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Local Music and Louis Mathias

By Marion S. Revett

Nineteenth Century Toledo music suffered the ups-and-downs which are still prevalent today. It would be unfair to the local amateurs of the mid-century to say that they did not make the effort to popularize serious music. As early as 1838, a group calling themselves the "Mozart Society" offered an instrumental concert. Either Toledoans of that date were not yet "ready for it", or the musicians were not—for they were never heard from again. With two E-flat clarionets, one key trumpet, one B trombone, four B clarionets, one valve trumpet, one key bugle, one piccolo, two concert horns, one post horn, one octave flute, one valve trombone, one bass horn and one bass drum, they brought forth a program which, to say the least, must have been heard by half the town without the expense of buying tickets. ($1.00 to admit a gentleman and two ladies".) The walls of the little Presbyterian church—since there were no public halls yet built—must have shivered with the intensity of such blasting.

Until 1850, then, local musicians made no further effort at public support, and concerned themselves with band concerts, dance music and serenading in the streets on warm summer evenings. On July 30, 1850, the Toledo Musical Association, organized by A. F. and W. H. Machen, gave a concert at Union Hall, with fill-in instrumentalists from Cleveland. The program was so well received that it was repeated on the following night —but enthusiasm waned and the Musical Association soon disbanded.

Then came *Louis Mathias!* Toledo music, in the next ten years, was to be jolted, pushed, dragged, coaxed and forced into such an upheaval of energy that to this day, in proportion to its size, Toledo has never seen the equal. Louis Mathias was a mild-mannered, medium-sized, untalkative human dynamo. And he knew music! His picture, showing a jutting lower jaw, is vaguely reminiscent of Wagner. Born August 22, 1826, at Oberweiler-Tiefenbach in the Rhine Valley, he "came by" music naturally, since his father had been a clarionet player in Napoleon's army. The elder Mathias taught Louis the rudiments of a beginner's music, and for the rest the boy studied from books on harmony and composition.

When he was 20, Louis joined a political reading and singing society and within two years became its conductor. To avoid being drafted into the French-Prussian war, Louis and some of his friends made their way to Rotterdam and, after fifty-one days at sea, they landed at Philadelphia early in 1850. Three days of sight-seeing and then Louis went on to New York City where, for almost two years, he found a meager living working at such jobs as wood-carver and cigar maker. He made friends with other German musicians in Yorktown in Upper Manhattan, and was able to earn a few dollars occasionally, playing in one or another of their groups. By Spring of 1852, Louis realized that the West could offer a better livelihood for musicians and after organizing a five-piece band called "The Lorelei" Quintette, they travelled to Buffalo, N. Y. By playing one-night stands all the way from Buffalo, Niagara Falls, and Lockport, N. Y., to Hamilton, Brantford, Chatham and London, in Canada, they arrived at Detroit in September.

After spending three weeks in that city, the Quintette (now re-named the "Henry Heyde" Quintette) started south with the intention of playing in Monroe and Toledo and then on to Cincinnati. But in Toledo, Mathias found a German colony, so much like his old home in the Rhine Valley, and so replete with musical talent, that he decided to stay. Toledo, at that time, had a population of less than 4,000—but pianos were already plentiful among the well-to-do merchants, brewers, commission men and mill owners, of whom a large number were Germans who would give to a fellow German their wholehearted support. Doing odd-jobs of carpentry, tuning pianos and playing for dances, Louis wrote to his brother Julius, in New York City, to come on to Toledo and to bring along a contra bass. "There are none in this town" wrote Louis, "and if I had had one this winter I could have earned a pretty penny."

In March of 1853 the Henry Heyde Quintette (Louis and his friend, Lohwasser, on violins, a flute, cello and Henry Heyde doing the vocals) gave a concert at Morris Hall. In less than a year after that concert, Mathias had organized his own Germania Music Association and the group gave a winter series of classical music such as had never before been done by local amateurs. By 1855, Louis had encouraged a group of his new friends, calling themselves the "Toledo Quartette Club" to join his Germania Musical Society in its concerts.

Louis Mathias, now 29 years old, proficient on violin, viola, piano and

The Story of Peter Carabin Proto-Priest of Northwestern Ohio

By Joseph Ludwig

Because I am a Catholic priest it must seem strange that it was only last year, 1949, that I became acquainted with Father Carabin. What is even more strange is the fact that my introduction to him was brought about by a non-Catholic University professor.

With great interest I was reading the fine little volume on local Toledo history, *Canal Days,* when, almost without warning I came upon the following statement, "There is a record of a Father P. Carabin being authorized by the Court of Common Pleas in 1837 to solemnize marriages in the county."[1] I probably had seen or heard the name before but it had not registered. And since only a few weeks later I was to go to Notre Dame University, Indiana, to do research work in their archives, I kept this name Carabin in my mind, intending to find out what I could about this early Ohio priest. Luck favored me. Not more than a few days after my arrival at Notre Dame I was able to inform Dr. Downes that I had "discovered" our unknown friend, and that he would be good material for an interesting story.

It is not the usual thing to begin the story of a man's life with an account of his death; but in this case I have a good reason for doing the unusual, because the day on which I am writing this, August 1, is the day on which Father Carabin died, in 1873, in St. Vincent's Asylum, Cleveland, where for the last twenty years of his life he had been a patient sufferer as a consequence of various maladies contracted in his missionary labors in Ohio, Michigan and Wisconsin.[2]

The historical beginning of the Carabin Odyssey takes us to the Firelands, to Huron county, to the city of Norwalk and the village of Vredenbourgh, now known as Peru, and the year was 1828. Norwalk itself was then only a small village, numbering at most a few hundred inhabitants; but in 1818 it had been made the seat of Huron county, established in 1809, and organized in 1815.[3] The first church in Norwalk had been

built by the Methodists, in 1820, and one year later the Episcopalians had followed their example.[4] The first Catholic to settle in Norwalk was John P. McArdle, from Wellsburg, West Virginia, who brought his family to Norwalk in 1826. He was a printer by trade, and within a year after he had come to Norwalk, the first newspaper published in Huron County, the *Norwalk Reporter,* made its appearance.[5] The first visit by a Catholic priest to Norwalk was by the Rev. Stephen Badin, in 1828. On this occasion he stopped at the McArdle home and baptized two of his children.[6]

This Father Badin has the unique distinction of being the first Catholic priest ordained in this country, in 1793, by the first Catholic bishop of the United States, John Carroll,[7] a cousin of Charles Carroll of Carrollton, the last surviving signer of the Declaration of Independence. In the summer of 1828, after an absence of nine years in his native France[8] for the benefit of the Catholic missions in Ohio, Father Badin was now on his way from New York, over Cincinnati to Detroit, visiting on his way various places, like Norwalk, and ending up as pastor of the Pottawatomi Indians near South Bend, Indiana, "a circumstance that in the designs of providence helped to prepare the way for one of our greatest Catholic educational institutions, Notre Dame University,"[9] in the famous log chapel on the campus of which he has found his last resting place.

Father Badin had hardly shaken the Norwalk dust from his shoes, when "one September evening, in 1828, just as the sun was setting, there came into Norwalk, along the East Main street road, two queer looking wagons, each drawn by a yoke of oxen."[10] That was no unusual sight in frontier towns in the days of the covered wagon. These two wagons stopped over night at Norwalk, continuing their journey next morning towards Cincinnati for which city they were headed. One of the wagons was occupied by Peter Bauer and his wife and six children as well as by the family of Anton Phillips with two children. The other wagon was inhabited by Joseph Carabin and his wife and eight children, together with Clement Baumgartner and wife who had no children.[11] Counting the heads, that made exactly one dozen travelers for each wagon.

Without knowing it, they had all but reached the end of the trail. And the trail had been a long one. They had left their home in Lorraine[12] many weeks before, had safely landed in New York from whence they

had traveled by boat down the Erie canal to Buffalo. Here they had taken another boat which had brought them to Huron. And now they were on their way to Cincinnati. Or so they thought.

When they had proceeded about four or five miles southward something unexpected happened which at the time must have looked to them like a major catastrophe: the Carabin wagon broke down completely and upon inspection proved to be beyond repair.[13] Being thus forced to interrupt their journey, they began to look about them to see where they were and what they could do. The country looked good to them, even though it was all forest, and since they had to buy land somewhere, no matter where they might finally settle, they decided that this site was as good as any and that they might as well buy here where Providence had indicated they should settle. That is what they did, and that is how the parish at what is now Peru came into being. Before the year was out other settlers, friends of theirs, followed after them, and year by year more and more came, all of them Catholic families of German stock, from Lorraine, Alsace and neighboring districts, so many, that within a few years their number had passed the hundred mark.

In a previous paragraph I have given the number of people traveling in the two queer looking wagons as twenty-four. As a matter of fact, the number was twenty-five. In addition to the parents and children of these four families there had come along also a sister[14] of Peter Bauer's, and she was destined to play a leading role in the new settlement. Her name was Francisca Bauer, and she had been a member of a religious community of women, the Sisters of Providence, back in her native Lorraine. Her Community, like scores of others, had seen hard days in the wake of the French Revolution and the Napoleonic wars, with their convents closed and confiscated and their members dispersed. And just at this particular time, in 1828, the rumblings of another political revolution could be distinctly heard in the not too distant future, making the life of a religious community of nuns all but impossible. She decided, therefore, to follow her brother's family across the ocean to a land where she could live in peace and tranquility, and where she hoped to be of real help and assistance to them, especially regarding their religious life as Catholic people. She is known as "Sister Francisca," also as "Waldschester" or "hermitess," for she lived all by herself in a cabin built by her own hands on her own land. She was a teacher by profession, and that is why right next to her own cabin she also built a little school in which she herself

taught the children of the settlement their three R's as well as their catechism and prayers. And this, no doubt, is the first and earliest Catholic school in all of Northwestern Ohio.

In his *Journal* Father Brunner speaks highly of this Hermitess; he knew her intimately since for a number of years he was her pastor. He tells us that she was "the very life" of this small colony of immigrants; not only was she the teacher of their children, but to all of them she was a helper in every need, a comforter in trouble and discouragemnt, physician and nurse in sickness, and even a sort of "substitute-priest" in the first years when visits by real priests were of necessity few and far between.

According to the available evidence, the very first priest to visit them was none other than Bishop Edward Fenwick, of Cincinnati,[15] in whose diocese they had settled. Bishop Fenwick came of an old English family of Maryland; while studying abroad, in Belgium, he had joined the Order of Preachers, commonly and better known as the Dominicans, and on his return to his native country had used his patrimony to establish his Order in the United States, in Washington County, Kentucky. There also he had opened, in May 1807,[16] St. Thomas Aquinas College, the first Catholic college west of the Allegheny mountains, for which he procured the best professors from among his fellow Dominicans abroad. On January 13, 1822, he had been consecrated first bishop of Cincinnati, his jurisdiction extending not only over all of Ohio, but including also Michigan and even Wisconsin.[17] He is known as "The Apostle of Ohio,"[18] for even as bishop he sought and found his greatest satisfaction in doing real missionary work throughout his vast diocese. To ride thirty or forty miles out of his way to locate and minister to some lonely, stray Catholic settler's family of whose existence he had been informed, was routine work with him.[19] His greatest delight he found in his visits to the various Catholic Indian tribes scattered all over his diocese. The only word which will adequately express the reverential love these Indians had for their "Great Father," as they affectionately called him, is to say that they idolized him.[20]

It was on one of his periodical pastoral visitations through Ohio that Bishop Fenwick first visited Norwalk and Peru, in 1829. On this occasion he went out of his way, as remarked above, to locate these new settlers of whom he had heard. He knew the name of Carabin, for he had been informed that a son of the Carabin family, by the name of Peter,

ments ainsi que le plus profond respect avec lequel j'ail l'honeur d'être votre très humble, très obéissant et très dévoué serviteur.

Ferry, Sup. du Sem. de Nancy ./.

Reccommand. à vos bontés Pierre Carabin qui a cru devoir suivre sa famille qui a émigré et s'est retiré en Amérique. ./.

P. S. Mr. Carabin que je salue et embrasse bien affectueusement, me doit encore, pour des livres, la somme de 13 fr.—vu le distance qui nous sépare il lui est impossible de me les faire remis.—Je les donne à votre Seminaire.—Ayes la bonté de lui faire remettre le petit mot que je lui fais.—excusez ma liberté.

The R. Rev. Dr. Fenwick, bishop of and at Cincinnati, Ohio, états unis

d'Amérique. par le Hâvre.

Monsigneur,

I am sending you herewith the dimissorial letters which you have requested of our Most Reverend Bishop for Mr. Carabin, a native of this diocese. This young subdeacon has spent several years in our Seminary where his morals have at all times been regular, his conduct good, his talents and capacity quite average; he is not over-eager for work and is a cold and slow character. I consider him a good youth, but he needs stimulation for study and for his proper training in the ecclesiastical spirit and piety. For the rest, there is no difficulty in learning to know him and I have no doubt that in less than eight days the Superior of your Seminary will have formed a correct judgment of him. Although he is not in any respect brilliant, it nevertheless seems to me that you can make good use of him and he can even render you service in more ways than one.—Monseigneur of Nancy has been very pleased to receive your regards and he asks me to send you his own.

Be pleased also, Monseigneur, to accept the expression of my own lively and sincere sentiments as well as of the most profound respect with which I have the honor to be your most humble, most obedient and most devoted servant,

Ferry, Sup. of the Seminary of Nancy../.

who recommends to your goodness Peter Carabin, who thought

it his duty to accompany his family which has emigrated and settled in America../.

P. S. Mr. Carabin, whom I salute and embrace with affection, still owes me 13 fr. for books. Since in view of the distance separating us it will be impossible for him to send them to me, I donate them to your Seminary. Be so kind as to forward to him the few words I have written for him. Excuse my taking this liberty.

(Address): The R. Rev. Dr. Fenwick Bishop of and at Cincinnati, (Ohio) United States of America—over Havre.

Stamped:
8 New York
Juillet Aug. 19
1829

There is little need to enlarge on this description of Carabin given us by his Seminary Rector. His portrait is painted in full size and every detail is marked. The first impression one gets is that of a young man of a decidedly phlegmatic temperament, "sluggish, not easily aroused or moved, apathetic, calm, composed,"[24] and cold. He is not over-ambitious, trying to get by with as little work and exertion as possible. Even for prayer he needs a "push,"—a strange symptom, indeed, in a young man aspiring to the priesthood! But over against and counter-balancing this darker side of his character there is the brightness of a sunshiny, open, frank and honest face; clear, trusting and "speaking" eyes—in no time at all, "in less than eight days," even a strange American Superior will be able to put the right tag on him—read him like an open bood!

This correspondence between Nancy and Cincinnati must be of special interest to non-Catholic readers of this QUARTERLY; for it is just one small illustration of the great care the Catholic Church exercises in the selection and admission of candidates for the priesthood. According to Canon Law, no bishop is allowed to ordain any candidate who is not a native of his diocese; he may do so only with permission in writing of the candidate's own "Ordinary," i. e. native bishop. And besides, he must use all means of information to make sure that the candidate has all the qualifications required by law in a priest. The letter, printed above, of the Rector of the Seminary of Nancy put Bishop Fenwick in possession of this necessary information regarding young Carabin's qualifications. The official document of the Bishop of Nancy, signed by him and sealed with the official seal of his diocese, by which he relinquished all rights

to the services of Carabin for his diocese and transferring them to the bishop of Cincinnati, is no longer extant, or at least I have discovered no trace of it. But we may be sure that it was issued—the Rector of the Seminary refers to it in his own letter—because without it Bishop Fenwick could not have proceeded to the ordination of Carabin to deaconship first, and then to the priesthood.

The exact date of Carabin's ordination to the priesthood is doubtful. Father Lamott, the official historian of the Archdiocese of Cincinnati, gives 1830 as the year, without any further date,[25] whilst Houck, the Cleveland historian, gives the year 1831.[26] The Obituary notice in the *Catholic Directory* also states that Carabin was "ordained in 1831."[27] On the other hand, O'Daniel, the biographer of Bishop Fenwick, favors the year 1830,[28] suggesting as the probable date, September 5, on which day Fenwick certainly held ordinations, ordaining among others Father Samuel Mazzuchelli, the great apostle of Upper Michigan. It is difficult to see how Houck, the Cleveland historian, came to give 1831 as the year. Investigation in Cincinnati where Carabin had been ordained would have given him the correct information, because it was in 1830, not 1831, that Carabin's ordination had taken place. For this categorical assertion we have Carabin's own testimony. In the Monroe parish records there is an entry, by Carabin himself, stating that he said Mass there "for the first time on the second Sunday of Advent, 1830."[29] This would just about make it a certainty that he was ordained on September 5, 1830, together with Mazzuchelli, as O'Daniel surmises, because it is most unlikely that Fenwick would hold ordinations in September and again a month or two later. If Carabin was not ready for ordination in September, he would hardly be more ready in October or November. Besides, in 1828, when Carabin arrived in this country, he already was in subdeacon's orders, and by September, 1830, he had two full years of additional study and preparation, which was more than enough, since the usual interval between these two ordinations is only one year, even today. Earlier than 1830 Carabin could not be ordained because he was too young, he lacked the "canonical age"; to ordain him, even in 1830, when he was twenty-three years old, Fenwick needed a special faculty of dispensation, which, of course, he had.

Peter Carabin thus has the unique distinction of being the first young man, not indeed native, but resident, of Northwestern Ohio, ordained a Catholic priest, within Ohio, and by the first Catholic Bishop of Ohio.

And that, of course, is the reason why we have gone into all the details and particulars about it, and also, why we are writing this article about him.

His first assignment, as stated above, was to Monroe, Michigan. Before Detroit was erected into a diocese, in 1833,[30] all of Michigan was part of the diocese of Cincinnati. And we know that at this particular time, in the early 1830's, Michigan laid claim to the territory on which the city of Toledo now stands. In April, 1835, the last election in Port Lawrence Township was held under direction and authority of Michigan.[31] Thus it comes that Father Carabin must be considered the first and earliest *Ohio* priest, officially appointed, working in the Toledo area of whom we have certain knowledge. Any others who are usually mentioned, such as Father Quinn (of Tiffin), or Father Thienpont (of Dayton) came later, even if not much later. And here is the place to correct a statement by W. M. Heflinger[32] to the effect that in 1812 a second white sttleement, north of the Greenville line at Fremont, "consisted of a French Catholic mission with two priests." Curiously enough, although Mr. Heflinger gives his authorities and source references for ever so many other statements in his interesting articles, he fails to say who or what his authority for this statement is. And no wonder, because there is no authority for it. Any French priest stationed at Fremont in 1812 and before that time would have been sent there either from Quebec or Montreal (Baltimore and Bardstown are altogether out of the question). But in neither place is there even a shred of evidence, either in ecclesiastical or governmental archives, to show the existence in Fremont of such a mission or the presence of a Catholic priest at any time. It is a local tradition, I know, (placing a priest in Fremont in 1780), and Mr. Heflinger, being a native of Fremont, can of course be forgiven for wanting to uphold that tradition. But unsupported traditions, no matter how often repeated, are not evidence. What is said here of a Catholic mission and priests at Fremont holds good, and even more so, in the case of such a mission at Defiance, in 1670! The placing of a granite marker on the "site" does not constitute evidence. So, let me emphasize it, there was no Catholic priest anywhere in Northwestern Ohio from the time Father Edmund Burke left with the English garrison of Fort Miami in the summer of 1796[33] until Bishop Fenwick sent his first priests to Monroe and later to Tiffin.[34]

Father Carabin was stationed at Monroe, "St. Antoine," with its mis-

sions for about twelve or thirteen years, till 1843. As long as the territory over which Ohio and Michigan were fighting actually was, or could be considered, Michigan territory, he could perform marriages in Toledo under Michigan license. But when the dispute had finally been settled in favor of Ohio, he needed a license, issued under Ohio law, for the County of Lucas. And that's how it comes that in 1837 we find him taking out such a license to authorize him to assist legally at marriages of Catholics here in Toledo. The County Clerk at the local Courthouse showed me all the old marriage registers preserved here, but in none of them was there an entry going back to 1837. The County Clerk of Monroe County, Michigan, on the other hand was able to send me a list of eleven marriages performed by Father Carabin, in 1837, several of which show distinctly Toledo names, such as Knaggs and Navarre.[35] In a subsequent letter he informed me that the very first time Carabin officiated at a marriage ceremony was on January 24, 1831.[36]

When, in 1843, the state of Wisconsin, which before that time had been part of the diocese of Cincinnati, and later of Detroit, was formed into a separate diocese,[37] with Milwaukee as the bishop's seat, and Martin Henni as its first bishop, Father Carabin severed his connection with Cincinnati and Detroit and followed Henni to Wisconsin. And there was a good reason for this; or rather two good reasons, one professional, the other personal. As a priest and missionary, Carabin most likely was attracted by the newness of work in a new diocese; even the hardships to be expected in "virgin territory" would only serve as a spur to his zeal and love of adventure. In 1843, he was in his best years, in the middle thirties, thirty-six, to be exact. He could speak four languages: German, which was his mother-tongue; French, the language of his native country; English; and also some Indian dialects which later he had "picked up" in the course of his missionary work in Michigan—four languages, all of which were needed for successful missionary work in Wisconsin.

And then there was a personal attachment, not to say friendship, between Carabin and Bishop Henni. When the Carabins first came to Peru, Father Henni was pastor of Canton and the priest nearest to their settlement. It was Father Henni who at the request of Bishop Fenwick came to Peru to bless the ground or site of the church they were going to build. And when the simple log church was ready for use, he came a second time to dedicate it solemnly to the service of God, placing it under the

patronage of St. Michael, the Archangel.[38] To Peter Carabin, young and impressionable subdeacon at the time, Father Henni, himself still a young man and only two years older than Carabin,[39] undoubtedly appeared as the ideal priest and missionary to whom he looked up with admiration and reverence and love. Little wonder, therefore, that when Henni was sent to Wisconsin as bishop, Carabin attached himself to him.

I have no evidence whatever for the following, but it is a historian's "hunch," one which I consider a "natural" and which is within the possibilities and even probabilities. Young Carabin, we must remember, was a subdeacon and as such a candidate for the priesthood. That being so, he would strongly desire and go out of his way to make contacts with the priest, whoever he is, living nearest to their settlement. In this case, as we have seen, the priest happened to be Father Henni, at Canton. The first opportunity he had, Carabin would travel to Canton, even walking the distance, if necessary. If for no other reason, he certainly would want to go to confession and in other ways obtain a priest's guidance and counsel and help. And thus a clerical friendship sprang up between the two, the young missionary on the field and the candidate for the missionary life. And it is not only possible, but almost certain that the first news Bishop Fenwick obtained about the Peru immigrants and the young seminarian for his diocese came to him from Father Henni.

That would also explain the correspondence between Cincinnati and Nancy, especially the phrase used by Father Ferry, the Nancy Superior, in his letter to Bishop Fenwick, wherein he speaks of the dimissorial letters "which you have requested" from the Bishop of Nancy. Fenwick must have had definite and positive knowledge about Peter Carabin, his name, place of birth, home diocese, his character as subdeacon, and his intention of joining Fenwick's diocese, or he could never have made that kind of a "request." And the most natural explanation is that either Carabin himself had written to Fenwick directly, or, what is more likely, Henni had written, in the name of the young student who, after all, was a total stranger to Fenwick, and who would want a proper introduction to his future bishop through one of his priests.

Only three short years in the missions of Wisconsin, and the young priest had reached the end of his usefulness! During these years he was stationed at Green Bay as pastor of St. John's Church,[40] paying

regular visits to a German settlement at Pipe Village, also to the Bay Settlement, to Rapide des Peres, and to Calumet. Owing to the still primitive and unhealthy conditions of the new country, he contracted what in the Canal Days here in Toledo was called "Maumee Fever"; whatever the nature of the malady was,[41] it not only incapacitated him for the time being, but for the rest of his life. In the hope of regaining his health and strength he returned to his family in Peru, in the Fall of 1847.[42] From a letter of Bishop Rappe of Cleveland[43] we know that Carabin had applied to him for "some charge, pro tempore."[44] And only a few months later Rappe informs Bishop Purcell that he has "permitted Father Carabin to take charge of the new church, (St. Peter's), at Norwalk."[45] This was a most thoughtful and considerate gesture on the part of Bishop Rappe, for it made it possible for Carabin to live under the care of his family and at the same time to make himself useful as a pastor. Before very long, however, his sickness must have gotten the best of him, because he is not listed in the official "Directory" of 1850, which means that in 1849 he was without any assignment. Then, in 1851 and 1852, we find him listed again as pastor at Lower Sandusky, (Fremont), and, in 1853, as "assistant pastor" at St. Peter's Church, Canton. And after that the official Directory is silent about him until, in 1874, his death is reported, as mentioned in the beginning of this article.

What his real sickness was we do not know. The death notice speaks of "paralysis, induced by cold and exposure on the missions."[46] Which inclines me to think that, perhaps, it was a rheumatic condition, or a severe case of arthritis. In a letter to Orestes Brownson,[47] Carabin states that "for the past six years I have been incapable of any motion except that of my hands." Poor man! But at least he had the comfort of reading. And this letter to Brownson indicates the kind of reading he enjoyed: the best that could be had! For Brownson, who by the way was a convert to the Catholic Church, was the literary marvel of his generation, "America's greatest Catholic philosopher of the nineteenth century,"[48] possessed of a gigantic mind as well as of a colossal body, of an inexhaustible energy and all-around versatility which enabled him, for more than twenty years, to do, himself, almost all the writing to fill the pages of the QUARTERLY REVIEW published by him. I am glad and happy to know that Carabin, in the days and years of his crippling sickness, had a Brownson to fall back on to occupy his mind and to help him forget the pain which, no doubt, wracked not only his body, but his mind as well. In the letter mentioned above, Carabin in-

forms Brownson that he has made a new English translation of the *Book of Job,* and he expresses his satisfaction and gladness over the fact that he has found "something like an occupation to turn away my attention from my situation or to render it a little less intolerable." It is indeed easy to understand why, of all the books of the Bible, Carabin would, first of all, turn to the *Book of Job.* Therein he discovered the arch-and-proto-type of his own "situation." Job, as portrayed in that book, is the personification of misery in its most severe intensity and largest extent. Reading and studying and meditating that book, Carabin would find his own misery "a little less intolerable," and on many an occasion there would spring from the lips of Job to the lips of Carabin the sublimely comforting and soul-strengthening prayer of resignation, "the Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord."[49]

Carabin also turned to the *Book of Psalms* of which he made a poetic translation in German. I have no knowledge of the whereabouts of his translation of the *Book of Job*—it probably is lost; but, as I am writing this I have his translation of the Psalms lying right at my elbow.[50] It is an old-fashioned notebook of 250 pages, numbered, well bound in cardboards, with back and corners in leather, and well preserved. When I opened it, I was almost struck breathless by what I beheld: the writing, all of it, is a most beautiful old-Gothic print! Of the 150 Psalms only 118 are translated in this collection; the pages are all used up by these, and also, Carabin probably had finally to discontinue his work as his condition grew worse with the years. The language of Carabin's Psalms fits and equals the writing; it is beautiful—he was a poet, no doubt about it. If the editor can spare the space, I should like, for the benefit of those readers who know German, to add at the end of this article just one sample, to prove Carabin's poetic ability. And I choose Psalm No. six, because it is fairly short, but more especially because it is a prayer which describes Carabin's condition most eloquently, and which must have often given him courage and grace to bear his pitiful lot patiently.

As we reach the end of our story we cannot help becoming aware of, and marvelling at, the transformation that time, yes, but especially sickness had wrought in Carabin. We remember the young seminarian who needed "stimulation to study," and in the end we meet the paralyzed priest who is looking about him to find "something like an occupation,"

and who finds it in translating books of the Bible, and in studying Brownson's Review! Brownson, who proved to be better than a physician to Carabin, lies buried in the crypt of the Sacred Heart church at Notre Dame University, while Father Carabin found his last resting place in St. John's cemetery, Cleveland.[51]

This is the story. It only remains for me to tell Dr. Downes how greatly indebted I am to him for having steered me upon this "find." For without that casual statement in his *Canal Days* I might have missed this interesting man, who, in the strict sense of the word, is the Proto-Priest of the diocese of Toledo and of Northwestern Ohio, Peter Carabin.[52]

* * *

PSALM SIX

1 Herr, mein Gott, in deinem Grimme
Strafe meine Suenden nicht,
Mit des Zornes Schreckenstimme
Rufe mich nicht ins Gericht.
Habe gnaediges Erbarmen
Mit mir schwachen, mit mir armen,
Durch und durch bin ich verwundt,
Mach, o mache mich gesund.

2 Meine Seele ringt mit Schmerzen,
Ach, O Herr, wie lange noch?
Nahe dich dem kranken Herzen,
Rette meine Seele doch.
Heile sie von ihren Suenden,
Lass, o lass mich Gnade finden;
Bei der Liebe bit ich dich,
Rett', o Allerbarmer, mich.

3 Willst du in das Grab mich senken?
Guter Gott, verschone mein.
Wer wird tot noch dein gedenken,
Wer im Grabe dein sich freun?
Hoere meiner Seufzer Stoehnen,
Sieh die Stroeme meiner Traenen;
Ach wie manche truebe Nacht
Habe schluchzend ich durchwacht!

4 Meine Glieder sind gelaehmet,
Trueb des Auges Heiterkeit;
Alt schon hab ich mich gegraemet
Ob der Draenger Feindlichkeit.
Weg von mir, ihr Uebeltaeter,
Seht, mein Gott ist mein Erretter.
Ja, der Herr hat mich erhoert,
Ewig auch sei er geehrt.

5 Meine Klag hat er vernommen,
Und gesehn auf meinen Schmerz,
Mein Gebet, vor ihn gekommen,
Hat geruehrt sein Vaterherz.
Scham bedecke nun mit Roete
Meine Feinde; ihr Gespoette
Hat ein Ende, and sie ziehn
Sich beschaemt zurueck, and fliehn.

SOURCES

The sources from which the materials for this article are drawn are rather meagre and few in number, but they are authoritative and first-class. In the order of their relative importance I list them as follows:

A number of autograph-signed letters in the University of Notre Dame archives, of which I possess photostat copies;

Manuscript copy of the *Journal* of the Rev. Salesius Brunner, founder of the Congregation of the Precious Blood in America, in the archives of St. Charles Seminary, Carthagena, Ohio;

Outline History of St. Peter and St. Paul's Churches, Norwalk, Ohio, containing also *The Early History of St. Alphonsus, Peru, Ohio,* by Rev. Frederick Rupert, Norwalk, 1899. This book is now, and for a long time past, out of print and very scarce, but the writer owns a photostat copy of it.

The Catholic Almanac; The Metropolitan Catholic Almanac; The Catholic Directory, for the years 1832 to 1874, published respectively by Lucas, Baltimore; Murphy, Baltimore; and Sadlier, New York.

O'Daniel, V. F., O.P., *The Right Rev. Edward Dominic Fenwick,* Pustet, New York and Cincinnati, 1921.

Lamott, John H., *History of the Archdiocese of Cincinnatti,* Pustet, New York and Cincinnati, 1921.

Houck, George F., *A History of Catholicity in Northern Ohio and in the Diocese of Cleveland,* 2 vols, Cleveland, Press of J. B. Savage, 1903.

Guilday, Peter, *The Life and Times of John Carroll,* The Encyclopedia Press, New York, 1922.

FOOTNOTES

1. Randolph C. Downes, *Canal Days,* p. 156.
2. *Catholic Directory,* 1874, p. 40.
3. William T. Utter, *The Frontier State,* p. 34.
4. Rev. F. Rupert, *Outline History . . . Norwalk and Peru,* p. 3.
5. *Ibid.,* p. 4.
6. *Ibid.,* p. 4.
7. Peter Guiday, *The Life and Times of John Carroll,* p. 469.
8. V. F. O'Daniel, *The Right Rev. Edward Dominic Fenwick,* p. 350.
9. *Ibid.,* p. 377.
10. Rupert, *op. cit.,* p. 4.
11. *Ibid.,* p. 4.
12. *Ibid.,* p. 5.
13. *Ibid.,* pp. 4, 5.
14. Salesius Brunner, *Journal;* Brunner says she was "die leibliche Schwester" of Peter Bauer, while Rupert says that she was his "aunt." I prefer to accept Brunner's statement, because he was on the spot and knew these people personally. All the particulars about this exiled French Sister are taken from Brunner's *Journal.*
15. For data on Bishop Fenwick, see O'Daniel's biography of him, and also John H. Lamott, *History of the Archdiocese of Cincinnati,* pp. 40-70.
16. Guidya, *op. cit.,* p. 522.
17. In this same territory, there are now, in 1950, three archdioceses and thirteen dioceses, or a total of sixteen ecclesiastical jurisdictions.
18. Lamott, *op. cit.,* p. 46.
19. O'Daniel, op. cit., p. 177; also 212.
20. *Ibid.,* p. 415.
21. Rupert, *op. cit.,* p. 5.
22. Lamott, *op. cit.,* p. 356.
23. The original of this letter is in the University of Notre Dame archives, but I have a photostat of it. The letter itself is in poor condition, and the handwriting, all but the first two lines, is very difficult to read. The postal stamping, on the address, clearly shows the date of mailing: 8 Juillet, and the date of arrival in New York: Aug. 19, 1829. Accordingly, it took

forty-two days for the letter to reach New York, and possibly another fourteen days to reach Cincinnati, or two months in all.

24. Webster's *Collegiate Dictionary,* under "Phlegmatic."
25. Lamott, *op. cit.,* p. 356.
26. Geo. F. Houck, *History of Catholicity in Northern Ohio,* II, p. 463.
27. Sadlier's *Catholic Directory,* 1874, p. 40—This statement in the Obituary notice, however, also came from the diocesan Chancery in Cleveland, the same source where Houck got his information and is therefore of no more value as evidence than Houck's own.
28. O'Daniel, *op. cit.,* p. 379.
29. This information was given me by the historian of the Archdiocese of Detroit, Rev. George Pare, in a letter, Aug. 28, 1950.
30. Lamott, *op. cit.,* p. 103.
31. Waggoner, *History of the City of Toledo and Lucas County,* Munsell & Co., 1888, vol. I, p. 288.
32. In *Northwest Ohio Quarteely,* vol. XXII, No. 1, p. 9.
33. O'Daniel, *op. cit.,* p. 192; Lamott, op. cit., p. 21; *Mid-America,* April, 1931, p. 323.
34. I am open to conviction. If, and when, Mr. Heflinger or any one else can adduce indisputable evidence regarding the Fremont (or Defiance) claim, I shall be very happy to acknowledge my error here.
35. Letter, J. Golden Zabel to writer, Monroe, Mich., Sept. 1, 1949.
36. Letter, Zabel to writer, Aug. 24, 1950.
37. *Catholic Almanac,* 1846, p. 176.
38. Brunner's *Journal.*
39. Born June 15, 1805. Lamott, *op. cit.,* p. 352; Reuss, *Biographical Cyclopedia,* p. 53.
40. *Catholic Almanac,* 1844, p. 94; 1845, p. 116; 1846, p. 177.
41. Rupert, *op. cit.,* p. 5, speaks of "malaria fever."
42. *Ibid.,* p. 5.
43. In 1847, Northern Ohio had been established as a separate diocese, and Father Amadeus Rappe, the first pastor of St. Francis de Sales church, Toledo, had been appointed its first bishop.
44. Rappe to Bishop Purcell, Nov. 20, 1847; original in University of Notre Dame archives, II-4-j.
45. Rappe to Purcell, Feb. 6, 1848: original in University of Notre Dame archives, II-4-k (French). In the *Catholic Almanac,* 1849, p. 156, there appears this listing:
"Norwalk, Huron County, St. Peter's, Rev. P. Carabin." It therefore seems more than strange that Rupert, *op. cit.,* p. 75, does not mention Carabin in his list of pastors at Norwalk.
46. *Catholic Directory,* 1874, p. 40.
47. Carabin to Brownson, Norwalk, April 20, 1857; original in University of Notre Dame archives, 1-3-n; a photostat of this letter is in the writer's possession.
48. Arthur J. Hope, *Notre Dame One Hundred Years,* p. 248.
49. Job, 1, 29.
50. Miss Mary Carabin, of Norwalk, Ohio, had the kindness to loan me this precious relic of her great-granduncle.
51. Houck, *op. cit.,* II, p. 463.
52. A nephew of Father Carabin, August Carabin, a son of Father Carabin's

brother Augustus, is still living in the old Carabin homestead, at Peru. Other members of his family, the third and fourth generation, are living at Peru and Norwalk, and probably at other places. In the diocesan Yearbook for 1913 I found a Miss Gertrude Carabin listed as a member of St. Francis de Sales Church, Toledo.

As a final note let me add that the name of Carabin is of French origin. According to *Petit Larousse,* 1907, p. 151, carabin formerly signified a soldier of the light cavalry. Today, in familiar French, is means a student of medicine and surgery.

Foster on Brice—A Forgotten Interview

Edited By HARVEY S. FORD

When the Toledo Blade *got the news that Calvin Brice had died in New York City, on December* 15, 1898, *Freeman L. Dustman (the managing editor) left at once for Fostoria to interview Charles Foster. Rutherford B. Hayes had died in* 1893, *Morrison R. Waite had been dead for ten years, and Foster was then the only one left of the distinguished group of public men from northwestern Ohio who had achieved national fame in the generation after the Civil War. The interview was published in the* Blade *the next day, December* 16. *Foster had known Brice intimately, and the interview is a valuable source of information on Brice and on railroad history.*

Charles Foster was born in the town which took its name from that of his family on April 12, 1828. *A Republican in politics, Foster served four terms in the lower house of Congress* (1871-79), *two terms as governor of Ohio* (1880-84), *and was Secretary of the Treasury in the cabinet of Benjamin Harrison from February* 25, 1891 *until March* 3, 1893. *Foster was, however, primarily a businessman. The basis of his vast personal fortune (a large part of which he lost in the depression of* 1893) *was the dry-goods store he inherited from his father, and from which he expanded into banking, gas and oil, and railroads. Foster died on January* 9, 1904.

Calvin Stewart Brice was born in Denmark, Morrow county, Ohio, September 17, 1845. *At the outbreak of the Civil War he enlisted in the army, and after serving three months he returned to his studies at Miami University at Oxford. He graduated in June,* 1863, *returned to the army, and by the end of the war he held the rank of lieutenant colonel. After his discharge he studied law at the University of Michigan, and in* 1866 *he was admitted to the bar in Ohio. He began to practice at Lima, which was his home thereafter. In* 1889 *Brice was elected chairman of the Democratic national committee and the next year he was elected to the United States Senate where he served from* 1891 *to* 1897. *During these years Brice was also the Democratic "boss" of Ohio (although his position in this respect was challenged by John R. McLean, the millionaire publisher of the Cincinnati* Enquirer). *After Bryan captured the Democratic*

party Brice lost interest in politics, and in any case it had always been true to him, as of Foster, that he was a businessman first and a politician second.

(*Of the railroads mentioned, the Lake Erie & Western is now a part of the Nickel Plate, and the Ohio Central is a part of the New York Central system*).

Fostoria, O., Dec. 16.—The statement has often been made that it was the Hon. Charles Foster who gave Calvin S. Brice his start in the financial world. This statement will be repeated many times now that the death of Mr. Brice brings his remarkable career again to the minds of the people.

I called on ex-Governor Foster last evening at his home here and gave him the first information of Mr. Brice's death. He was greatly shocked at the news. He did not know of the ex-senator's illness. Seated in his library Mr. Foster told of his business relations with Mr. Brice when the Lima man was just starting in life, and because of these relations and through them, Mr. Brice began a career which is without parallel in the financial world.

"I first knew Mr. Brice in 1871," said Mr. Foster. "He was then a very young man. He was a Lima lawyer without business. He never was a successful lawyer in matters which came before the average attorney. At that time I had just been elected to my first term in Congress. Mr. Brice came down from Lima to see me about the Lake Erie & Western railroad. That road was then built from Fremont to Findlay and was projected to Lima, Celina, through Indiana and on to Louisville. The projectors ran out of money and the enterprise was stopped.

"The Basil law had just been passed by the Ohio legislature. This law was modeled after the Cincinnati law and gave any municipality in the state the right to build a railroad. At that time Mr. Brice had no connection with railway affairs. He came to see me about the propriety of extending the Lake Erie & Western under this law. After his explanation of how this law could be utilized I felt impressed with his views. He had no money and no property and I had no interest in the road. The directors of the road were called and Mr. Brice and myself were authorized to make the effort to secure the approval of the people in towns from Findley to the Indiana line.

"We commenced at Findlay, visited each township, town and city, presenting the matter, and secured a favorable vote in every township and municipality. Arrangements were made for continuing the road. Young as he was Mr. Brice took a prominent part in directing the affairs of the company. The enterprise was pushed and as fast as we passed a township we secured bonds.

"Just as we reached St. Marys, the supreme court declared the Basil law unconstitutional. Our fond dreams were nipped in the bud. Those of us who had anything were loaded with these bonds. Mr. Brice's intuitions at that time were quite as unerring as he demonstrated them to be later.

"A few days after the decision of the court Mr. Brice came to me and said the road would have to go into the hands of a receiver. He thought the other side would make such application and that we had better take action at once. Mr. Brice went to Fremont and made application for a receiver; it was granted and I. H. Burgoon appointed.

"It transpired that we were only a day or two in advance of action taken by the other side. They commenced suit against our stockholders for liability on stock. Mainly through Mr. Brice's genius the hearing was continually put off until more than three years had passed when the bondholders seemed to have become disgusted with their attorneys, dismissed them, and placed their affairs in the hands of Mr. Hodgskin.

"It was then 1876. Mr. Hodgskin had experience in railway matters and was anxious for a settlement. This was agreed upon and at last a new company was formed, with a capital of $1,500,000, one-tenth of which went to Mr. Brice and myself and we were made directors.

"As before stated, we had reached St. Marys. Hodgskin was anxious to extend the road to Minster, Bremen and Celina. We consented to accomplish this that a bond of $200,000 might be placed on the property. Hodgskin had monumental egotism and could talk German fluently and believed the Germans of that section could be prevailed upon to take the bonds. He visited all the towns in the vicinity of St. Marys and failed to secure a dollar. Those Germans seemed unable to discriminate between liability on stocks and bonds.

"Mr. Brice and I met him on his return and found him discouraged. We suggested to him that if somebody would go down and get those people to give $100,000 he could afford to give one-half to the parties having it done. Mr. Brice and myself made the visit. I had some reputation as a public man while Brice was practically unknown. We called the people together and I made a statement that if they would give $100,000 and right of way we would build the road to their towns. One-half of this amount was to be paid when the road was in operation and the other half in three and six months.

"After making this statement to them I left Mr. Brice to work out the problem. In two weeks he had the full amount subscribed. Twenty miles of the road was to be built. Hodgskin seemed unable to build it. I knew Gen. Sam Thomas, of Columbus. I said I would go with Brice to Thomas and thought we could get him to build the twenty miles. We made the visit. It was the first time Brice and Thomas met. I left Brice with Thomas and in a few days Thomas agreed to build the road, although he told me afterwards that he had no intention of taking the contract. The road was built in 1878. All this time Brice had no money and money had to be advanced to him to pay his expenses.

"I went into congress on the 4th of March, 1879. The annual meeting of the directors of the road was called for April 10. On March 20 Hodgskin died. The owners of the property lived in Europe. Hodgskin was the only man who could vote their stock. Mr. Brice and myself appeared at the annual meeting. We held but one-tenth of the stock but we did the voting. I was elected president of the road, and Brice vice-president.

"Prior to the death of Hodgskin negotiations had been pending with the owners of a road extending from Muncie, Indiana, to Bloomington, Illinois, to consolidate and build the 54 miles between Muncie and Celina. Mr. Brice had been associated with Mr. Hodgskin in these negotiations. After my election to the presidency of the Lake Erie & Western these negotiations were resumed and ended in the consolidation.

"The consolidated road was then purchased by a syndicate which agreed to turn over for certain securities a completed road from Sandusky to Bloomington. This was consummated the day I was first nominated for governor. I went from the convention to New York, and there met Mr. Brice and the officials of the syndicate, and formally agreed on the part

of the Lake Erie & Western, to transfer it to the syndicate. Mr. Brice became active in the affairs of the road and soon became identified with the great interests of what was known as the Seney crowd in New York.

"After my election as governor I went to New York. Seney said to me: 'Who is this man Brice? He is the most remarkable man I ever met. He gives opinions promptly. When I ask my lawyers for certain opinions it takes them months to give them. Brice gives his at once.' In this Lake Erie & Western deal Brice made probably $200,000. He did this by buying stock and selling it. He bought anything and everything, and he did it without money. The men of affairs had implicit confidence in him. When he sold it was always at an advanced figure. He was the most successful borrower I ever saw. That first year he was in New York he made $2,000,000. Not only had he made this money but he achieved a most enviable position among projectors of great enterprises.

"About 1878, the road then known as the Atlantic & Lake Erie, now the Ohio Central, was in a bad way financially. The late General Ewing was president. I was an interested party. My experience with Mr. Brice turned me to him at once as the lawyer I wanted to put the road into the hands of a receiver, as well as a large coal company. He soon had the road turned over to a receiver. There were all sorts of complications. In nine months Mr. Brice had all complications cleared, the road sold and the title in the hands of Twing Brooks, now general counsel for the Pennsylvania, and Brice himself the owner of one-eleventh of the property. Brice charged an enormous fee for his services, and when Brooks demurred, Brice said he did not want the money, but would take the amount in stock.

"Mr. Brice's relations with Seney were such as to induce that gentleman to construct the Ohio Central and organize a large coal company, Brice becoming the active manager of affairs. It was he who discovered and purchased the land known as Ohio Central terminal facilities in Toledo.

"About this time Mr. Brice became the inspiration and manager of the inception and construction of the Nickel Plate, paralleling the Lake Shore from Buffalo to Chicago. He got a subscription of $18,000,000 to its construction, supposed to be ample for its construction and equipment. It turned out to be several millions too small. The road was in a bankrupt condition when Vanderbilt began negotiations for its purchase.

Among the incidents told of Brice in connection with the sale of the Nickel Plate is this one: Mr. Vanderbilt said to Brice, 'Your road is bankrupt!' 'No one knows that better than I do,' said Brice, 'but do you want to compete with a receiver?' He sold the road at a large profit and made a half million dollars out of it for himself.

"Mr. Brice was successful in political ventures because he used his great powers of organization in politics as he did in business. I think he was honest in politics and do not believe he bought a man. But when a candidate for United States senator he organized a literary bureau and built up a sentiment for himself which, coupled with his detailed organization, won out. In the Senate he took an active interest in great public questions. This was his first public office, and yet he ranked so high that he was made chairman of the committee on Pacific railroads and a member of the appropriations committee.

"I do not think he cared much for party politics. He was born a Republican, reared a Republican, came out of the army a Republican and became a Democrat when he entered into a partnership at Lima for the practice of law. He probably became a Democrat to aid him in his profession.

"It would not be surprising to me if it develops that he did not leave much money. He had the implicit confidence of capitalists, and they were willing and glad to back his gigantic enterprises. He could borrow money and secure financial backing anywhere and everywhere. The confidence in him is illustrated by his recent scheme to build a railroad through China. Monied men of New York and London stood back of him to the extent of millions of dollars, and the great project was left to him to carry out.

"A number of years ago Mr. Brice secured from the Alabama legislature a law under which he organized what was known as the Southern Trust Company. He was the company. He used it to take care of his profits. He did this to protect his family, because at that time his children were young. I think, perhaps, this trust company is still in existence. He always divided his profits into two equal parts. The one part he kept and the other he gave to his wife.

"Mr. Brice was a remarkable man. His fund of general information

was wonderful. He could discuss intelligently art, literature and business. His knowledge of geography was wonderful. He had a keen insight into human nature. I think he could look at a man and tell more nearly what he was thinking about than any man I ever knew. His later operations in finance and politics are known to the world. I have given you some of the incidents connected with his early life. He had not the least of the mercenary about him. He was generous to all his friends, and will be sadly missed. All in all he was the most remarkable man I ever met."

F. L. DUSTMAN.

All Aboard For Miltonville!

By J. W. Cunningham

Ghost towns are usually associated in our minds with the Old West —Tombstone, Cripple Creek and others. But a 30-minute drive from downtown Toledo will take you to the site of a one-time town so completely ghosted now that most people hereabouts have driven its main street numerous times without ever suspecting there was once a town there.

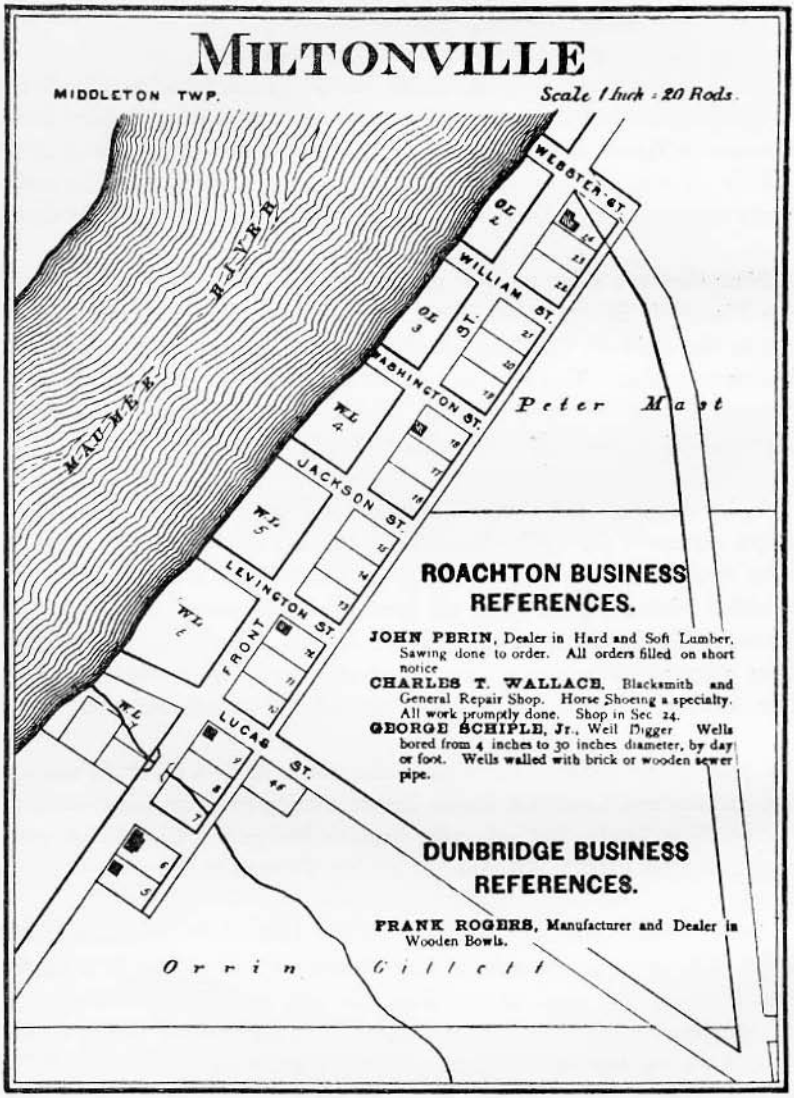
Next time you drive up-river on the east side, pause half-a-mile above the Waterville Bridge, where State Highways 64 and 65 separate. Pull out to the right on 65 alongside the point of the two roads. Set your brakes and relax. You are now at the intersection of Front and Findley Streets, Miltonville. You can't see Findley Street any more. But Front Street is still there—only it's now River Road.

Going down the hill ahead of you, you will cross Webster Street, close up on the north side of Roy Shufelt's home—the sole remaining house of what was once a considerable village. Roy tells me that his father remodeled what was already an old house, some 60 years ago. About 23 years ago Roy modernized it as you see it today. In the barn nearby, he does a considerable gunsmithing business—for he is an expert in that line, although a fairly young man as we older birds estimate years.

Going on down Front Street you will cross in turn William, Washington, Jackson and Levington Streets before coming to Lucas Street—which is now Ovitt Road. Just across the concrete bridge was Clay Street, running east from Front. All other streets ran through to the river.

Between Front and the river were "Water Lots" 1 to 7—each a block wide. On the opposite side of Front there were three lots to a block, each 82½ by 132 feet. It was about the time that Toledo was getting incorporated and christened, that Hiram Davis, Surveyor of Wood County, laid out the plat of Miltonville "for and under the direction of William Fowler and George W. Baird, proprietors"—according to Court House records at Bowling Green. The exact date was August 24, 1835.

The original survey showed two more streets paralleling Front Street



From *Atlas of Wood County* (1886)

to the east. They were named Second and Third Streets. Bounded by Second, Third, Washington and Jackson Streets was a public "Square". The surveyor explains in his record that "all that part east of Second Street is not surveyed, but intended for a subsequent survey and numbering". It does not appear that this contemplated further survey was ever made.

Not a great deal of authentic Miltonville history is available to the casual researcher. An 1897 "History of Wood County" contains the following data which I have paraphrased freely: The first settler mentioned is Ezra Sanger, who built a long cabin and store in 1833. In 1835 Joel Foote moved in from Hull's Prairie, bought the Sanger dwelling and store, revamped it into "The Foote Hotel" and ran the place until 1840. Another hotel—the "Uncle Guy House"—was built by William Ewing and Guy Nearing. Later they sold it to G. W. Baird, who renamed it "The Taylor House".

We are further told that Guy Nearing built a sawmill and dam half-a-mile below town for Fowler and Baird, at a cost of about $5,500, that Samuel Silsby and Johnson White operated a rope ferry. Later on Morehouse, William Ewing and Whitcomb Haskins ran the ferry till 1856, when J. W. Ovitt bought the Haskins interest and was ferryman until the first bridge was completed. The Miltonville post office was established in 1837, with Epaphroditus Foote in charge. It was discontinued in 1859, when the D. & M. Railroad through Haskins was completed. This was later the C.H. & D.—and now the B. & O.

The accompanying map of Miltonville is from an 1886 "Atlas of Wood County". It appears that even by that time the town had shrunken considerably, as few buildings are indicated, and the "Business References" carried as advertising by the publisher pertain to the neighboring towns of Roachton and Dunbridge. With the exception of Front and Lucas Streets— which are now River and Ovitt Roads—all other streets and alleys appear to have been legally vacated as late as 1941.

Naturally, the question arises as to why a settlement was started here, and how it came to fizzle out. Stories vary. One rather indefinite but seemingly logical story is that original plans for the Miami and Erie Canal indicated that it would run on the east side of the river at this point. Speculative-minded persons could easily envision this as an opportunity to get in on the ground floor on what promised to be the chief line of

travel and transport when the canal was completed. Final plans placed the canal on the other side of the river—leaving Miltonville to "die on the vine". Waterville seems to have been the beneficiary of this change in plans—if there was indeed a change—and Miltonville the victim. Otherwise, who knows but that Waterville might have become the ghost town —and Miltonville the thriving center that Waterville now is?

The G.A.R. as an Instrument of Charity in Ohio at the Height of Its Development

By Edward Noyes

One of the basic functions of the Grand Army of the Republic was that of extending charitable assistance to unfortunates who needed help. The Ohio Department usually gave most heed to the wants of Union veterans or the dependents residing in the state, but it was not uncommon for the society to give to calls for aid from other sources. The organization spent large sums for charitable purposes, especially during its most flourishing years, but a keen interest in such good works continued long after membership started to decline.

Reports concerning funds spent for charitable purposes do not give exact amounts spent on each case. In can be safely assumed, however, that payments for medical treatment and professional care represented no inconsiderable sum. Reports submitted by post surgeons and department medical directorss will substantiate the statement.[1] Contributions on the part of the Ohio Department to both Grand Army and non-Grand Army groups were listed at the Twenty-Eighth Encampment for the year previous at $10,220.05 with a total of 2,311 families being assisted.[2] It is evident from this that amounts spent in any one case for general charity were not large, but even so a great many needy persons received help.

In order to raise funds for charity, the Grand Army frequently turned to social affairs of various kinds. At Cleveland, for example, dramatic productions such as *Drummer Boy* or *The Heroine of Manassas* were given under G. A. R. auspices to obtain help for the needy.[3] Lectures sponsored by the order were also offered to the public for the same purpose.[4] Sometimes the proceeds of a bean bake, a clam bake, or an oyster supper conducted by the comrades would go for charity. In much of this kind of activity the auxiliary groups connected with the Grand Army also assisted. The Woman's Relief Corps alone spent thousands of dollars in cash and made countless contributions of foodstuffs, clothing, and other items to veterans or their dependents either in private homes or public institutions.[5] The Ohio Department followed a definite

policy of treating appeals for aid; as years passed it was however more and more difficult for the society to meet all requests.[6]

It was only to be expected, of courst, that the Grand Army's generosity was subjected to much abuse. Numerous instances occurred in which persons who sought assistance were clearly undeserving. In one such case, a supposed member of the society had borrowed money to return home on a certain train and then was seen around town for several days afterward. The person who called the attention of Department Headquarters to this matter wrote also that he was almost victimized by a local saloon keeper and two "members" of the G. A. R. when the latter threatened the comrade with exposure for denying them friendship and charity because he refused a loan to them for the purpose of opening and operating a medicine show. A few days later, the intended victim wrote that the men had indeed proved to be frauds:

> The long haired . . . medicine man is in the Dayton City Jail learning a trade breaking Stone for 30 days . . . His partner took the pike for Springfield . . .[7]

In addition to helping individuals, the Ohio Department contributed heavily when disaster fell upon some community. Especially was this true when, in 1884, there were serious problems imposed by floods in the state. Commander Lloyd felt post funds were inadequate to meet emergencies existing in the Muskingum, Scioto, and Miami valleys and asked for donations from the membership generally.[8] Flood conditions were indeed serious—at Cincinnati the situation was "exceedingly grave" and at Coshocton it was "dengerous."[9] It was from the surplus of charitable contributions sent to the Ohio Department in connection with the 1884 floods that a department relief fund was inaugurated.[10]

In September, 1885, when a tornado struck in an area southwest of Columbus, the G. A. R. contributed liberally to the unfortunates in the wake of the storm. Damage was particularly heavy at Washington, C. H., where a local newspaper estimated losses at more than two million dollars.[11] More than 200 posts offered a total of $1,511.79 to the needy.[12] In 1886, the sufferers of the Charleston, South Carolina, earthquake were given $188.86 by the Department of Ohio,[13] and Governor Foraker won the hearts of the stricken Southerners, for a time at least, by sending tents to them.[14] When the Johnstown flood occurred in

Pennsylvania in 1889, the sum of $3,718.37 in cash was raised by the order to help alleviate the suffering. It was said that the donations of the Ohio comrades stood second only to those of Pennsylvania.[15] Toward the middle of the nineties the organization also lent assistance to drought-stricken Nebraska, but amounts given were not so liberal as those mentioned above.[16]

The Ohio Department of the Grand Army was also interested in the establishment of institutions for the housing of indigent veterans of the Civil War and the orphan children of soldiers killed in the struggle or of veterans who died following the war. The order was largely instrumental in founding the Ohio Soldiers' and Sailors' Orphans' Home at Xenia and the Ohio Soldiers' and Sailors' Home at Sandusky. A home for army nurses of the Civil War was established also at Madison, but the connection with the G. A. R was rather remote. The comrades also gave some attention to the National Military Home at Dayton, but this institution was supported by the federal government and did not bear the close relationship to the G. A. R. which those at Xenia and Sandusky had.

The Ohio Department, almost from the time of its establisshment, had shown an active interest in the care and support of veterans' orphans. At its First Encampment in Columbus in 1867 resolutions were adopted which attest to this interest,[17] but the actual founding of the Xenia home to house, feed, and clothe the soldiers' and sailors' orphans did not occur until two years later.

In the early summer of 1869, Grand Army members and Xenia citizens met to discuss arrangements for getting the project under way. At a later meeting, on July 13, 1869, Rutherford B. Hayes, then governor of Ohio, spoke to the same group and gave the plans his approval. At this meeting $16,500 was subscribed by those present to assist in financing the venture.[18] The next step was the creation of a seven-member G. A. R. board of control to govern the home; the people of Ohio were asked also to lend their support to the project.[19] In October, 1869, the board of control accepted a hundred-acre tract near Xenia offered by the citizens of the town for the establishment of a home for the orphans. By January, 1870, twenty-seven children were enrolled at the institution, and by midsummer of 1870, the number reached 118.[20] Eventually, the state assumed care and control of the home and its wards.[21] It

must not be assumed, however, that merely because the state had acquired responsibility, the Grand Army forgot its charges. In 1947, the comrades liquidated their Christmas fund by turning over to the Xenia home the entire amount remaining, some $254.68.[22]

The most important event of the year as far as the Ohio Department and the orphans at Xenia were concerned was the celebration of Christmas. It was a task of no small proportions to purchase gifts for several hundred children without too much duplication and to the satisfaction of all concerned.[23] Toys of all kinds—possibly including many that would not be recognized as playthings by the present generation—were purchased for the younger children. Books of fiction and subscriptions to periodicals were included among the presents while clothing and Bibles were almost always on the lists of gifts. Taxes were levied on the posts to raise funds necessary for the purchase of holiday items, but over a period of years the comrades found it increasingly difficult to meet the obligation. In 1893 no contribution was called for because of the depression.[24]

Another charitable institution in which the Ohio Department showed great interest was the Ohio Soldiers' and Sailors' Home at Sandusky. The comrades had always deplored the fact that indigent or helpless Union veterans of the Civil War were sometimes forced to seek public charity. It would be difficult to determine just how many veterans were forced by necessity to live in public homes of one kind or another throughout the state during the period under discussion. Over 380 such cases were reported by Department Commander R. B. Brown in 1885.[25] This situation galled the Ohio G. A. R. and its leadership. "Shame on the American citizen who shall point any needy soldier who fought in that war, to the miserable road that leads to the poorhouse," said R. B. Hayes to the comrades at the Twenty-Second Encampment in 1888.[26]

An alleviation of these conditions was, however, already under way. Governor J. B. Foraker had become interested in a project to provide an Ohio home for needy veterans and had cooperated closely with the Grand Army in sponsoring the venture on a state-wide scale.[27] These efforts bore fruit in 1886 when the Ohio Legislature passed a bill providing for the establishment of a home for indigent soldiers, sailors, and marines who were residents of the state. Preference was to be given to those vet-

erans who had served in Ohio units, and $50,000 was appropriated to carry out the provisions of the measure.

Other terms of the 1886 law provided for the location, size, and government of the institution to be established. A board of five trustees, whose terms of office were staggered from one to five years, was created to purchase the land and buildings and to have the supervision and control of the construction work. Not less than sixty acres of land were to be purchased at not more than $10,000. No donation of less than sixty acres was to be acceptable. A superintendent to be titled "Commandant of the Home" was to be appointed by the trustees to hold office for a period of five years. The superintendent had authority to engage subordinate officers with the approval of a majority of the board and to remove them for cause. In an attempt to eliminate politics from the administration of the Sandusky institution, the law also stipulated that not more than three of the five trustees could be members of the same political party.[28] The following year an additional sum of $100,000 was added by the Ohio Legislature when it became evident that the first sum would be insufficient.[29] The choice for a site was determined at Sandusky, the city donated a tract of about 90 acres for the project. According to the plans drawn, the home would house about six hundred men.[30]

Though not entirely finished, the Sandusky home was opened for occupancy on November 19, 1888. The average age of the veterans enrolled was reported at slightly more than fifty-six years. Some of them were ill. Some were afflicted mentally, some had tuberculosis, some were paralytics, and some were victims of cancer. The Woman's Relief Corps began immediately its charitable task of making life more comfortable for the inmates. Delicacies, bandages, clothing, cushions, and many other items were presented to the old soldiers in order their lives would be made more enjoyable. Religious services were conducted in rotation by the clergy of Sandusky, and a Grand Army post, John Toland Post, No. 695, was organized soon after the establishment of the home.[31] The number of residents increased markedly during the next few years.[32]

As in the case of the Ohio Soldiers' and Sailors' Orphans' Home at Xenia, the point was made frequently in connection with the Sandusky veterans' home that the institution should be progressively enlarged so as to make possible the housing of increasing numbers of deserving vet-

erans.[33] Conditions at the institution were considered good, however, from the very start. A correspondent wrote to Department Headquarters as follows when the project was getting under way:

> The buildings are all built of stone, and heated by steam, and are very comfortable. The food is plenty and is well cooked, and the clothing is first class nice dark blue cloth, with good hats, shoes and underwear.
>
> The beds are sumptuous. A nice hard maple bed-stead, with woven wire springs and genuine hair mattress, good feather pillow and good bed clothes.[34]

One of the main problems with which the administration of institution had to contend was that of keeping the residents satisfied and contented. Providing the veterans with plenty of reading material was one of the chief means of achieving the objective. A library was founded, and as time passed it was stocked with periodicals and books donated by those friendly to the cause. The Ohio Department contributed; during the Thirtieth Encampment, one hundred dollars was spent for periodicals.[35] That entertainment of the Sandusky veterans was the important objective in obtaining reading material for them is to be noted in the following appeal from Department Headquarters:

> Don't relieve your library by sending any Patent Office Reports or public documents. These can be obtained, if wanted, elsewhere. Send historical or biographical works. Romance and lighter literature will not come amiss.[36]

The G. A. R. and the Woman's Relief Corps also manifested a strong interest in providing for the wives of indigent soldiers. After the establishment of the Sandusky home, a move was started to admit wives of veterans to the institution. Despite joint support of the project on the part of the Grand Army and the W. R. C., failure resulted.[37] Perhaps the Ohio Legislature foresaw the sort of difficulty mentioned by a well-known W. R. C. member who wrote to Department Headquarters to the effect that single residents might marry; this, the Relief Corps member claimed, would be taking advantage of the state's liberality.[38]

Thus the Ohio Department of the Grand Army played no insignificant

part in brightening the lives of many persons, veteran and non-veteran, both in Ohio and elsewhere. Many who did not belong to the society made use of its charitable works, and very often the generosity of the order was abused by persons who did not merit aid. Yet the deserving by far outnumbered the others, and the G. A. R., if it erred, did so in the right direction.

A last contribution to charitable work in Ohio as far as the comrades are concerned is found, of course, in the institutions at Sandusky and Xenia; these homes have provided succor for thousands of war unfortunates or their survivors. Even these more permanent evidences of the Grand Army's good works are, however, only a part of the whole and it would be a difficult task indeed to measure the results of the organization whose motto and slogan was "Fraternity, Charity, and Loyalty."

FOOTNOTES

1. For example, it was stated by the department commander that during the administration of the Twenty-Eighth Encampment a total of 1110 persons received medical care at an estimated cost of $5,851.53. See *Proceedings of Twenty-Eighth Encampment, G. A. R.,* 52. Hereafter, citations from the *Proceedings* will be listed as *Proceedings* with appropriate number.
2. *Ibid.,* 52.
3. Annals of Cleveland, 1818-1935. *A Digest and Index of the Newspaper Record of Events and Opinions of Two Hundred Volumes,* LI, 778, abstract 5368, quoting editorial of Cleveland *Leader,* May 5, 1868; *ibid.,* LIII, 829, abstract 4999, citing *Leader,* Sept, 21, 1870.
4. *Ibid.,* LIII, 432, abstract 2529, citing *Leader,* Jan. 10, 1870.
5. For example, it was reported in 1886, the W. R. C. spent $11,315.51 for relief the previous term. See *Proceedings of the Twentieth Encampment,* 25. In 1892, it was reported that the society spent a like sum for charity during the previous term, $11,048.88. See *Proceedings of the Twenty-Sixth Encampment,* 46. These are random citations, but they serve to show something of the size of W. R. C. expenditures for charity associated with Grand Army purposes.
6. *Rules and Regulations of the Grand Army of the Republic and Rules of Order of the National Encampment* 1917, 38; Robert B. Beath, *The Grand Army Blue Book Containing the Rules and Regulations of the Republic and Official Decisions and Opinions Thereon, with Additional Notes,* 115; *Proceedings of the Twenty-Third Encampment,* 29.
7. Letter of E. B. Lyon to Josiah Holbrook, Aug. 21, 1888; postal card of E. B. Lyon to Josiah Holbrook, Aug. 24, 1888, G. A. R. Correspondence. G. A. R. Correspondence is located in Ohio State Archaeological and Historical Society Museum, Columbus, Ohio.
8. *Proceedings of the Nineteenth Encampment,* 23-24; 104-105.
9. Cincinnati *Enquirer,* Feb. 7-12, 1884; Coshocton *Age.* Feb. 9, 1884.
10. *Proceedings of the Nineteenth Encampment,* 24.
11. Washington (C. H.), *Daily Globe,* Sept. 10, 1885.

12. *Proceedings of the Twentieth Encampment,* 39; 168.
13. *Proceedings of the Twenty-First Encampment,* 30.
14. J. B. Foraker, *Notes of a Busy Life,* I, 235-235a.
15. *Proceedings of the Twenty-Fourth Encampment,* 7; 77.
16. Letter of P. D. Reefy to T. B. Marshall, Jan. 1, 1895, G. A. R. Correspondence; letter of E. E. Nutt to P. D. Reefy, Jan. 4, 1895, "G. A. R. Letter Book, 1895-1895," 155; letter of T. B. Marshall to Col. Church Howe, Feb. 26, 1895; letter of John Dunlap to Our Comrades, March 1, 1895; letter of B. J. Frymire to Commander and Comrades of the G. A. R. Post at Sidney, Ohio, April 12, 1895, G. A. R. Correspondence. G. A. R. Letter Books are located with G. A. R. Corresponrence. See footnote 7.
17. T. D. McGillicuddy, *Proceedings of the Annual and Semi-Annual Encampments of the Department of Ohio Grand Army of the Republic for the First Fourteen Years of Its Existence,* 110. When cited again, this source will be listed as McGillicuddy, *Proceedings.*
18. T. C. Holy, W. E. Arnold, and W. W. Charters, *Survey of The Ohio Soldiers' and Sailors' Orphans' Home,* 6. When cited again, this source will be listed as Holy, *Orphans' Home.*
19. McGillicuddy, *Proceedings,* 37.
20. *Ibid.,* 49.
21. *Ibid.;* Holy, *Orphans' Home,* 7; *Ohio Laws,* LXVII, 53-57
22. *Proceedings* of the *Eighty-Second Encampment,* 20.
23. Letter of W. G. Alexander to A. M. Warner, Nov. 24, 1891, G. A. R. Correspondence.
24. *Proceedings of the Twenty-Eighth Encampment,* 53.
25. Robert B. Beath, *History of the Grand Army of the Republic,* 512.
26. *Proceedings of the Twenty-Second Encampment,* 97.
27. *Proceedings of the Twentieth Encampment,* 41-42.
28. *Ibid.,* 177; Ohio Laws LXXXIII, 107-108.
29. *Ohio Laws,* LXXXIV, 68.
30. *Proceedings of the Twenty-first Encampment,* 32.
31. *Proceedings of the Twenty-Third Encampment,* 29. For a newspaper decription of the opening of the Sandusky home, see the Sandusky *Weekly Register,* Nov. 28, 1889.
32. *Annual Report of the Board of Trustees and Officers of the Ohio Soldiers' and Sailors' Home to the Governor of the State of Ohio, for the Year Ending Nov.* 15, 1894, 6; *ibid.,* 1899, 3.
33. *Ibid.,* 1898, 3; 1899, 6.
34. Letter of J. R. Dickson of J. W. O'Neall, Jan. 29, 1889, G. A. R. Correspondence.
35. *Proceedings of the Thirtieth Encampment,* 69-70.
36. *Proceedings of the Twenty-Sixth Encampment,* 129.
37. *Ibid.,* 17; letter of James E. Campbell to P. H. Dowling, March 27, 1891, G. A. R. Correspondence.
38. Letter of Kate B. Sherwood to J. W. O'Neall, April 16, 1889, G. A. R. Correspondence.

The President's Page

HABEAS CORPUS ACT
1679

The writ of habeas corpus as a safeguard of personal liberty is of ancient origin. An early form of it is recognized in Magna Charta. Its denial was one of the weapons employed to suppress popular rights and the failure of the court to issue writs of habeas corpus is mentioned in Article V of the Petition of Right (1628). On May 26, 1679, the writ was finally made secure by legislative act, 31 Car. II, c. a. The act itself is largely procedural rather than a restatement of the right. The Preamble of the Act recites the evil sought to be remedied as follows:

> *"Whereas great Delays have been used by Sheriffs, Gaolers and other Officers, to whose Custody any of the King's Subjects have been committed for criminal or supposed criminal Matters, in making Returns of Writs of Habeas Corpus to them directed, by standing out an Alias and Pluries Habeas Corpus, and sometimes more, and by other Shifts to avoid their yielding Obedience to such Writs, contrary to their Duty and the known Laws of the Land, whereby many of the King's Subjects have been and hereafter may be long detained in Prison, in such Cases where by Law they are bailable, to their great Charges and Vexation."*

The Act provided:

1. That whenever any person shall bring Habeas Corpus, the officer detaining such person shall within three days make return of the writ, and bring the body of the party committed or restrained before the appropriate tribunal and certify the true causes of detainer or imprisonment.

2. That unless it appear to the court that the party is detained upon a legal process issued from a court having jurisdiction, the prisoner shall be discharged upon giving bail.

3. That upon refusal to deliver the prisoner, the detaining officer shall for the first offense forfeit to the prisoner one hundred pounds; and for the second offense the sum of two hundred pounds, and shall be incapable to hold or execute his office.

4. That if any person committed for High Treason or Felony, upon his petition to be brought to trial, shall not be indicted or tried, the second term after his commitment, he shall be discharged from his commitment. (This provision relating to a speedy trial is also found in the Ohio Criminal Code.)

5. That a person committed for crime shall not be removed from his place of commitment to another place unless upon Habeas Corpus or other legal Writ.

6. That no subject of the realm shall or may be sent Prisoner to places beyond the seas and every ssuch imprisonment is adjudged illegal.

The writ of habeas corpus is frequently employed today. It is a high prerogative writ, having for its object the speedy release by judicial decree of persons who are illegally restrained of their liberty, or illegally detained from the control of those who are entitled to the custody of them. The writ is directed to the person detaining another, commanding him to produce the body of the prisoner at a certain time and place, with the day and cause ot his caption and detention, to do, submit to, and receive whatsoever the court awarding the writ shall consider in that behalf. It is perhaps the most sacred right vouchsafed to a free people, not be used to protect the guilty, but to safeguard the rights and liberties of the innocent and oppressed. "The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public safety may require it." Article I, Section 9, Constitution of the United States.

LEHR FESS.