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THE CATHOLIC CHURCH IN OHIO IN 1833

The first Diocese west of the Alleghanies was established at Bardstown, Kentucky, in 1808. (It was removed to Louisville in 1841.) It was a great missionary Diocese, comprising as it did, the whole Northwest Territory as well as Kentucky and Tennessee.

The Bishop of Bardstown received some relief in his almost impossible task when the Diocese of Cincinnati was formed in 1821, and its Bishop placed in charge of all of Ohio, as well as made administrator of the adjoining territory of Michigan. St. Louis became a Diocese in 1836; Detroit, in 1833; Indianapolis, in 1834; Cleveland, in 1847; and Pittsburgh and Chicago, in 1843.

A national Catholic almanac published in 1833 gives the status of the Catholic Church in Ohio that year, the same year that Detroit became a Diocese. Designated as "The United States Catholic Almanac or Laity's Directory for the Year 1833," it was one of the early attempts at a national Catholic Directory. The first such had appeared in 1817. A few others followed. By 1833 it had become an annual publication.

Given here is the complete text for Ohio found in the 1833 Almanac, courtesy of the Archives of the Mother House, Sisters of Charity of Nazareth, Nazareth, Kentucky.

Ohio

Cincinnati, Cathedral of St. Peter, Rt. Rev. _____,
Very Rev. Frederick Rese, D.D., Rev. James J. Mullon, Rev.
James V. Wiseman, Rev. Edward T. Collins, Rev. Xaverius
Tchenhenss.
Canton, Stark County, St. John Baptist. Mass at 100, Rev. Martin
Henni.
Hamilton, Butler County, church not yet dedicated.
Lancaster, Fairfield County, Mass at 10 every 3d Sunday, Rev. N.D.
Young. Dw. at St. Joseph's, Somerset.
New Lisbon, Columbiana County, St. Paul's, 2d Sunday, Rev. John H.
McGrady. Dw. at Steubenville.
Norwalk, Huron County, 1st Sunday, Mass at 10, Rev. Edmund Quinn.
Dw. at Tiffin.

Rohoboth, Perry County, St. Lewis Bertrand, attended from St. Joseph's, Somerset.
St. Barnabas, Morgan County, 2d Sunday, attended from St. Joseph's.
St. Dominick, near Barnesville, Guernsey County, 1st Sunday, Rev. R. P. Miles. Dw. at Zanesville.
St. Luke's, near Danville, Knox County, 2d Sunday of 2d month, served from St. Joseph's.
St. Martin's, near Cedarville, Brown County, Rev. J. Reid.
Somerset, Perry County, St. Joseph's. Rev. Nicholas D. Young, Rev. Joseph O'Leary, Rev. James Bullock, Rev. Charles Boling.
Here is the convent of the Dominicans, with a neat church attached to it. The Congregation is said to be the largest in Ohio. This may be called the Mother Church of the Diocese of Cincinnati, as it is the first that was established in the State. The Right Rev. Dr. Fenwick with the Rev. N. D. Young, settled here in 1818, and were the first Catholic Clergymen stationed in Ohio.
Somerset, Perry County, Trinity Church. Mass at 10, Rev. Nicholas D. Young.
Steubenville, Jefferson County, Mass at 11, Rev. John J. McGrady.
Tiffin, Seneca County, Mass at 10, Rev. Edmund Quinn.
Zanesville, Muskingum County, St. John (Evangelist), Rev. R. P. Miles.

EARLY BAPTISM RECORDS OF ST. JOSEPH'S
SOMERSET, OHIO

(continued)

1820 (concl.)

Dec. 23: Mary A. Harper, of William and Mary.
Dec. 24: Mary Ann, of James Welsh; sponsors, -----Elder and M. McGough.

1821

Jan. 28: Mary Flowers, of -----; sponsors, Michael and Barbara Dittoe.
Jan. 28: Margaret McGehan, of -----; sponsors, ----- McDiermet and "old Welch."
Mar. 6: Henry Ray, of Henry and Julia.
Mar. 6: Mary A. Ray, of William and Fanny.
Mar. 6: D^O, of Henry and Julia.
Mar. 11: Sarah A. Alexander, of Andrew and Mary.
Mar. 11: Sarah A. McManus, of Thomas and Ann.
Mar. 25: Joseph, of Levi Burgoon and wife; sponsors, Patrick Murry and wife.
Mar. 25: Julian, of Mr. and Mrs. Sheein; sponsor, Laurence Curran.
Apr. --: Ann Walpole, of Martin and Margaret.
Apr. 3: Margaret Ryan, of Patrick and Mary.
Apr. 3: Mary A. Murphy, of John and Eleanor.
Apr. 7: Mary C. Dittoe, of John and Eve.
----- : Philimon Ewing, of Thomas and Mary.
Apr. 15: Stephen T. Chambers, of Henry and Elizabeth.

Apr. 23: Sarah J. Dittoe, of Michael and Barbara.
May 19: William Myers, of Francis and Catherine.
July 3: Elizabeth Wiant, adult.
Aug. 5: Catherine Ann Smith, of John and Mary; sponsors, Thomas
and Peggy Martin.
----- : Cecilia Dittoe, of Peter and Ann: sponsors; Henry and
Catherine Dittoe.
Sept. 3: Elizabeth Ward, adult.
Sept. 12: Barbara Forker, of Francis Forker and Margaret Snee;
sponsors, Felix McDonnell and Nancy Rowney.
Nov. 21: Priscilla Arnold, of Samuel and Elizabeth.
---- 19: Elizabeth Morgan(?), of Barney and -----.
Dec. 9: John T. Musselman, of William and Elizabeth.

1822

Feb. 3: Thomas Login, of Patrick and -----.
Mar. 2: Sarah Majors, of Peter and Catherine.
Mar. 10: Thos. Newcomer, of Jacob and Mary.
Mar. 15: Thomas Leo, of Michael Dittoe and Sarah.
---- : William McCordy, of Hugh McCordy and Martha McColister;
sponsor, Edward Blackburn.
---- : James McCordy, of Hugh McCordy and Martha McColister.
---- : Martha McCordy, of Hugh McCordy and Martha McColister.
---- : Mary Ann McCordy, of Hugh and Martha.
June 28: Peter Nepel, b. June 10, ---, of John and Mary; sponsors,
Francis Nepel and Rosa Heralset(?).
Aug. 4: Peter James Braddock, b. June 27, ---, of John and Agnes;
sponsors, Joseph DeLong and Elizabeth DeLong.
Sept. 1: Mary Louise Breton, b. June ---, of John Louis and Magdalen;
sponsors, Steven Freeman and Mary Poussade.
Sept. 8: Sara Danhoer, infant of Elizabeth and John; sponsors,
James Snyder and Mary Herhalster.
Oct. 6: Sara Fincke, b. Aug. 31, of Magdalen and Joseph; sponsors,
Adam Fincke and Sara Keen.
Oct. 7: Sarah Ann McCristal; sponsors, C. and Fanny Crossing.
Oct. 8: William J. Johnston, of James and Sarah Johnson.
---- Catherine McDermot, of Henry and Susanna; sponsors, James
McCristal and Grace Dogerthy.
---- Ann Cassely, of Catherine and Michael; sponsors, Franc.
McCristal and Margaret Murry.
Oct. 30: Cecilia Rose, of John and Elizabeth Fink; sponsors, John
Fink, son, and his wife Mrs. Fink.
Dec. --: James McCristal, of Mary and Patrick; sponsors, James
McCristal and Catherine Martin.
Dec. 29: Mary McGarger, of James and -----; sponsors, William
McGarger and Rose McDonnel.

1823

---- Peter, of Levi Burgoon and Ann Lilly; sponsors, Joseph
Flowers and Elizabeth Ambrose.

1823 (cont.)

- Jan. --: George Martin, of Francis and Elizabeth Erwin; sponsor,
Nancy Martin.
---- Francis Martin, of Francis Martin and Elizabeth Erwin.
---- Jacob Martin, of Francis Martin and Elizabeth Erwin;
sponsor, Catherine O'B----.
- Mar. 9: John Kelly, of George and Catherine; sponsors, Eugene
Martin and Sarah Martin.
- Mar. 15: Elizabeth Dun, of James Dun, Junr., and Jemimah.
- Apr. 9: Mary Jane Smith, of Patrick Smith and Mary McCann; sponsors,
Patrick Nugent and Mary Martin. --Revd. D. J.)'Leary.
- Apr. 21: Martha McGonigell, of Dennis and Grace.
- Apr. 23: Mary Hanna Leach, of Sam and Mary.
- Apr. 23: John Elias Leach, of Sam and Mary.
---- Henry Sheeron, of Patt Sheerin and Mary Stell(?); sponsors,
Henry Bonestile and Nancy Camill.
- May 4: Rebecca Ann Dittoe, b. Apr. 13, of John and Mary; sponsors,
Patrick MacDonnall and Sarah Dittoe.
- May 4: Mary Carr, of John Carr and Margaret Carr.
- May 4: Martha McGahan, of Barney and Catherine McGahan.
- May 11: Sarah Cecilia Delong, of Joseph and Elizabeth.
- May 11: Joseph Ward, adult, son of William and Mary.
- May 20: James McGlocklin, of John and Ann.
- May 20: Margaret McGlocklin, of John and Ann.
---- Elizabeth Jane Kearny, of John Kearny and Rosa Keating;
sponsors, Felix Cull and wife.
- May 29: Augustine Walker, of Henry Walker and Emilia; sponsors,
John Fincke and Elizabeth Fincke.
- June 1: John Danhoer, of Stephen and Mary; sponsors, John Dittoe
and Mary Dittoe.
- June 11: Charles Starling, of Thomas and Maluliae; sponsor, Mary
Sterling.
- June 19: John Kenedy, b. June 2, of James and Rebecca; sponsors,
Cornelia Crossens and Margaret Crossens.
- June 29: Mary Frances Plott, of Henry and ----; sponsors, Patrick
Miller and Frances Shennell(?).
- June --: Edward Shirkliff, of Louis and Mary; sponsors, Philip
Flower and Susanna Killitson.
- Aug. 3: Richard E. Hardin(?), adult, of Ignatius and Rachel.
---- Cecilia, of Edward Keenan and Catherine McShane(?); sponsors,
Francis McShane and Ann Doyle.
---- Sara Guy, of William Guy and Mary Gates; sponsor, Philip
Gates.
---- Susanna Guy, of John and Lydia Gates; sponsor, William
Gates.
---- John Guy, of William Guy and Mary Gates; Sponsor, Philip
Keenan.
- Aug. 3: Stephan E. Hardin, of Ignatius and Rachel.
- Sept. 26: George Shipton, of Barnabas Shipton and Mary Gainer;
sponsors, Francis Fitzsimons and Ruth Fitzsimons.
---- Hanna Stone, of John Stone and Celia -----.

(to be continued)

EARLY CATHOLIC IMMIGRATION INTO
SOUTH EASTERN OHIO
(continued)

Its founder, James Taylor, after which the town was named, laid out the town in 1833, although he had previously built a dam and a grist-mill. The name of James Taylor appears on the Muskingum County Tax Records of 1807 and 1810. The family name of Taylor is noted to be one of the Catholic names of early Ohio settlers. Although no written information documenting Taylor's Catholicism could be found, the connection can be made. Taylorsville, cited as a mission of Zanesville, had a Catholic Church, St. Anna's, for its first house of worship. A Methodist Protestant class of fifteen members was not organized until 1842. The 25 by 40 feet frame Catholic Church was erected and dedicated in 1836 by Bishop John Purcell. "From that time this congregation which at different times has numbered from 75 to 100 souls, has been supplied with a local or regular pastor" (40).

The second example and closely connected settlement was Saint Mary's, Mattingly Settlement, in Nashport, Licking Township. The Settlement's first church, Saint Mary's, was erected by Father Bender in 1856, and is located approximately eleven miles southwest of Dresden and about seven miles north of Zanesville.

The land for the church was donated by John Mattingly, Jr., who moved to the settlement in 1836. However, D. William, who made a substantial donation to the construction of the church, "...was the first of the Mattingly Family to settle at the Settlement in Muskingum County," (41) in 1812, 44 years before the erection of their church. He attended the Catholic Church in Zanesville until 1856.

A number of the Mattinglys moved to "Muskingum County," as was found in a genealogy study of the family (please see chart). The Mattingly name also appeared on the Muskingum County Marriage Records from 1835-1848: Father Charles Pius Montgomery married Mary Heenan and Francis Mattingly on Nov. 7, 1848, and Mary Durbin and Nathan Mattingly on April 26, 1846. Durbin is also a known Catholic Family, which settled primarily in Knox County (42).

The Catholic pioneers into Knox County were Anglo Catholics, long resident in Maryland, as were the Mattinglys. The penal laws pushed this group farther and farther West, out of the original settlements around Emmitsburg, to the Far West of the state, the "Mountain Community" (now Frostburg), astride the Cumberland Gap. After the Revolutionary War, according to Cumberland County records, family after family began selling land and migrating "West".

Many of the families of this community migrated to Kentucky, but frequent intermarriages, substantiated by family genealogies (Sapp, Durbin, Porter, Loosdon, Mattingly), occurred between the

CHART II
Mattingly Migration to Ohio (from Genealogy)

Page	Name	Date	To	No. Children*
162	B. Samuel (married Elinora Durbin)	died in Zanesville in 1839		7
163	Charles	1838	Mattingly Settlement	6
196	D. William	1812	Mattingly Settlement	6
214	E. Elizabeth	1840's	Zanesville	none listed
2	John	1840's	Zanesville	2
4	Margaret E.	1850's	Zanesville	none listed
18	John Jr.	after 1836	Mattingly Settlement	5
34	Joseph	1820's	Muskingum County	5
42	William	?(1828-1912)	Muskingum County	10
90	Samuel	1850's	Muskingum County	3
127	Michael	1835	Muskingum County	8

* In most cases the children either moved with their parents or were born in Ohio.

Maryland-Kentucky (and Ohio) settlements. Later, when the Ohio frontier country became more tamed, this Mountain group was one of the first direct migrations of settlers from Maryland to Ohio.

County and family records place the initial family migrations variously between 1805 and 1808. This was the Sapp family, Roman Catholic converts, whose settlement, named for the leader, "Danville", is officially listed as the "second Roman Catholic settlement in Ohio." The Sapp settlement drew to it families which had lived contiguously in Allegany County, Maryland -- Durbins, Blubaughs, Arnolds, Logsdons, Porters, Dials. To this cluster was added a related clan, Colopy's from Virginia -- clear evidence of ethnic-religious settlement patterns, as has so frequently been stated relative to better known immigration patterns of Presbyterianism (New Concord), Congregationalists (Wooster Reserve), etc.

These families had ardently preserved their Catholicism in the face of sometimes severe opposition, as in Maryland. Now, in the wilderness, they preserved it, without a priest, by communal services. This practice is probably "the church" of 1809-1810, alluded to in Hill's Knox County History. Bishop Fenwick added Danville to his Circuit in 1814. A real church, log cabin style, was erected in Danville in 1819 by the thirty Roman Catholic families, but not dedicated until 1822.

The rich agricultural land drew more and more settlers, Protestant and Catholic alike, from the same Allegany County source. In the 1820's, Methodism made some inroads, particularly amongst those families which moved to nearby Mount Vernon, where very few Roman Catholics resided. Today, mildly hostile families of opposing faiths and common names reside in the two towns.

Danville reflects the clannish attitude described elsewhere in this paper. Established Catholic names in Danville, and also Mt. Vernon, were accepted. The bitter hostility of the Know Nothing movement surfaces with the influx of "new" Catholics: immigrant Irish and Germans in the 1840's and 1850's (42a).

Conversions

Conversions accounted for a surprisingly large number of members in the frontier church. The preaching orientation of the Dominicans no doubt was a crucial factor. Three major practices of open preaching secured converts. "A fruitful source of conversions....was the custom of preaching on all occasions and in any place they could obtain permission or a hearing" (43). Another practice was to hold public discussions, while still more successful was the distributing of leaflets explanatory of Catholic teaching. The press at St. Rose's in Kentucky was used to print the leaflets (44). Neighbors were unavoidably affected -- for example -- "Father Peter (Augustine) Anderson was a convert and the first parishioner of St. Joseph's to enter the Order"(45).

However, more than the caliber in early Dominicans can account for the conversion rate. The 1820, 30, and 40's were decades of profound religious fervor on the frontier, with Methodism flourishing as never before or since. So much attention has been paid to this "Great Awakening", and Methodism, however, that the general searching for spiritual reinforcements seem to be overshadowed. The conversions to Roman Catholicism illustrate this. An example of the depth of the movement is the especially interesting case of St. Dominic's Parish in Beaver Township (Temperanceville), close to Guernsey County. When the Church opened in 1824 or 1825, the forty Catholic families were "at first composed almost wholly of converts" (46).

The Oxford Movement (also known as Puseyism in America, Dictionary of American History, V. 4, p. 194), the re-alignment and frequently the acceptance of Roman Catholicism, by "High Church Anglicans", emerged in England with John Henry Newman in 1833; it had a gradual impact on American Episcopalianism first through the seminaries, and later through the whole church, lasting until the 1870's. Re-interest in religion at the very least, and frequent conversion to Catholicism resulted.

A measure of this impact was the peculiar circumstances at West Point, wherein all cadets had to attend Episcopalian services; the chaplain was of the Oxford Movement, and numerous cadets entered seminary or embraced Catholicism -- these circumstances are the source of the famous conversion of the Rosecrans brothers: General Wm. Starke Rosecrans, of Civil War fame, and his brother, Bishop Sylvester Rosecrans of Cincinnati ("infected" while a student at Kenyon College) (47).

The religious awakening of the 1830's and 1840's, the Oxford Movement, and ardent priests combined to rally large numbers of converts. For example, Father Jean Baptiste Lamy, an ardent French priest, who later won fame as the subject of Willa Cather's great American novel, Death Comes to the Archbishop, had a special gift for converts during his tenure as pastor of Danville St. Luke's, 1839-1847. Over a dozen or more families left the Methodist church, and, most especially, the large Anglican family of English born Julius Brent, later a much revered priest in Mt. Vernon, joined also (48).

Ethnic/Culture Clashes

The face and attitudes of the Catholic population changed, however, during the increasing European migration of the later 20's until the deluge of the 1840's.

The number of immigrants continually increased with the most significant immigration in the early decades being of the Irish, of which "...there were 5,000 working on the Erie Canal alone" (49). Construction of canals, roads, and later railroads, as well as farming land, meant jobs. "Pay....(for such construction work) started at \$8.00 for twenty-six working days a month, with lodging and whiskey thrown in" (50). Other immigrants, particularly the Germans, generally practiced farming and trades, with some milling, brewing, and small businesses in the cities.

"The years 1827 and 1828 appear to have been marked by Catholic immigration into Ohio"(51). While a few were from Switzerland, the bulk were from Germany, Ireland and France. "Between 1830 and 1840, the immigrants amounted to only about 3 per cent of the total population; in the following decade they were nearly 7 percent. The greatest influx (of Germans) occurred in the years following 1830...."(52). The Irish also came during this decade and the next, before the potato blight of 1846-1848. The Irish left their homeland due to economic decline in manufacturing and farming: "Between 1820 and 1830, two thirds of all manufactories in Ireland were closed, abandoned, as ruinous investments. (During the next decade in 1839)... the poor law commission ... reported that 2,300,000 of the agricultural laborers of Ireland were 'paupers'...."(53). To make matters worse, "...there was little doubt in the minds of most propagandists that these paupers were dumped on American shores by European countries anxious both to be rid of their responsibility, and to undermine the United States" (54). Examples were often cited pertaining to disturbances and strikers.

(to be continued)