p. 307.
2) *27th Annual Report of the State Board of Health of the State of Ohio for the year ending Dec. 31, 1912*, 1913 p. 363. *American Iron and Steel Institute, Bulletin*, Vol. 1, 1913, p 239.
3) James J. Hartley, *Diocese of Columbus, The History of Fifty Years*, Columbus: 1918, p 420. Belmont County Deed Record 186/98. Archives, Diocese of Columbus (ADC), Nov. 3?, 1911, Bishop James J. Hartley to Pickands, Mather and Co., Cleveland.
4) ADC, 1912 financial report. These loans were still outstanding in 1922.
5) Hartley, op. cit., p 420.

6) He pronouced his name "close," as in "too close for comfort."
7) Belmont County Deed Record 242/246. The deed lists the north side of the lot as fifteen feet and the depth about 150 feet, but the north line is on the north side of the road.
8) ADC, annual Financial Reports, 1922 and 1923.
9) "Horvath" or "Horwath" being listed separately from both Hungarian and Slovak, probably indicates Croats.
10) ADC, 11 July, 1928, Bishop Hartley to Rev. Benedict Wierzbicki.
11) ADC, Aug. 1, 1928, Bishop Hartley to Rev. Louis Preston, St. Clairsville.
12) ADC, Aug. 29, 1928, Bishop Hartley to Rev. Louis Preston, St. Clairsville.
13) ADC, Dec. 1, 1928, Bishop Hartley to Rev. Louis Preston, St. Clairsville.
14) ADC, Aug. 29 and Oct. 18, 1928, Bishop Hartley to Rev. Louis Preston, St. Clairsville.
15) *The Catholic Columbian*, May 23, Aug. 29, and Sept. 5, 1930.

# Bishop Rosecrans and the Civil War: Comments on a Recent Book

by Donald M. Schlegel

(Concluded, from Vol. XXXXI No. 5)

*We conclude this article with sources and events not considered by Mr. Longley.*

## Other Sources and Events

### The Prudent and Wise Rule

The Third Provincial Council of Cincinnati was held in May, 1861, by all eight prelates of the province. Father Rosecrans was one of the two secretaries. Under section III, "Our Country—Invocation for Peace," the resulting Pastoral Letter said:

> The spirit of the Catholic Church is eminently conservative, and while her ministers rightfully feel a deep and abiding interest in all that concerns the welfare of this country, they do not think it their province to enter into the political arena. ...Wherever Christ is to be preached and sinners to be saved, there she is found with her ministrations of truth and of mercy. She leaves the exciting question referred to precisely where the inspired Apostle of the Gentiles left it, contenting herself, like him, with inculcating on all classes and grades of society the faithful discharge of the duties belonging to their respective states of life... Beyond this point her ministers do not consider it their province to go, knowing well that they are the ministers of God, who is not a God of dissension but of peace and love.[24]

Two years later, in May, 1863, Bishop Spalding of Louisville sent to Rome a "Dissertation on the American Civil War" in which he boiled this down:

> 6. The first popular impetus having passed, our prelates have not been bothered any more, at least directly, on this matter; and excepting two or three—among whom is found my Metropolitan—our archbishops and bishops limit themselves now to the spiritual and to prayers, according to their repeated and published declarations, and their uniform manner of acting in the past. And this is—I am definitely convinced—the most prudent and wise rule to be followed in our present circumstances.[25]

To follow this "prudent and wise rule" clearly was the intention of Bishop Rosecrans, who was known for his high regard for authority.

### *The Telegraph*

The stance of *The Catholic Telegraph* with regard to the conflict, under the co-editorship of Fathers Rosecrans and Purcell, can be summarized by the following major points and turning-points:

- December 1, 1860: The Catholic Church has said both to North and South, be just, be moderate, patient, and charitable.
- December 22, 1860: A revolution is inevitable. The experiment in self-government seems to have

failed. We fear we shall be left without a nation. The imagination shrinks from the consequences.

- January 16, 1861: There can be no forcing people to remain in the Union, unless by abandonment of the principles for which you pretend to fight. We say nothing as to government policy.
- January 23, 1861: The duty of Catholic citizens is to adhere to the Union. In Union there is strength not only for the Nation, but for Catholics.
- February 23, 1861: A government of the people has a right to protect itself from a rebellion of a few factious and criminal men. But where whole communities repudiate its authority, that authority is by the very fact of their opposition at an end. You may regret the catastrophe of secession, but you cannot prevent it by force without revolutionizing the government.
- March 16, 1861: The Southern people have had grounds of complaint, and have a right to be heard. It would be impolitic and unjust to attempt to force them into submission to wrong, whether real or imaginary.
- April 20, 1861: Individual opinions must yield to our obligations to the Union. It is our solemn duty to support the laws and the national honor.
- August 31, 1861: The war is upon us; all talk of peace is now useless. The results of war are tragic but may turn our people to God.
- Jan. 15, 1862: On the slavery issue, the Southerners refuse to listen to reason; the Northerners are in favor of extreme measures. God grant the government have the power to crush the one and the firmness to resist the other. Emancipation as a war measure seems incendiary and stupid, involving the horrors of servile war, ending in the desolation of the South and the ruin of the North.

The *Telegraph* was following events and calling for peace and order, while pointing out truth along the way.

### Professor Beleke's Request

On May 18, 1862, Bishop Rosecrans wrote a letter to Archbishop Purcell, in which he mentioned that he received a large amount of papers from one Beleke, including a letter from Bishop Rappe to Ohio's governor David Tod. Beleke wanted him to electioneer. He told the Archbishop that he had written to Tod and would put the lay business into the hands of McGinnis.[26]

It is difficult to make much of these cryptic sentences. Beleke apparently was Caspar Jordan Beleke, a Prussian-born professor who taught at Mt. St. Mary's in Emmitsburg from 1834 until 1860. In 1861-62 he was professor of German and Philology at the University of St. Mary's of the Lake in Chicago.[27] But this gives no clue as to what papers he may have sent to Bishop Rosecrans.

James McGinnis apparently was the young attorney who gave a lecture at the Catholic Institute in Cincinnati in September, 1861 and, as a supporter of a fair for the House of the Good Shepherd in Cincinnati in May, 1862, wrote to Orestes Brownson.[28]

No letter from Bishop Rosecrans to Governor Tod has survived.[29] But it is not known that he electioneered and it is clear that he would not handle the "lay business" himself.

### A Counter-Rumor

Bishop Josue Young of Erie, Pennsylvania, formerly pastor at Lancaster, Ohio, was said to have accused Rosecrans of disloyalty to the Union cause. In letters written on August 10 and 16, 1862 from Piqua to the Archbishop, Rosecrans mentioned that he had complained of a report circulated in Lancaster by Young according to which Rosecrans was disloyal. This complaint provoked Bishop Young to call Rosecrans a lunatic.[30] But the fact that the rumor spread confirms that Rosecrans was silent on matters of public policy.

Rosecrans did mention talk among the Catholics of resisting the state military draft and thought action might be necessary to prevent evil consequences of this spirit. (He noted the Clarks, Noons, and others in Perry County who were secessionists, as well as a group organized at Johnstown in Licking County to resist conscription.) This stance, however, was consistent with that of many other bishops who wanted peace and order, not necessarily a Union military victory or abolition of slavery. Bishop Rappe

of Cleveland, for example, in a sermon in his cathedral on July 19, 1863, denounced the draft rioters in New York and advised his hearers to submit to the laws of their adopted country and, if drafted, to go to fight its battles. He told them to avoid any crowd or tumultuous assembly and to preserve the domestic peace.[31]

### Visits to the Troops

Bishop Rosecrans did visit his brother and the Union troops in his command, but nothing indicates that these were anything more than pastoral visits. Such visits were a great necessity, for Catholic chaplains in the army were a rarity. The first such visit took place after General Rosecrans' victory over Confederate General Price at Iuka, Mississippi, on September 19, 1862 and before the battle of Corinth on October 3 & 4.[32] The bishop was not in Mississippi long, for he carried out episcopal duties in the archdiocese each Sunday that September and October.

In the spring of 1863 Bishop Rosecrans again visited his brother and the Catholic soldiers, this time at Murfreesboro, Tennessee. He left Cincinnati on Monday, April 6 and had returned by April 19, visiting Bishop Spalding in Louisville on the return trip.[33] A newspaper report from Murfreesboro, dated Sunday, April 12, stated:

> Under the auspices of the Christian Commission regular religious worship has been established here, and to-day old church-goers were reminded of home and its blessed privileges by the sacred sound of church bells. There were Protestant services at the old Methodist Church, and at the Christian Church Bishop Rosecrans (brother of the General) held forth to those of the Catholic faith. They were both well attended... To-night the Bishop lectured at the same place to a crowded house of soldiers. Another odd occurrence, especially so to one raised under the strictest Protestant discipline, was that immediately upon the close of the services a grand serenade was given to the General and his brother at headquarters.[34]

This occasion was still remembered in 1890 as a Thanksgiving Day, but was confused with Thursday, April 30, which President Lincoln had proclaimed a day of humiliation, fasting, and prayer, on which "we attended church, and heard a sermon by Bishop Rosecrans, the general's brother."[35]

The tenor of these two trips, implied in these short notices, is of a spiritual, not a political, nature.

### Erroneously Counted a Public Abolitionist

Bishop Rosecrans wrote to Rome[36] that he was counted among abolitionists by the newspapers, mainly because of a speech or lecture he delivered in Columbus in 1863 (on January 6 in Naughton's Hall). He also delivered it in Cincinnati in 1860 and in the Cathedral in Fort Wayne on St. Patrick's Day, 1863. In this he praised the work of the congregation of Trinitarians, who were founded in the twelfth century to free Christians who had been enslaved by Muslims, the "First Emancipation and Anti-Slavery Society."[37]

The closest this lecture came to a general position on action to be taken with regard to slavery was the following, which certainly does not show support for warfare or rabid abolitionism:

> 2. The means which they employed to accomplish the liberation of slaves were such as grew naturally out of the spirit of divine charity which animated them. That charity which is the true golden bond that binds the moral world together, unlike the tinsel counterfeit philanthropy, is never harsh, vindictive, impatient, selfish or unjust to any one.
>
> It prepares no knives, or pikes, or hatchets for the hands of slaves; it counsels no treachery, no murder, no violence, no incendiarism. It never seeks to influence wounded pride into wrath, or sullen discontent into midnight insurrection. But it gently and sweetly seeks to remedy evils without inflicting wrong, and where the evils are irremediable, to soothe affliction with the hope of recompense at the hand of God. Though it could strike the fetters from every slave beneath the canopy of heaven by a single blow, yet it would not strike unless the blow were just. Though it could soothe a single pang of a bondman by a lifetime of labor, it would

> cheerfully undergo the labor and look to God for reward.[38]

In this same letter to Rome Bishop Rosecrans noted that he had never spoken publicly about political affairs, a statement that should settle the question, since it is supported, in a negative way, by the lack of any such words in the public record. In addition, his general reticence was expressed in a letter to Father Sorin at Notre Dame University, October 25, 1865, wherein he expressed himself reluctant to endorse the new *Ave Maria* magazine because he did not want to intrude himself on the notice of the public.[39]

## "Law" Becomes "War" in 1863

On Saturday, August 15, Feast of the Assumption, 1863, Bishop Rosecrans administered Confirmation in St. Raphael's Church in Springfield, Ohio. In the evening he lectured in the public hall at the court house on "Law and Liberty."[40] The story was picked up by a news service and, in some papers, the Bishop was made into a hawk, "law" having become "the war": "Bishop Rosecrans, of Cincinnati, brother of the General, was announced to speak for the war and liberty; at a grand Union picnic in Clark county, Ohio, August 15th. His patriotism has never faltered, and he adds another name to the list of true-hearted Catholic prelates."[41] A different news service provided a better account:

> Springfield, Ohio, Aug. 15.—The Catholics of this city celebrated the festival of the Assumption to-day, and Bishop Rosecrans made a speech this evening in the City Hall, on Liberty and Law. It had been generally understood that the Bishop would speak directly on the topics of the time, but he gave to an audience composed chiefly of members of his church, a metaphysical lecture, evidently suggested by public affairs of general moment. He declared liberty and law inseparable, defined liberty to be the free excercise of that which is right; declared the observance of just law the fulfillment of liberty, and insisted upon the obligation of the people to observe law because it was ordained of God. The indulgence of passion was an abuse of liberty, and the obligation to observe law was not contingent upon men's opinion, but upon its justice and necessity to the safety of society or the security of the State. In conclusion the Bishop said his sympathies were with the men who were fighting in the Union army, his dearest friends stood among them or had fallen on the field of battle, and he was sure the humblest one who did fall for the Union cause did not fall in vain.[42]

According to another synopsis, the Bishop said in conclusion, "that he had been advertised to make a speech on the so-called topics of the day; but his vocation would not permit him to interfere in things that are the subjects of merely momentary interest."[43] The intention of the speech or lecture was to promote peace and order, in light of the feelings of many related to the New York draft riots that had taken place the previous month.

## Conclusion

Contrary to statements that Bishop Rosecrans was a cause of division within the Church, influencing Archbishop Purcell's militant Unionism and his call for immediate emancipation, which started with Bishop Spalding in Louisville and have been repeated by many since then, we can find no such thing in primary sources. As far as we can find, Bishop Rosecrans followed the advice of most of the Catholic prelates of the period, limiting himself to the spiritual and to prayers and taking no public position except in the most general terms for the good order of society. No record exists of any undue influence of the young bishop on the attitude of the crusty old archbishop.

## NOTES

24) *The Catholic Telegraph*, May 11, 1861
25) Spalding, *op. cit.*, 82 and 83
26) University of Notre Dame Archives (UNDA) on-line calendar
27) A. T. Andreas, *History of Chicago,* Chicago: A. T. Andreas, 1884, I/299.
28) *The Catholic Telegraph*, Aug. 31, 1861. Letter dated 1862 May 15, McGinnis, Jas, Cincinnati, Ohio, to O. A. Brownson, New York, UNDA on-

line calendar. Cincinnati directories, 1859-1868.
29) No letter survived even to the 1930s. None is listed in the Ohio Governor Calendar of Papers, 1803 to 1878, prepared by the Works Progress Admininstration; at the Library of the Ohio History Connection
30) UNDA on-line calendar
31) *Cleveland Morning Leader*, July 20, 1863, quoted in Zanca, Kenneth J., *American Catholics and Slavery, 1789-1866: An Anthology of Primary Documents*; University Press of America, 1994, p. 282
32) P. Fishe Reed, *Incidents of the War; or, the Romance and Realities of Soldier Life*. Asher & Co., 1862; page 39
33) *The Catholic Telegraph*, April 15, 1863 and April 29, 1863. Spalding to Purcell, Apr. 21, 1863, UNDA on-line calendar
34) Louisville *Weekly Journal*, April 16, 1863
35) *History of the Seventy-Third Regiment of Illinois Infantry Volunteers*, Regimental Reunion Association of Survivors of the 73d Illinois Infantry Volunteers, 1890, at page 163, quoted in Wm. F. Drake, *Little Phil: The Story of General Philip Henry Sheridan*; Prospect, Ct.: Biographical Publishing Co., 2005, p 126
36) 1864 Mar. 7, Rt. Rev. S.H.Rosecrans, Cincinnati, to Prop. Fide, UNDA Microfilms, MPRF : Catholic Church. Congregatio de Propaganda Fide, Reel 67
37) Oswego *Commercial Times*, Jan 14, 1863
38) The lecture was published in *The Catholic Telegraph* on April 8 and April 15, 1863.
39) UNDA, SOR_1-87_004
40) *The Catholic Telegraph*, August 19, 1863 and the *Urbana Union*, Aug. 19, 1863
41) *Lockport Daily Journal* (New York), Aug. 21, 1863
42) *The Chicago Tribune*, Aug. 18, 1863
43) *The Urbana Union*, August 19, 1863

# St. Dominic Parish, Beaver, Noble County
# Baptisms 1832-1852

(Continued, from Vol. XXXXI No. 5)

**1843**, continued

same day [Jan. 20] William son of James (noncatholic) Barrett & Margaret his wife; spons. Peter & Ann Mulrine. Charles D. McCallion

Jan. 22 Matilda daughter of Nicholas & Catherine Coleman; spons. John & Matilda Hill.

same day Peter son of James & Rosanna Cullen; spons. Thomas Cullen & Hanna Archer. CDM

Jan. 26 Charles and Angeline, aged four and two years, children of Martin & Mary Troy; spons. Thomas Arnold. CDM

Jan. 29 Patrick and Henry sons of William & Sara Daugherty; spons. of the first Patrick Daugherty & Sara Kirkbride; sponsors of the second William & Margaret Daugherty. CDM page 68

Jan. 29 Mary daughter of Edward & Sara Daugherty; spons. Daniel & Mary Daugherty. CDM

Feb. 8 Elizabeth Ann Shott daugher of Windle & Catherine Shott; spons. Andrew Costoski & Mary Timmony.

same day Michael son of Robert & Ann Dougherty; spons. Windle Shott.

Feb. 12 Helen daughter of Conrad & Mary Catherine Walln; spons. Adam Griner & Catherine Clegg. CDM

Feb. 22 Cornelius son of James & Mary Mercer; spons. Catherine Dillehay.

same day Ann daughter of Charles & Mary McCloskey; spons. Ann McCloskey. CDM

Jan. 23 Mary Catherine daughter of James Carolan & Ann (his wife, noncatholic); spons. William Lenox & Susan Kerr. CDM

Jan. 26 Adam Miller son of Joseph & Mary; spons. Adam Shafer & Elizabeth Miller.

same day Mary Barbara daughter of George & Barbara Miller; spons. Andrew & Barbara Hupman. CDM

Mar. 1 "fer. quai. Cin." Margaret Gallaugher alias

Douglas, wife of Nicholas Gallaugher. Deo gratias. CDM

Mar. 7 Emily Elizabeth widow of Edward Bennet and his son Martin V. Buren about 13 years old; spons. John Cunningham.

Mar. 9 [blank space]

Mar. 11 Ann Elizabeth and Amanda Jane, daughters of John & Charity Flannagan; spons. Anthony Armbruster. CDM

Mar. 12 Mark son of Philip & Mary Ann Brown; spons. Mark Yunkas & Barbara Kuntz. CDM

Mar. 29 John son of Joseph & Mary Ann Patch; spons. John & Mary Magdalene Keiser. CDM

Apr. 2 James Sylvester son of Charles (noncatholic) and Amelia Fouracre; spons. Simon Rinehart & Margaret Hughes. CDM

Apr. 9 Mary daughter of Andrew & Barbara Kuntz; spons. John & Mary Brown. CDM

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Apr. 9 Barbara daughter of Michael & Barbara Weisend; spons. George & Barbara Becker. CDM

same day Magdalen daughter of Jacob & Catherine Weisend; spons. Valentine Ulrich & Magdalen Weisend. CDM

Apr. 11 William son of Daniel & Milley McConaughey; spons. John McDaniel & Jane Morgan. CDM

Apr. 20 child of Edward & Amelia Bennett [incomplete record]. [CDM]

Apr. 21 Catherine daughter of John & Mary Moran; spons. James & Catherine Lennox. [CDM]

Apr. 23 Mary daughter of Simon & Rhoda Archer; spons. Mary Shockling & Leonard Shepner. [CDM]

May 2 Sara Ann McKenna daughter of Terence & Mary; spons. William & Eunice Judge. CDM

May 7 George son of George (noncatholic) & Ann Morgan; spons. John & Isabel Delong. CDM

same day William son of William & Catherine Delong; spons. Christopher Gallaugher & Bridget Ann McDaniel. CDM

May 8 [blank] Hunt; spons. David Conly & Catherine Armbruster. CDM

May 14 George Peter son of Simon & Ellen Dörr; spons. Peter & Catherine Dörr.

same day Leonard son of John Adda & Barbara Burkart; spons. John & Elizabeth Burkart.

same day James son of Nicholas Staut & Eve Staut; spons. James & Mary Coleman. Carolus Danielis McCallion

May 28 Harriett daughter of John (noncatholic) and Mary Stretchberry; spons. Abraham Archer & Rosanna Cullen.

same day Margaret daughter of James & Elizabeth Long; spons. Mary Archer.

same day Margaret daughter of John & Catherine Kress; spons. Margaret Hupp. CDM

June 5 Mary Matilda daughter of Francis & Elizabeth Temple; spons. Ann Temple. CDM

June 7 James son of Henry & Ann Lowe; spons. Rachael Ann Dillehy. CDM

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June 11 John son of Laurence & Ann Mary Bargman; spons. John Steiendachler and Anna Maria Steinbacherr. CDM

same day Benjamin Francis son of John Baptist & Diana Oblinger; spons. Joseph & Odelia Fuang[?]. CDM

same day Magdalene daughter of George & Catherine Swaleigh; spons. Joseph Horn & Magdalena Weisend.

same day [blank]; spons. John Joseph Därr. CDM

June 25 Philip son of John & Catherine Garst; spons. Philip & Elizabeth Snider.

same day John son of Andrew & Beata Herpst; spons. John & Margaret Jager. CDM

(To be continued)

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