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History—Why and How it should be Studied

By Rev. Sylvester H. Rosecrans, later First Bishop of Columbus
(Concluded, from Vol. XXX, No. 6)

Conclusion of the address delivered to the Students of St. Joseph's College near Somerset by Rev. S. H. Rosecrans on July 4, 1855.

II. History differs from annals or chronicles in that while the annalist aims, only at a bare record of facts, in their chronological order, the historian after proposing the facts seeks to connect them together as cause and effect, and thus to give them a sort of moral unity.

Hence the student of history is exposed to the possibility of error in two ways:

1st. He may be deceived by a misstatement of facts on the part of the chronicler.

2nd. He may be deceived by a misunderstanding of facts on the part of the historian.

To guard against the first danger, viz.: that of being deceived by misstatement of facts, you must apply to the chronicler the general principles that guide all men in the acceptance or rejection of human testimony. If the witness of author was neither deceived nor wished to deceive, of course his testimony is valid, his annals to be trusted.

Now an obvious and useful inference results from this principle to which I call your special attention, is, that no historian is of any value as authority for a fact of which he was not an eye-witness, or, which he did not learn from prudent

and veracious eye-witness of it.

It is a common custom now-a-days to quote Bancroft for what happened in the colonies two hundred years ago, Hume for facts in the history of England, and other modern writers for facts far remote from them. The absurdity of this custom is manifest from the fact that neither Bancroft nor Hume know more of the events than I or you do; and their assertions, unless backed by contemporaneous documents, are of nor more value than yours or mine.

Should you ever be involved in controversy on a matter of history, do not, I pray you cite, what this or that modern writer has said on the subject, but refer at once to the documents from which he derives his information, and you will avoid an endless and unprofitable wrangle.

Two kinds of chronicles are unreliable, viz.: the ignorant and the malicious.

Many simple annalists, of the middle ages, who travelled through the country, listening to legends, in every farm-house, and recording them with simple credulity, show to us how ignorance may obscure the past with unprofitable fabrications. Thus, for instance, Martin the Pole, in the XI. Century, heard the legend of a female Pope two centuries back, and without sense or judgment he wrote it down with all its incredible circumstances and contradictory adjuncts. This ignorance and credulity among

annalists, compelled the Popes to issue severe censures against the retailers of false miracles, and to require in the Beatification of Saints such a chain of testimony, that it has been said almost without exception, that a miracle is required to prove a miracle in Rome.

Fortunately for you, the past is not cumbered with these fantastic relations of the credulous and ignorant so much as formerly. The great Catholic critics that arose in the XV and XVI centuries and those who have come later, have cleared the field of history to a great extent.

A very great number of modern writers furnish us a melancholy example of those works, [that] are unreliable on account of malice.

In modern times particularly, during the past three hundred years, the spirit of party has been so rife, that truth has been too often esteemed of but secondary importance to the success of a faction.

Notable instances of this are the works of the Madgeburg [sic] Centuriators, which Baronius confuted in his famous Annals; the "Book of Martyrs," by Fox, the History of England by Goldsmith, Hume, etc., and the History of the Reformation by D'Aubigne, exploded by the Right Reverend Dr. Spalding of Louisville.

Before trusting, therefore, to any chronicler, it is necessary to ascertain by investigation, of his character, his learning, his prudence, the party he belongs to, whether he may have been deceived, or has had the will and interest to deceive.

In this investigation we may be aided by both external and internal evidences. From the work itself we may learn the author's opinions and biases, and from his contemporaries, his character for veracity and prudence.

2. But even with the true facts of history before us, there is yet possibility of error, from a misconception of their true nature. The historian may deceive as well as the chronicler; and like the chronicler, he may deceive both through ignorance and through malice.

How often are facts misconceived through

ignorance, or misinterpreted through malice, even by contemporaries.

Thus, for instance, John Smith is seen at twilight walking slowly along some lonely road. If a friend sees him he reports that John was probably saying his rosary; if an enemy he thinks that John was lying in wait to rob somebody—if a credulous person he gives out that John is dead and his ghost is wandering uneasily up and down lonely places seeking rest and finding none; if a matter of fact man, he is sure that John is going over to his neighbor's to borrow a scythe or a whetstone. And in a word that one simple fact will admit of a hundred different interpretations.

So of all the facts of history; deeds may be so variously interpreted that between a knowledge of facts, and an understanding of their meaning there is ample room for error and delusion. False systems of philosophy and religion, national, or family prejudice, are the chief causes of error in the interpretation of facts.

I will give one example of this:

A few weeks ago I saw, in a common newspaper, a letter from some countryman, in which he stated, that some priest had said Mass and preached in the court-house of his native village! It is probable that he preached after the Gospel and then finished Mass, and of course, at the communion consumed the contents of the chalice and the two ablutions. Now mark the countryman's interpretation of that fact. "After abusing the Protestants two hours," said he, "the old priest was so dry that he took three drinks of rum and water!"

Every writer is *co ipso* to be suspected of ignorance who pretends to write the history of an institution whose nature, of a people whose genius, of an individual whose position he evidently does not understand.

The ignorant, however, are not usually the originators, but only the propagators of historical falsehood.

Every now and then in the course of ages some writer of learning and without principle

sets himself deliberately at work to distort and misrepresent the facts of history. Such men pass, like comets athwart the sky of Literature, spreading error and delusion through the world and disappearing, bequeath a heritage of falsehood to a host of second hand writers that come after them, for generations. The past century was above all others fertile in these.

Bayle, in his Dictionary, Gibbon in his Decline and fall of the Roman Empire, D'Alembert and the rest in the French Encyclopedist, Mosheim in his *Institutiones Historiae Ecclesiasticae*, Hume in his "History of England," the ribald Voltaire, and his companions, so warped and misrepresented the facts of the past, that he scarcely exaggerated, who affirmed the history of the past three centuries to be one vast conspiracy against truth.

I will illustrate to what extent facts may be distorted by one or two examples.

Gibbon in his Decline and Fall of the Roman Empire, assays to prove that the ruin of Rome's colossal power was wrought by the introduction of the Christian religion.

Now it is a fact that the introduction of Christianity into the Empire, and the decline of its power are cotemporary events. But that the first was the cause of the second is so false that beyond question the ruin of the Roman was greatly retarded by Christianity. Yet the assertion of Gibbon is received as truth among a host of small writers and his history, with notes to parry his threats at Christianity by directing them against Catholicity is published in New York, and recommended as a textbook to youth, by learned divines of the reformed religion.

Again: Mosheim, the German Ecclesiastical Historian, is anxious to establish that the Popes of the middle ages were ambitious of temporal power, and meddlesome of this account in political affairs.

Now it is true that the Popes in the middle ages interested themselves in some political matters, but that they did so from any domineering, ambitious spirit cannot be shown.

On the contrary contemporary documents, such as letters of Gregory the Great in the seventh century, of Gregory VII in the XII, of Innocent the Third in the XIII, show that when they meddled in temporal controversies, they did so reluctantly in defense of the rights of the Church, in the cause of the weak and oppressed, against tyrant kings, and savage feudal lords.

If they crowned Emperors, it was because Emperors, like Charlemagne and Pepin, asked for consecration at their hands and support from their authority.

If they marked the boundaries of kingdoms it was because the oppressed and harassed people implored their interposition, to be shielded from the vexation and trouble of continual warfare, between petty lords. If they undertook political embassies, it was because they saw no other to whom the cause of the people could be confided. Thus in the fifth century, when the northern barbarians came pouring down like an avalanche on the plains of Italy, irresistible in their course of robbery, conflagration and murder, the great Pope St. Leo, was induced by his charity for the affrighted and trembling people to meddle somewhat in temporal matters. He undertook a journey to the camp of the fierce Attila, self-styled the scourge of God, on the banks of Adda. You know the story. He met the rude conqueror, and persuaded him, according to some, by his eloquence, frightened him according to others, by a vision of St. Peter with angry countenance and a drawn sword, to turn back his savage hordes and leave awhile longer the mothers of southern Italy to enjoy the smiles of their babes, and families to sleep for a brief period still, securely in the shadow of their homes.

So it was ever when the Popes interfered in temporal matters; and what Mosheim tries to make appear a spirit of ambition, was in reality the charity of Christ, the love of justice, the hatred of oppression, zeal for the interests of humanity.

Again; it is a common error which no one confuted systematically before the celebrated Balmes, that modern civilization, and material

progress, are fruits exclusively of the so called Reformation of the XVI century.

Balmes shows conclusively, that in every department of improvement, the negative and disorganizing doctrines of Protestantism have checked, retarded, and if prevalent, would have annihilated the immense impulse, these improvements had received from the true author of civilization, the Catholic Church.

To sum up now what I have said: Believe no historical work, whose author could not know the facts he relates, or who might have an interest in misstating them. Trust no man's reasoning who is writing the history of a government, or institution, he does not understand, or against which he is prejudiced, no one who is pledged to a false system of religion or philosophy.

Having now fixed the kind of history to be relied upon, I have but a word to say on the manner of studying it. I say studying, because to be profitable it must be studied, not read. He who reads it must have his map before him, and fix each name and date carefully in his memory, and each place accurately in his imagination.

Names, dates, places, are the bases of all reasoning in historical matters; without them you can no more know history than you can make a rope of sand.

It is idle to read Reviews and critiques without a knowledge of annals; the most brilliant of them are but senseless sounds, unless you are familiar with the facts they generalize and discuss.

In the selection of history, of course, the first is, that of your own great country. Though brief, it is full of wisdom and stirring example.

Our Revolutionary struggle alone, which this day calls to mind, which this day is honored from Maine to Florida, from Washington to San Francisco, every city and village and hamlet pouring forth its population in glad procession, every passing breeze bearing the boom of a hundred thousand cannon, and the hurrahs of twenty-five million people—that Revolutionary struggle alone can teach us all our duties as citizens of a free Republic.

Read the annals of those dark times, and learn to sacrifice money, prejudice, passion, time, personal ease, and ambition, all but conscience and God, for the good of the nation.

See Washington and Lafayette fighting side by side, De Kalb, the Catholic, and Warren the Puritan mingling their blood with the earth, for the same cause, the names of Hancock and Adams along with that of Charles Carroll, on the Declaration of Independence, and learn that religious differences have nothing to do with party or national politics.

Observe the fate of Benedict Arnold, who accused Washington of endangering Protestantism by an alliance with the French and Canadian Catholics, see into what disgrace he fell, how his name is a byword of reproach and scorn, and doubt not, but such shall be the fate of those who now in the name of Protestantism, demand the extinction of our freedom.

Read those annals and learn from them to battle fearlessly and trustingly for truth. Error cannot overcome truth, it may obscure her for awhile, even crush and destroy her adherents, but herself can never be overcome.

Fear not therefore the difficulties now cast in our way, the obloquy with which we are now almost overwhelmed; or if you fear, fear not for truth but for your own constancy.

That truth, the heritage of the Church, will prevail even in this world, though her final and perfect triumph is reserved for the Last Day. She will prevail; and ages hence, our descendants, the heirs of our faith, will adduce, as we now adduce the failures of past persecutions, the abortive attempt made in the XIX century, to overthrow the Church, in order to bring to reason new enemies of the Church, new adversaries of truth.



Distant Birthplaces Recorded at Marion, 1890-1897

by Father James A. J. Burns

Father James A. J. Burns, pastor at Marion, was a priest of the Archdiocese of Cincinnati. He was born in Ireland on June 29, 1844, was ordained for Cincinnati on April 6, 1872, and died on March 25, 1905 in Cincinnati, where he was buried.

Father Burns had the unusual practice of recording the birthplaces of most of the parents of children who were baptized at St. Mary's. Such records begin at January 5, 1890.

The records below were abstracted from the original book of baptisms. The birthplaces were not copied in full detail into the transcription now in use at the parish. If a spouse is not mentioned or is mentioned but does not have his or her own listing, either a birthplace was not given or (in most cases) the birth was in or near Marion County.

The names given below are parents of the child baptized and the date is that of the child's baptism, unless otherwise noted.

Alge, Mary Teresa (wife of Frederick Shever), Findlay, O., Oct. 29, 1893
Amann, Amelia (wife of John VonKenel), Galion, O., July 3, 1892; Amelia Teresa Amann VanKaenel, Mar. 11, 1894; Theresa Amelia Amann VanKaemel, Apr. 25, 1897
Amann, Philomena Agnes (wife of Henry A. Schuler), Galion, O., Sept. 14, 1890; Apr. 3, 1892; Nov. 26, 1893; Mar. 8, 1896
Atkins(on), Mary Zita (wife of Daniel Connell), Urbana, O., Jan. 22, 1893; Mary Zita Allins(?) (wife of David Connell), Nov. 20, 1891; Mary Z. Atkinson, Sept. 9, 1894
Bader, Conrad (husband of Veronica Rosanna Stumpf), Friedingen, Baden, July 12, 1891; May 3, 1896
Baer -- see Welsh, Helen C.
Becker, Gladys (baptized herself; born 1865, of Hugh Ross and Elizabeth Rogers), Saginaw, Mich., June 15, 1894
Bender, Christina (wife of John Hendorf, mother of Charles), Mahlschenberg near Weischlach, Baden, Oct. 20, 1893

Benedict, Francis (husband of Helen Klingelsmith), Ypsilanti, Mich., Sept. 10, 1894
Berry, Ann E. (non-Catholic) (wife of Henry J. Thieken), Lyra P.O., Vernon Twp., Scioto Co., O., Apr. 21, 1895; Ann E. Perry, Vernon Twp. near Wheelersburg, O., Aug. 13, 1893; Berry, Aug. 15, 1896
Blackwell, Ann (wife of Anthony Flaherty), Tennessee, Oct. 21, 1894; Jan. 17, 1897
Blair, James Washington (non-Catholic) (husband of Bridget H. Murray), Charlotte, Eaton Co., Mich., Jan. 12, 1890; Grand Lodge, Eaton Co., Mich., Apr. 10, 1892; Grand Ledge, Nov. 25, 1894
Blansfield, Margaret (wife of William P. Murphy), Kenton, O., Apr. 13, 1890; Sept. 13, 1891; Jan. 8, 1893; McDonald Twp., Hardin Co., O., July 29, 1894; Kenton, O., Jan. 24, 1897
Blum, George John (husband of Marietta Fies), Sandusky, O., May 9, 1897
Bonser, James W. (non-Catholic) (husband of Catharine E. Sweeney), Portsmouth, O., Oct. 25, 1890
Bowen, Mary (non-Catholic) (wife of Maurice Tobin), Union Co., O., Apr. 15, 1893; Mary Jane, Richwood, Union Co., O., May 20, 1894; Jackson Twp., Vinton Co., O., June 27, 1897
Bowen, William Elmer, Waupun, Fon du Lac County, Wisc., June 16, 1894
Bowler, John William (husband of Joan Hogan), Indian Orchard, Mass., Mar. 13, 1892; Feb. 10, 1895; Mar. 28, 1897
Bray, Catharine (wife of George Washington Coughlin), City of Limerick, Ireland, Sept. 21, 1891
Bray, Margaret Louise (wife of John Orians), near Loudenville, Ashland Co., O., Apr. 17, 1892
Brennan, Catharine Agnes (wife of Daniel William Murphy), Parish of Kilorglin, Co. Kerry, Mar. 15, 1891; May 26, 1893; Aug. 11, 1895

to be continued...

Parish Histories of 1903 and 1907

(Continued from Vol. XXX, No. 6)

MONROE COUNTY

Miltonsburg

The narratives of Miltonsburg, Crane's Nest, Woodsfield, and Ozark were typed and submitted by Rev. Tibertius Goebel. On the top of the first Miltonsburg page he wrote, "Please return these when you have done with them." The history was not completed for another eleven years and the pages never found their way back to Father Goebel.

History of Miltonsburg

First catholic families arrived in the year 1833.

Among these the most prominent were: Mark Yunkes; John Jacob Dorr; John B. Oblinger; John Frederick Biedenbarn; George M. Weisend; Adam Burkhart; Frederick Burkhart.

First church.

Log 28x53 feet.

Title: St. Joseph.

Built entirely at the personal expense of John Jacob Dorr to fulfil the promise he made on the ocean in case he should arrive safely in America. Was built on spot opposite the present Lutheran cemetery.

Dedicated July 19-1836 by Archbp. John B. Purcell of Cincinnati.

Second church.

Built of brick burnt on the grounds.

Site is tht of present stone church: about one mile north west of the first log church.

Title: St. John Baptist. Was changed from that of St. Joseph in honor of John Baptist Oblinger, the principal benefactor.

Land for church and cemetery was donated by Mark Yunkes. It is a pretty knoll, the highest in the neighborhood.

Erected 1842. Dedicated by Archbp. J. B. Purcell.

Used until 1895 when it was condemned as unsafe.

Third church:

Is of native sand-stone and rock face finish, 40x80 feet.

Title: St. John Baptist.

Stands on same spot occupied by former brick church.

Begun 1900 during pastorate of Rev. John S. Cawley.

Completed by present pastor, Rev. T. A. Goebel. Dedicated June 8" 1902. by Rt. Rev. Henry Moeller, bishop of Columbus

Total cost \$11000.00. All money raised by direct subscriptions. When finished had debt of only \$450.

Building Committee: George Haren, David T. Baker, John W. Wahl, John Hunkler

Daughter churches.

From Miltonsburg, the following filial churches were started; all in Monroe county.

St. Peter and Paul's Crane Nest.

St. Joseph's Burkhart.

St. Sylvester's Woodsfield.

Immaculate Conception Ozark.

Succession of pastors at Miltonsburg.

From 1836 to 1847 Miltonsburg was attended by priests who came from Zanesville or Marietta. Among these pioneers were Fathers McCallion and Jacquette.

The first resident priest was Rev. J. C. Kramer. The order of pastors as taken from the baptismal register is as follows:

Rev. J. C. Kramer. Mch. 11-1847 to Mch. 17-1856.

Rev. Nicholas Sorg. April 14-1856 to Oct. 5-1856.

Rev. J. W. Brummer. May 13-1857 to June 17-1860.

Rev. W. Wilkins. July 1860 to Feb. 7-1861.

Rev. D. J. Klueber. April 21-1861 to Dec. 25-1864.

Rev. N. E. Pilger. July 7-1865 to July 14-1872.

Rev. E. L. Fladung. July 21-1872 to Aug. 18-1874

Rev. Joseph Buss. Oct. 4-1874 to Oct. 15-1876.

Rev. John Ritter Nov. 20-1876 to April 22-1878.

Rev. P. J. Weisenberger. June 9-1878 to Jan. 17-1880.

Rev. John Weisinger. Feb. 22-1880 to Oct. 12-1883.

In 1883 Miltonsburg ceased to have a resident pastor. Fr. Weisinger moved to Woodsfield, where he became the first to reside there. In that year Miltonsburg was united with Burkhardt. The pastor lived at Burkhardt and attended Miltonsburg from there. This was done by Rev. Ignatius Sagerer, from Nov. 18-1883 to May 14-1889.

Fr. Sagerer being too ill to attend Miltonsburg, it was attached to Woodsfield and Rev. John S. Cawley was its pastor from 1900 to Jan. 12-1902.

To Fr. Cawley succeeded the present pastor, Rev. Tiburtius A. Goebel.

Pastoral Residence.

The first pastoral residence was about one half mile from the church. It was purchased of John Burkhardt. It is the house now occupied by Raphael Habig. Fr. Kramer lived there.

Rev. N. E. Pilger bought a house across the road from the church from Christian Yockey. later he exchanged this house for that of Mrs Alter, which adjoined the church yard. By this purchase the church property was all together in one lot. This old house was torn down in 1902 because it had decayed; and there being no need of a parsonage, it was removed to clear the grounds.

Cemetery.

The cemetery is part of the church grounds. It was donated [by] Mark Yunkes. Name is St. John's. Each grave is blessed separately.

School.

There have been two school houses. School was first held in private house of Mrs. Alter, and taught by her.

First school house stood on left side of church. Have been unable to gather particulars concerning it.

Second school house was built in 1887 on right or East side of church. Cost about \$450.00. Had school from 1887 to 1894. Teachers were lay persons with the exception of two years when the teachers [were] Sisters.

Crane's Nest or Dougherty's Settlement

Typescript by Father Goebel:

History of Crane Nest

About 1835 a few families by the name of Dougherty settled at Crane Nest, on the Little Muskingum, in Washington township Monroe county. They were visited at long intervals by priests who came from Batesville. Under the guidance of Fr. Reed [James Reid], they built a log church. Was erected about 1839.

Name: St. Peter and Paul.

Site for church was given by Wm. Dougherty Sr.

Church stood on left bank of Little Muskingum.

The cemetery was directly across the stream on the right hand bank and was donated by Wm. Dougherty Sr. and by Edward Dougherty Sr.

The cemetery is yet maintained in good condition, and there is an occasional burial in it.

The church was used as long as it was fit, which was about 1866. It rotted entirely and was never rebuilt.

Mr. Frank C. Oblinger gave to Fr. Rhine a church built by a Protestant denomination. It was situated on the Lamping farm some two miles from Graysville. Services were held in the Lamping Church for about two years, but owing to the fewness of the people and their weakness of faith and drinking habits the church was abandoned. At this time a congregation was formed at Woodsfield, the county seat, and the Catholics of Crane Nest and vicinity were expected to attend at Woodsfield.

Crane Nest never had a resident priest. It was caried for by priests from Batesville and towards the end from Miltonsburg. the names of priests who visited Crane Nest; Frs. Reed [Reid], Mullen, Young, Jacquette [Jacquet], Kramer, Brummer, Klueber, Rhine and Pilger.

Prominent members were Patrick, William, Stephen, Edward, John Dougherty, Hugh McManimee and John Herron.

Burkhart

Form sent in by Father Ignatius Sagerer in 1907:

1. [Foundation date] 1854
2. [Property purchase dates] 1853 the ground was donated
3. [Schools and teachers] A log house was erected for School 1855&56. There were lay teachers till 1887. Sisters from 1887-1899. Sisters of Divine Providence from 1887-1889 and Sisters of the Third Order of St. Francis from 1889-1899. Since 1900 lay teachers.
1888 was a new school and Sisters house (frame house) erected and paid for by the Pastor.
4. [Date of rectory] Was erected 1884.
5. [History of church and other buildings] The present Church is not the first, there was a frame Church used from 1854 till 1893. The present Church is a brick Church, dedicated 1894. The frame Church was on Chapel Hill (Wills Creek) and the new Church is about 2 Miles away from the old one, close by Burkhart Station. By the new Church is a new School and Sister house paid for by the Pastor and a new Residence for the Priest, paid for by the Pastor except \$100.00.
6. [Cemetery, dates, consecration, administration] Yes. It is on Chapel Hill beside the old Church. It was donated 1853. burial free.
7. [Title] St. Joseph's Church
8. [Pastors]
 1. Rev. J. C. Kramer from 1854-1856 March, from Miltonsburg

2. Rev. Nicholas Sorg 14 April 1856 to Oct. 5, 1856, from Miltonsburg
3. Rev. J. W. Brummer 18 May 1857 to June 17 1860, from Miltonsburg
4. Rev. W. Wilkins July 1860 to Febr. 7, 1861, from Miltonsburg
5. Rev. D. J. Klueber April 1861 to Dec. 25, 1864, from Fulda
6. Rev. Nic. E. Pilger July 7, 1865 to July 14, 1872, from Miltonsburg
7. Rev. Ed. L. Fladung July 21, 1872 to Aug. 18, 1874, from Miltonsburg
8. Rev. Jos. Buss Oct. 4, 1874 to Oct. 15, 1876, from Miltonsburg
9. Rev. John Ritter Nov. 29, 1876 to April 22, 1878, “ “
10. Rev. P. J. Weisenberger June 9, 1878 to Jan. 17, 1880, from same
11. Rev. John B. Weisinger Febr. 22, 1880 to Oct. 1883, from same
12. Rev. Ignatius Sagerer Nov. 1883 The resident Priest is the Present.
9. [Assistants] Not an assistant.
10. [Dates of each pastor etc.] See No. 8.
11. [Method of funding] Money was raised principally by Subscriptions, donations, and a few picnics.
12. [Dates of funding and expenditures] The first Church was paid for entirely in two years and the New Church is all paid for except \$3000.00
13. [Laity worthy of mention] At the erection of the New Church the following men deserve special mention: John Spangler, Theobald Burknart, John M. Burkhart, John A. Burkhart, Caspar Biedenbach.
14. [Anything else of importance] [blank]