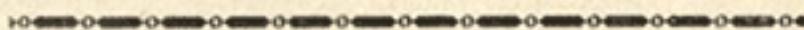


The Church in Tobaccoland

HISTORY
OF THE CATHOLIC CHURCH
IN OWEN COUNTY, KENTUCKY



Dedicated to
The People of Owen County



by
REV. ALBERT RUSCHMAN



An historical record is the most valuable document in any library. It recalls for us the achievements of the past; it serves to explain present action; it provides a challenge for the future.

*The Reverend Albert E. Ruschman has rendered a great service not only to the Diocese of Covington but also to the Commonwealth of Kentucky. His investigations of the beginnings of the Church in Owen County, documented with meticulous care and described in an intimate literary style are preserved for us in his attractive volume: **THE CHURCH IN TOBACCOLAND**. His careful research has enriched the archives of a Church and State already steeped in historical lore: factual as well as fictional.*

We congratulate Father Ruschman for his successful effort; we thank him for his contribution; we recommend his admirable work to all who find pleasure in the tales of old Kentucky.

+ Richard H. Aelerman

Bishop of Covington.

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INTRODUCTION

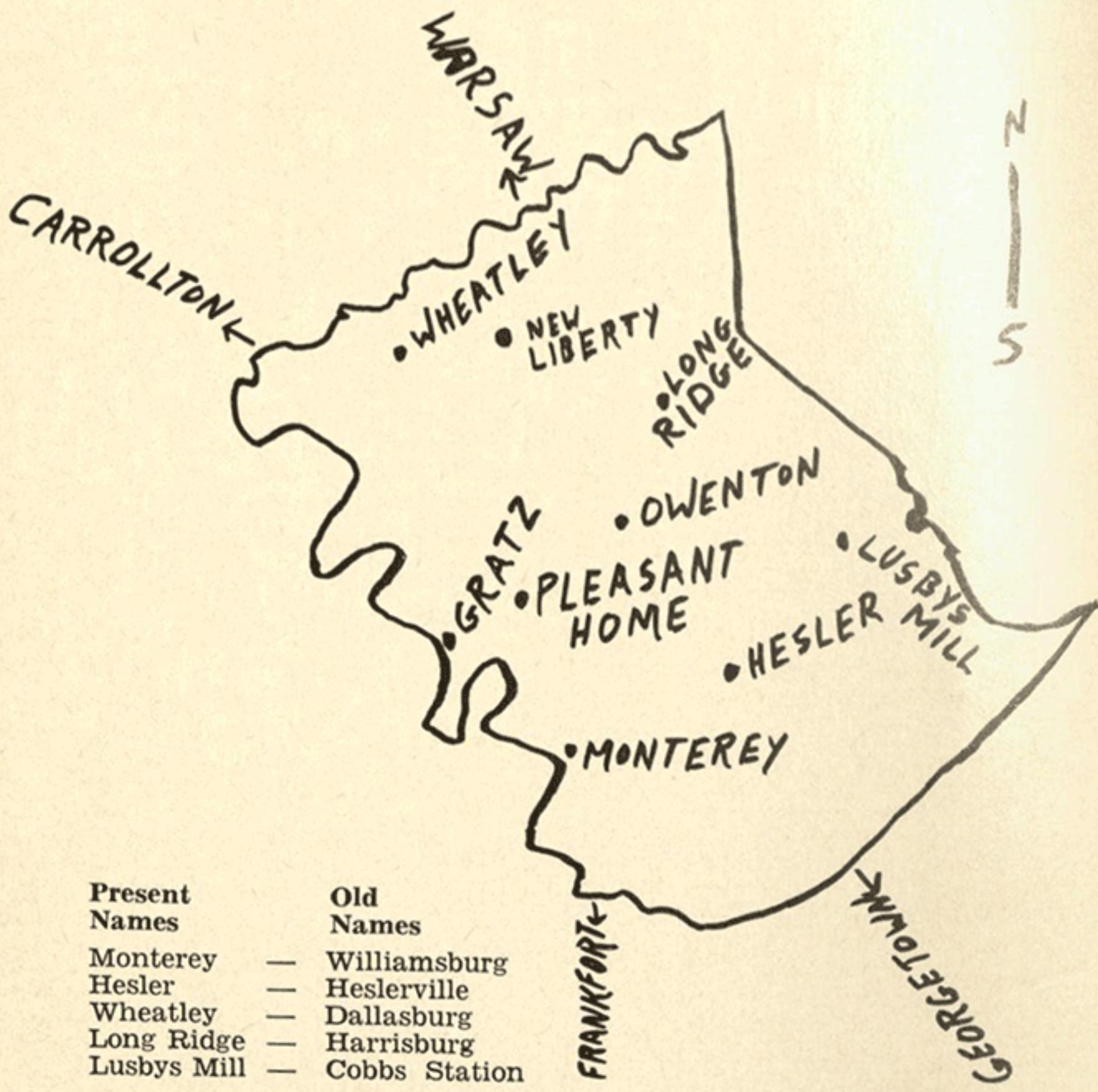
Since a History of the Catholic Church in Owen County had never been written, I undertook this task to fulfill a definite need.

In reconstructing this story, spanning almost a century and a half, I have tried to be reasonably thorough in research. Greater access to the records of the White Sulphur Mission, however, would have been helpful in tracing the beginnings of Catholicism in Owen County.

As the present pastor of Owen County's St. Edward Mission, I have found the history quite interesting and hope that it will be of some benefit to others.

I sincerely thank all who helped in the preparation of this work, especially: Mrs. M. E. Mylor for typing the manuscript, Mr. William Neuroth for aiding in research, Mrs. Robert Worden for the art work, Sister Agnes Margaret, C.D.P., and Mr. T. A. Perry for reviewing the manuscript, and His Excellency, Most Reverend Richard H. Ackerman, S.T.D., for his inspiration and encouragement.

The Author.



Present Names		Old Names
Monterey	—	Williamsburg
Hesler	—	Heslerville
Wheatley	—	Dallasburg
Long Ridge	—	Harrisburg
Lusbys Mill	—	Cobbs Station

CHAPTER I

*The Beginnings of the Catholic Church in Owen County
1819 - 1855*

On a Kentucky state map make a triangle connecting Covington, Lexington and Louisville. In the center of this drawing lies Owenton, the county seat of Owen County.

Owen County is agricultural and ranks forty-fourth in size among the counties of Kentucky. Its population in 1960 was 8,237, less than half the figure of sixty years ago.

Tobacco has always been the staple money crop of Owen County. Already in 1870 more than a million pounds were grown;¹ in 1930, 3,000,000 pounds; today more than five million pounds are grown per year. Over the years the price and growth of the golden burley greatly influenced population and prosperity in this county, named for Colonel Abraham Owen.²

County Formed

Owen County was formed in 1819 from Scott, Franklin, Pendleton and Gallatin Counties. It was untamed country then, with virgin timber and plenty of wild animals.³ Heslerville (Hesler), Harrisburg (Long Ridge), New Liberty, Williamsburg (Monterey) and Cobbs Station (Lusby's Mill) were some existing communities in 1819, and there were roads connecting these places—roads at least suitable for riding a horse or walking.⁴ This gives us some picture of Owen County at the time of its birth. To tell the story of Catholicism, however, we must go back further.

Early Mission Center in Nearby Scott County

In the 1780's and 90's a western movement to Kentucky began. The early settlers were mostly from Ireland, but there were some from Great Britain and Germany.⁵ Virginians of Scotch-Irish descent came through the Cumberland Gap and into the land of Kentucky. From Maryland and Pennsylvania came others, many of whom were Catholics from Ireland. Their trip from Pittsburgh was down the Ohio River. Limestone, the present site of Maysville, Kentucky, was a place for disembarking; other travellers stopped at points westward—Cincinnati, Louisville, etc.⁶

Settlements to the North and South of Owen County

Settlers travelled from Limestone to Paris, Lexington, or Georgetown. In 1800 Georgetown was a town of 350 people.⁷

White Sulphur, a community some miles west of Georgetown toward Frankfort, listed forty Catholic families in 1894 when St. Francis, the second Catholic Church west of the Alleghenies, was dedicated there.⁸

Port William (Carrollton, Kentucky) was settled in 1794. Fredericksburg (Warsaw, Kentucky) and Ghent were also early towns on the Ohio River, north of the present Owen County. The territory of Owen County became populated as people from the Georgetown, White Sulphur, and Frankfort area moved north, and settlers from the Port William and Fredericksburg side worked south.⁹ The Kentucky River played a role in this early development.

Several priests rode on horseback through Owen County before 1819, taking the path from White Sulphur through Heslerville, Owenton and New Liberty on to Port William. The Reverend Antonius Angier, O.P., was one of these pioneers. Probably in the first two decades of the nineteenth century the few scattered Catholics in the area of Owen County were visited once a year, perhaps less.¹⁰

County Seat Moved

Heslerville was the county seat in 1819. This bears out the view that movement into Owen County was quite heavy from the Frankfort, White Sulphur, Georgetown area. Already in 1821, however, the population of Owen County was equalizing itself to the point where Owenton was more central for all concerned and the seat of government was moved there.¹¹

First Known Catholic Family

While Owen County had few Catholics in its infancy, the first, James O'Hara, came from a rather well-known pioneer family.

The O'Haras, a father and three sons, came from Ireland in the 1790's and, after a stay at Danville, settled at White Sulphur in what was then Woodford County. Kean O'Hara went to Frankfort and started a famous school. James, too, taught for a while, but having educated himself as a lawyer, moved into Owen County and in 1822 became the second county attorney. He held this position off and on for twenty-five years.¹² Charles O'Hara, the third brother, went to Georgia in 1830. He soon returned to Grant County, Kentucky¹³ and from 1847 to 1850 was a surveyor in Owen County. The best known of the O'Hara family was Kean's son, Colonel Theodore O'Hara, who wrote the celebrated *Bivouac of the Dead*.

James O'Hara and Lucy, his wife, reared their family in Owen County. Occasionally they attended Mass at White Sulphur; other times the priest visited them. Their several children were baptized by the pastor of St. Francis. Mary was christened by Father Edward McMahan in 1834.¹⁴

About 1840 James O'Hara was making contacts and settling a number of estates in Grant County. Evidence seems to indicate that he temporarily moved to Grant County about 1840.¹⁵ In 1847 he made Grant County his permanent home and died there about 1866, a famous lawyer.¹⁶

In considering the beginnings of Catholicism in Owen County, it will be helpful at this point to get a broader view of the Church in the State of Kentucky.

First Diocese West of the Alleghenies

The territory of Kentucky was all part of the Diocese of Baltimore, Maryland, until 1808. That year the Most Reverend Benedict J. Flaget, S.S., D.D., became the bishop of Bardstown, Kentucky. His diocese covered Kentucky and Tennessee and states north. Bishop Flaget travelled to Kentucky on flatboat from Pittsburgh to Louisville, and on to Bardstown by land. Some thirty years later his see city was moved to Louisville, and in 1853 Owen County was part of the newly formed Diocese of Covington. The Kentucky River became the boundary line between the two episcopal sees.

Care From Frankfort

The mission center at White Sulphur gradually dwindled. In 1848 Frankfort got a resident pastor, the Reverend James M. Lancaster, and White Sulphur became a mission. Owen County, likewise, was under the Frankfort pastor who made periodic trips into the area.¹⁷ Father Lancaster was a man of more than ordinary talents, suave and gentlemanly in his manners, and heartily companionable with his friends.

In 1852 Jerry Collins and his wife, Catherine Began, both from Ireland, settled on the old Owenton-New Liberty road near the bridge. The Collins family were staunch Catholics. Father Lancaster offered Mass at their home several times a year until 1855.¹⁸

The coming years, 1855-1878, were to evidence more Catholics in the county with spiritual care emanating from Carrollton, Kentucky.

CHAPTER II

*The Development of the Catholic Church in Owen County
1855 - 1878*

This chapter cannot start without a good look at New Liberty. The attraction of this town brought Catholic settlers.

New Liberty is an old town. It goes back to 1800, maybe further. The first Baptist Church in Owen County was built there in 1801. The question is why did New Liberty develop ahead of Owenton, and remain ahead until 1870? Why were settlers more inclined to come to this area?

The reasons suggested are not singly convincing; together, however, they are substantial. The land around New Liberty was fertile; and ridges, quite level. There was an abundant supply of oak, yellow poplar, and other good timber on Twin Creek for building. The land lay high; it was beautiful and healthful. There was a plentiful water supply from springs. A lot in New Liberty was for a century designated the "Big Spring" or O'Hara Lot, apparently a main supply for New Liberty's early settlers. A slave who came with the Gayles in 1806 bending to the earth drank from a spring and said: "Mister Gayle, settle here, this is an everlasting spring." What more reasons were needed to make a town, especially since people travelling from Georgetown, Hesperille and Port William needed a stopping place? Supplies from the Ohio River came to New Liberty by way of Ghent; there were landings on the Kentucky River also that supplied the New Liberty settlers.

So New Liberty attracted settlers. In addition to farming there was work in building, widening, and repairing roads; hides were processed into usable leather, and quite a number of service opportunities were available in the town.

It was near this center that the Collins, Griffin, Gill, Hickey, Meagher, and Callaghan families came seeking new opportunity. Their common Faith brought them together in the district. Their numbers, however, did not warrant building a church or having a resident pastor.

In 1853 Carrollton began building its first Catholic church, and two years later the Most Reverend George A. Carrell, S.J., D.D., Bishop of Covington, appointed the Reverend Charles Schaffroth as first resident pastor. The station at New Liberty was likewise assigned to the new pastor's care.

There was hardly a regular schedule when the priest came occasionally to New Liberty—for Mass, Baptisms, First Holy Communions, and sick calls.¹ A number of priests made the trip

by horse and buggy from Carrollton during 1855-1875. They offered divine worship in Jerry Collins' home and, perhaps, others. Sometimes the people of New Liberty attended Mass at Carrollton. Funerals of New Liberty Catholics were conducted at St. John Church, Carrollton. Some twenty baptisms, marriages, and deaths of New Liberty Catholics are recorded at Carrollton from 1855 to 1875.

In 1867 the Louisville and Frankfort Railroad commenced the construction of the line between LaGrange and Covington. Two years later, under the consolidated name of the Louisville, Cincinnati, and Lexington Railroad, the trains rolled along Eagle Creek, the northern boundary of Owen County. The completion of this Covington-LaGrange trackage, in effect, provided a "short cut" between Louisville and Cincinnati (trains had previously journeyed via Lexington); hence, the Louisville, Cincinnati, and Lexington became generally known as the "short line."²

The coming of this "short line" caused New Liberty to lose some of its spark and vitality as a trading center.³ Stations along the line—Sparta, Liberty Station (now Sanders), Worthville—became trading and freight depots. Horse-drawn freight and passenger service, operated by the Cox Brothers, between Sparta and Owenton enlivened the county seat. The Catholic community around New Liberty seemed unaffected by New Liberty's slackening, and until 1875 their pastor came from Carrollton.⁴

In 1876 Most Reverend Augustus M. Toebbe, D.D., second Bishop of Covington, relieved Father Stephan Schmid, pastor of Carrollton, of his duties at New Liberty. He appointed the Reverend Adolphus Ennis, assistant at the Cathedral Parish in Covington, to offer Mass for the Owen County Catholics. Boarding the short line train at Newport or Latonia, Father Ennis had the advantage of a morning or afternoon train to Sanders. Bus service, horse-drawn of course, was available to and from New Liberty meeting the train schedules.

In 1878 Reverend Joseph Quinn, who had been attending the Catholics of New Liberty from Covington, was appointed first resident pastor at Verona, Kentucky, in Boone County. The further account of his service to Owen County will begin Chapter III.

CHAPTER III

*The Best Years of the Catholic Church in Owen County
1878 - 1904*

We might even call these the railroad years of the Church in Owen County. Father Quinn was pastor at Verona in Boone County, a mission at Warsaw in Gallatin County, and the station at New Liberty in Owen County. He lived at Verona and two Sundays a month held services there; the two remaining ones were alternated between Warsaw and New Liberty.¹

A Typical Sunday Mass

Father Quinn, grips in hand, climbed aboard the L.C.&L. at Verona, usually on the fourth Sunday of the month. Liberty Station was his destination. A drummer's wagon, combination baggage and passenger horse-drawn vehicle, met the train and provided service to New Liberty. Depending on the season, the latest washout rain, etc., the ride was pleasant or rough.

There was yet no Catholic church at New Liberty. The congregation assembled alternately at the homes of Jerry and Catherine Collins and E. J. and Mary Ann Hickey. Holy Mass was at 9:00 a.m. in summer and 10:00 a.m. in winter. Parishioners included the Collinses who owned a two hundred acre farm on old New Liberty road and had children of marriageable age. The Hickeys were middle-aged. They had settled on the Sanders-New Liberty road in 1876 and owned sixty acres. With their large family they raised tobacco and grapes. Billy Rudman, of German descent and unmarried, ran a store in New Liberty. He stayed with Mr. Hickey and helped him care for the vineyard. Cornelius (Conn) Keefe and his wife were there. Matthew and Mary Gill, elderly, of Marion Landing, also were parishioners.

The house was crowded, but Holy Mass was offered with due reverence, the sermon being simple and meaningful. After Mass some stayed on for dinner—enough that the children ate at the second table.

Essentially this was the pattern of the monthly Sunday worship for more than two decades at New Liberty. Slight variations there were—the priest had catechism class for the children, or a church social was held Sunday afternoon.

Building Holy Angels Church

As the decade of the 80's reached mid-point, private homes could scarcely accommodate the growing congregation of Owen County. The Matt Campbells of Owenton, Frank Jacobs,

Sr. of Sanders, and the O'Donnells near Sparta were additions to the New Liberty parish. Parts of families stayed home for lack of room. It was decided that New Liberty would have a church.

Jenkins Lot Purchased

On October 19, 1885 the Most Reverend Camillus P. Maes, D.D., third Bishop of Covington, bought an acre of land, adjoining New Liberty, from Thomas Jenkins.² This property lay on the right side of the road going toward Sanders; presently it is owned by E. G. Taylor. The Reverend Narcissus N. Gosselin, pastor, contacted a priest friend up in Ohio for some building plans. The parishioners at the same time pledged and began contributing to the building fund. Plans crystalized for the erection of a church accommodating one hundred people. Those in authority felt that the Church would develop in the area during the ensuing decade.

Father Cornelius L. O'Brien, the new pastor of 1886, thought differently and suggested to Bishop Maes that a church to accommodate fifty would be sufficient. New Liberty's economy was based on agriculture; it's population peak as a trading center had been reached and was already declining. How many youth would remain was doubtful.

With the consent of Bishop Maes in October, 1886, ground-breaking started, and a church 30x40x12 was in the making. Jerry Collins and Ed Hickey, donating their service, hauled limestone rock from Twin Creek for the foundation. William Plunkett, partly compensated for his work, laid the foundation. Nick Londrigan and Matthew Gill also donated labor; some carpenters were hired. Much poplar and some oak sawed on Twin Creek went into the church's construction.³

Progress on the new church during 1887 was slow. The tobacco crop had to be set and harvested. There was the problem of several unpaid pledges which limited hired help. Several prominent parishioners suggested to Bishop Maes the sale of a second parcel of property owned by the Church—the O'Hara or Big Spring Lot.⁴ Financing the new church was a problem, granting its total cost was only \$1,000.00. Father O'Brien raffled his saddle and harness to raise money for furniture. His sister, who kept house at Verona, generously donated to the new structure to supplement diocesan help and parish pledges.

By late 1887 the church was usable for divine worship; finishing touches had to wait for warm weather.



HOLY ANGELS CHURCH, NEW LIBERTY, KY. — 1888 - 1911

Cemetery Established

With the completion of the church in the spring of 1888,⁵ a cemetery was laid out adjoining the church, facing New Liberty. The pastor felt a burial ground would give permanence to the parish. The people, some already old, liked the idea. The parish cemeteries of Warsaw and Carrollton were too far from home.

Appearance of the New Church

What was the appearance of the new church? A plain rectangular structure with a small cupola, mounted by a cross. The frame building with narrow weatherboards was painted white and rested on a foundation of quarried native stone. Six windows, 25" x 84" with clear glass panes, lined the sides of the church. Steps led up the bank from road-level to church doors.

The interior of the church was simple, with the altar set out a bit from the east wall. Space behind the altar housed the confessional and sacristy. Two adoring angels, from old St. Michael's Church in Louisville, flanked the large, white, wood altar, thus giving the church the name of Holy Angels. Maymie Dalton Collins shipped the statues; they are presently in the church at Warsaw. There were thirteen pews, enough to seat fifty people. A heating stove stood near the center of the north wall. This was the plain, sturdy, country church that for a generation was God's house.⁶

Bishop Maes at New Liberty

It was to this newly built church and adjoining cemetery that Bishop Maes paid a visit in the spring of 1888. His trip in part was occasioned by a need to work out some definite arrangements regarding the ownership of lots in the parish cemetery; he no doubt also blessed the new church on this visit and offered Holy Mass.⁷

Wakes and Weddings

Some of the special services at Holy Angels involved weddings and funerals. On the morning of April 25, 1888 Martin Mylor of Warsaw and Maggie Collins of New Liberty were married. Friends later in the day accompanied the newlyweds to Sanders where they boarded a train for a honeymoon in Louisville.

While New Liberty had a church, there was no priest closer than the trainservice from Verona. Billy Rudman was keeper

of the church keys in the early 1890's when an unexpected situation developed.

A Catholic man from Owen County got sick on the pike and was sent to St. Elizabeth Hospital in Covington. After some days there he died. The Sisters put him in a pine box, shipped him to Sparta by train and sent word to his wife that her husband's body was at the station. The wife hired a spring wagon at Owenton; she and a colored driver set out to get her dead spouse. Having loaded the corpse, they started across the covered bridge at Sparta. About that time Bill Claxon was coming into the other end of the bridge with a drove of lambs. On looking up the lady called: "Turn out! turn out! I have a corpse in the wagon."

The widow went to New Liberty and looked up Billy Rudman. Billy questioned the dead man's wife as to whether her husband had been in the good graces of the Church. When the wife failed to answer properly Billy refused her the keys, causing some loud commotion which was overheard by Mr. Howard Gayle, the banker. Mr. Gayle attempting to help said that if the Catholics would keep the body in church until morning he would gladly provide a burying plot in the Odd Fellows Cemetery. The distressed widow replied: "Indeed not" and in typical Irish brogue continued "if I'd bury him out there the devil would be astride his back by morning."

There were the deaths that show a different picture like that of Mrs. Mary Ann Hickey, a devout Catholic, dutiful wife and mother. She was laid out at William Plunkett's home. She had a big funeral—as big as New Liberty knew. Her sons were pallbearers. Many a prayer swelled from Holy Angels Church the day of her funeral in 1902, for she was dearly loved by all who knew her in the New Liberty community.⁸

Religious from Owen County

In 1884 Frank P. Driscoll of Frankfort married a Collins girl of New Liberty. For a while the couple remained in Frankfort, then went to Louisville. In 1891 they settled at Owenton where Frank had a grocery store. A child, Michael, died at Owenton. Father Ignatius Ahmann visited the Driscoll home on that occasion.

Father Joseph Meinzer, pastor of New Liberty 1894-1895, encouraged the Driscolls to leave Owenton and go to Carrollton where the children could attend a Catholic school and the family have the benefits of a resident pastor. From Carrollton the Driscolls moved to Louisville where Francis became Brother Ambrose, Superior General of the Xaverian Brothers; Julia Mae,

a Sister of Mercy; and Daniel, Monsignor Daniel Driscoll, Pastor of the Cathedral Parish in Louisville. Francis and Julia Mae were born at Owenton.

The Parishioners and Their Community

Holy Angels Church had pews for fifty people, but seldom, if ever, was the monthly Mass attended by so many. During the early 1890's as many as eight families belonged to the congregation; the number was less in 1900. The Catholics, though a minority group, formed no ghetto. Their associations and activities in the community varied. Several families were landowners; William Plunkett operated a drug store; Billy Rudman, a shoe store; and a son of Ed Hickey, James, had a delicatessen. Matt Campbell of Owenton worked at a clothing store.

Socially, New Liberty got on well. The Gayle House used the third floor as a dance hall. During county fair time they *really* had dances, recalls an oldtimer. There were church socials attended by Baptists, Catholics, and other Christians. The Catholics exerted no notable influence on the community, yet were well integrated and accepted. At the invitation of Mrs. Mary Ann Hickey and others, non-Catholics occasionally attended Mass.

Eleven Different Pastors

Eleven pastors served New Liberty Mission from 1878 to 1904. They came monthly and to care for the sick and dying as need arose. Father Benedict Kolb regretted that because of train schedules he sometimes arrived at the bedside of the dying too late. Starting the fire, administering to but a handful, worrying about finances were all part of being pastor at Holy Angels.

Father O'Brien was right. New Liberty would not need a large Catholic church. The Reverend John Cavanaugh, pastor 1896-1903, witnessed the continuing deaths of the founders and the emigration of the youth. Since there were only a few families attending monthly Mass, Father Cavanaugh recommended to Bishop Maes that services be held on the fifth Sunday of the month when such occurred, and on enough Saturdays and Holy Days to make twelve times a year. Two former altar boys, F. P. Jacobs and Doctor Ed Plunkett, remember serving Mass at Holy Angels Church and going to Sara Jane English's or J. W. Connell's to fill the water cruet, at the close of this period, 1878-1904.

Care of Souls near Gratz, 1878-1904

While the history of the Catholic Church in Owen County centers around New Liberty, there were Catholics also near

Gratz on the Kentucky River. Mike and Elizabeth Denny, from Londondrie, Ireland, and Mike and Mary O'Brien had farms in the bottom land of Owen County opposite Lockport. Near Pleasant Home, some several miles from the Dennys lived Will Callaghan; the name of Gallagher is also mentioned, as well as McCormick near Perry Park. Both Fathers Quinn and Gosselin offered Mass in the area—sometimes at Gratz, other times opposite Lockport. Father O'Brien tended the flock on two or three Holy Days each year.⁹ Mike Denny took care of transportation to and from the public conveyances. One time the priest arrived at Dennys unexpectedly and found his parishioners having a party. The women-folk convinced their pastor that it was high time the party broke up and that he should see to it. With good humor Father scolded the men: "I'll sic the devil on you." Descendants of the Dennys and O'Briens still live near Lockport in Henry County. Mike and Elizabeth Denny are buried in the Owen-ton Cemetery. Their monument, tall and mounted with a cross, is easily identified. A relative of Mike Denny was a priest in Ireland and on a visit to the United States visited the Denny home.¹⁰

CHAPTER IV

*The New Effort and the Decline of the Catholic Church
in Owen County
1904 - 1911*

The years 1904-1911 were times of joy and sorrow, progress and decline for the Catholic Church in Owen County.

On March 11, 1904 Bishop Maes established St. Joseph Mission at Warsaw as a parish with a resident pastor. At this time Owen County came under the care of Warsaw. The pastor was the Reverend Edward T. Donnelly.¹

Colorful Pastorate of Reverend E. T. Donnelly

Father Donnelly, a graduate of Yale College, could quote Shakespeare and was a delightful conversationalist. A native of New Haven, Connecticut, he was nevertheless at home with the people of Warsaw and New Liberty. He was loved by Catholics and Protestants alike. Stationed at Warsaw his transportation changed from the big iron horse to plain horse and buggy. His responsibility to New Liberty was to offer Mass at Holy Angels Church on the fifth Sunday and two weekdays each month. In practice the weekday schedule amounted to less than designated. The altar boys and youngsters remember Father Donnelly as their friend; to the old he was adviser and listener.

Catholics at Owenton

In early fall of 1904 Reverend James L. Gorey, Chancellor of the Diocese of Covington, requested Father Donnelly to locate several Catholics reportedly living at Owenton. Only two Catholics were found on this trip—Henry Glauber and Mrs. Andrew Barthel. The others mentioned had either moved or came to Owenton only occasionally. "Went seventy miles and spent two days there with the above result," was the way the missionary described his journey. An episode involving Pleasant Home fared better.²

Station at Pleasant Home

An interesting letter from Bishop Maes reached Reverend Edward Donnelly in early April, 1905. It added Pleasant Home to his stations and began:

My Dear Father Donnelly:

Allow me to suggest that you attend every three months to Pleasant Home, Owen County, if possible.

The Reverend Boes of Pewee Valley called today.

Among his many missions is Gestville opposite Monterey, Owen County, on the Kentucky.³

The letter went on to say that when Reverend Boes was last at Gestville, a Catholic, Charles Minch, came seeking to make his First Communion. Mr. Minch, was from Pleasant Home where three other Catholic families lived. A Mr. William Callaghan, a very good Catholic widower having one son, was mentioned. Bishop Maes had not learned the names of the other two families.

From other sources, however, we have a clearer picture of Catholic residents in the Pleasant Home area from 1905 to 1908. There were Callaghan families: Uncle Will and Aunt Lockett, George William and Maud Dunn Callaghan; Wm. Shearer and wife, Elizabeth Callaghan Shearer, were also living in the vicinity about that time.

On October 4, 1905 Father Donnelly baptized Roy Charles, Paul, and Mary Gladys Minch, all children of Charles Minch and Mary Smith Minch of Pleasant Home. William Callaghan and Mary Meehan were godparents. About a month later church records at Warsaw indicate that Claude, Richard George and Michael Dennis Callaghan of Pleasant Home were also baptized. These were sons of George William and Maud Dunn Callaghan. The baptisms of Agnes Minch in 1906 and William Levi Callaghan in 1908 give evidence that the station at Pleasant Home was visited periodically by the priest these several years. A good soul notified Bishop Maes in December of 1908 that four Catholic families still lived at Pleasant Home and they would be satisfied if the priest could come but twice a year. People in the Pleasant Home area remember "Uncle Will" Callaghan as jovial, Irish, and Catholic. Aunt Lockett never knew who would be at the table come meal time. Uncle Will was sponsor for seven of the eight children baptized at Pleasant Home. At his home the priest offered Mass.⁴

Death of Reverend E. T. Donnelly

On April 25, 1907 Father Donnelly died. At his own request, his remains were interred at St. Joseph Church, Warsaw, where to this day former members of the New Liberty Mission decorate his grave. For a brief three months Father Thomas Cooney filled the post left vacant by death.

Tobacco Prices Five Cents

Since the late 1890's tobacco had sold at a mere pittance. The American Tobacco Company paid five to eight cents in 1905 at Owenton. So, to raise prices, many farmers signed to organize a pool or holding action to force companies to pay more. The

plan was only partially successful and for a couple of years the crop hung in the barns unsold. Resultant financial hardships discouraged youth, causing them to emigrate.⁵ Fathers Frederick Bocklage and Joseph Broerman, pastors successively for the next two years, saw little possibility of development for the mission at New Liberty. The simple church looked prematurely old, standing on its unkept lot. There was no money for repairs. Thirty to fifty dollars a year had been the income of the mission for the last five or six years. When the weather was bad the priest offered Mass at Jacobs' in Sanders rather than go to New Liberty. He took dinner with the family, instructed the children, and returned to Warsaw. Fathers Broerman and Bocklage each made the long trip to Will Callaghan's at Pleasant Home a couple of times to minister to the Catholic families there.

Last First Communion Service

On Saturday, May 28, 1910 Katie Gill, Lawrence Framme, Katie Driscoll and Lizzie Framme left Carrollton for New Liberty on a combination family visit and apostolic mission. They were going to attend Mass the next morning at Holy Angels where Stella and Churchill Jacobs would make their First Holy Communion. Stormy weather took some fun from the trip. The visitors made it to New Liberty, however, swept and decorated the church, and spent the rainy night at the Collins' home. Next morning they added dignity and solemnity to the service. Father John Kroger, pastor at New Liberty, celebrated the Mass.

Mission Closed—Station Abandoned

In early October, 1910 Father Kroger had an appointment with Bishop Maes and discussed at length why the mission at New Liberty should be closed. The question of what to do about the cemetery was the prime consideration. On the 17th of the same month Bishop Maes authorized Father Kroger to make inquiry regarding the selling of the property. The pastor was advised to ask the people who had relatives buried in the cemetery whether they would be willing to transfer the bodies elsewhere. Bodies remaining could be exhumed, buried in a more compact area of the property and enclosed by a fence. In the deed of conveyance of the property this restriction could be included, Bishop Maes wrote.⁶

Father Kroger reported, November 26, that Mr. Virgil M. West would buy the property for \$300.00, and that he had contacted all, save one, of the relatives and they would, though not desirous to do so, remove the remains of their dead.⁷

On May 9, 1911 Mr. West purchased the property for the stipulated sum. Thus ended Holy Angels Mission at New Liberty, and with it the station at Pleasant Home.

What happened to the few remaining Catholics and others that moved to Owen County from 1911 to 1958 is the subject of Chapter V.

CHAPTER V

*The Survival of the Catholic Church in Owen County
1911 - 1958*

The site at New Liberty was scarcely recognizable by 1914. The tombstones were gone from the yard; a neat dwelling rested on the foundation where formerly the church stood. Only a keen eye could recognize the narrow weatherboards and big windows that were once part of the church. The exhumed bodies rested in the Catholic cemeteries of Carrollton, Warsaw, and St. Mary's in Covington.

No Mass Offered

From 1911 to 1958 Holy Mass was not offered in Owen County.

Deaths — Migration — Loss of Faith

By 1911 the majority of the Catholic Irish who had settled in Owen County during the second half of the nineteenth century had died. Their children, for the most part, had grown, married and moved to surrounding counties and industrial cities. A few scattered Catholic families remained in Owen communities, but there was no church or systematic visits from the priest.

Warsaw Records

From 1911 to 1946 the parish records of St. Joseph Church, Warsaw, list four baptisms and three funerals of Owen Countians. A parish priest of Warsaw in the late 1920's said that he went into Owen County a few times for sick calls but that was all. Father George Stier, pastor of Warsaw 1940-1947, recalls a pastoral visit to Owen County, and the baptism of a convert, Howard Borders.

A few of the annual reports of St. Joseph Church, Warsaw, mention Owen County as the responsibility of the priest stationed at Warsaw. However, Catholics living in Owen County after 1911 were left pretty much on their own.

Attend Mass in Neighboring Counties

In the late twenties Mary Shearer Hayden and Mrs. Oscar Burns from near Gratz drove to Carrollton for Sunday Mass. A Catholic family in Monterey is said to have gone to Frankfort; others near the Grant County line went occasionally to Mass at Williamstown. Some Catholics, however, lacking transportation and the services of a priest for a period of two generations, slow-

ly lost their faith and, marrying into other faiths, embraced the religion of their spouses. Others, on the contrary, still considering ancestral ties to the Catholic Religion never joined any church.¹

Owen County Went Democratic

The following story is a tribute to both the former Catholics and the Protestants of Owen County. When Al Smith ran for President in 1928 there was hardly a Catholic vote in Owen County, but Owen County carried for Al Smith. Why? The people, in addition to being staunch Democrats, remembered their Catholic friends. Before the election it was rumored in New Liberty that some Democrats would not vote for an Irish Catholic. An elder in the Baptist Church and a teacher in the Christian Church are said to have gotten up in their classes telling students and parents that if anyone would vote against Al Smith because of his Faith—their attitude was: they would not want to teach them in the future.²

1945 — A Few Immigrants

With the end of World War II in 1945 a few Catholics began moving to Owen County. There were Catholic girls who married Owen County soldiers and students. Kraft Cheese Company brought in Catholic managers. Doctors Ramsey and Paul Harrison, Jr., successively served the people of Owen County from 1950 until 1955. Others came to teach or to work. They settled in or near Owenton and began to adopt St. William Church at Williamstown as their parish.

Owenton Catholics Attend St. Williams's

Father George Donnelly of Williamstown said that he gradually began to look after the Catholics around Owenton. There was no appointment to the task. A letter of Father Donnelly, dated April 30, 1947 to Mrs. Esther Callaghan of Pleasant Home stated that "there are a few Catholics around Owenton, so there is some thought of opening a mission there." Because there were too few to begin, this idea was dropped.

A person who had occasion to visit many homes in Owen County during the forties, however, remarked that it was surprising the number of families having prayerbooks, crucifixes and other religious articles that belonged to their Catholic ancestors. If this is true, and there is some evidence to verify the statement, then we must conclude that a number of Catholic people lived in the area without being identified with the Cath-

olic community and even at death did not have what is termed in the Catholic Church as Christian Burial.

One Catholic Businessman

Since the 1920's Frank P. Jacobs of Sparta (formerly of Sanders) operated a coal and transfer company at Owenton. Mr. Jacobs and his sister, Josephine, who worked at the office, made many friends for themselves and the Catholic Church, and in an unofficial way became a liaison for the Church.

It is interesting to note that in the early 1950's as many as eight or nine children from Owenton were baptized by Father Donnelly at Williamstown. By 1962, however, the families of these children, for the most part, had moved from the county.

Request Church

During the early 1950's the Most Reverend William T. Mulloy, D.D., Bishop of Covington, at the request of a doctor from Owen County, encouraged the priest at Williamstown to see what could be done to establish a mission and build a church at Owenton. With still the problem of only four or five Catholic families and press of duties in Williamstown and Dividing Ridge, Father Donnelly was unable to establish the mission at that time and thus accomplish the bishop's request. Communion calls to Mrs. Mary Thomas and the funeral service of Claude Callaghan occasioned pastoral visits to Owen County from the Williamstown Church. Each Sunday, in good weather and in bad, Catholics of Owenton made the forty-four mile round trip to St. William Church at Williamstown. This was the situation in the spring of 1958.

CHAPTER VI

*The Owenton Development of the Catholic Church
in Owen County
1958 - 1962*

New Beginnings Show Promise—Station at Owenton

In May of 1958 I, Reverend Albert E. Ruschman, as pastor of St. Joseph Church, Warsaw began investigating to determine the need and possibility of establishing a station at Owenton in Owen County. On that first visit I remember that Mr. Paul Gray, the County Agent, jokingly mentioned that he had the Catholic population of Owen County sewed up—they both worked for him.¹ I found that several Catholics were making the forty-four mile round trip to Williamstown each Sunday to hear Mass; others, unable or unwilling to go so far, were slowly losing their identity as Catholics.

Enthusiasm both from Bishop Mulloy and the people of Owenton ran high with the thought of Holy Mass being offered on a weekly basis at Owenton, and by Sunday, July 20, 1958 nine people assembled in the house of Howard and Frances Smith, on Perry Street, opposite Owenton Grade School, for the Holy Sacrifice. Wash, Kelly, Callaghan (widow of Claude, formerly of Pleasant Home), Rutigliano, Culbertson, Perkins, and McCord were among the names of Catholics who attended services during 1958.

Rented Rooms Above First National

By August 17, 1958 we began offering Holy Mass in rented rooms over the First National Bank. We got vestments, altar, and pews from many sources, and had a place that we called church.

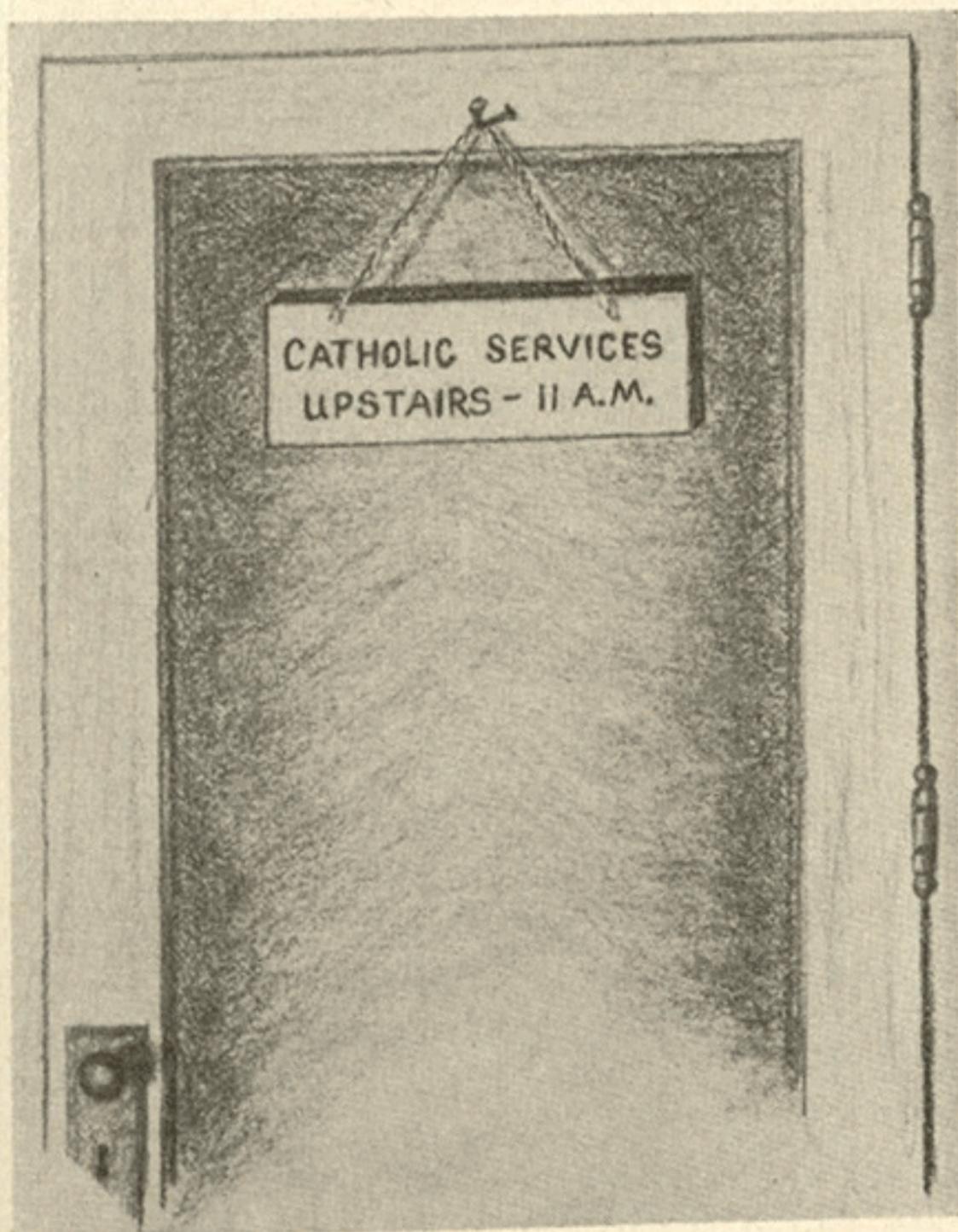
From the beginning we thought of land for the new church, but it was agreed that with few parishioners and no funds we had to act slowly. To increase our membership and cultivate good will an Information Forum was started on October 7. It lasted well into the spring of 1959. Fathers Francis Kelly and Edward Toner gave one talk each during the course. Attendance averaged about ten people. The meetings attended by Catholics and non-Catholics created good will, brought to our attention another Catholic in the town, and was the beginning of grace that led to several new members for the Church.

Building Fund

On January 9, 1959 our building fund project began vigorously with a \$1,000.00 check from Bishop Mulloy, head of the Diocese of Covington. The fund grew steadily with occasional spurts. Several small fund raising affairs were held—the most memorable, an ice-cream social on the Ellis farm, north of Owenton, August 30, 1959.

Studied Population

In April, 1959 some thought was given to possibilities of immigration and population trends in Owen County. Consulting with Father Donnelly of Williamstown, our thinking began to crystalize toward acquiring a small plot of land and erecting a simple church building costing six or seven thousand dollars. In response to these ideas Bishop Mulloy wrote on April 7: "I shall try my best to gather some money for you, and I do hope that you will look for a piece of land that would be acceptable."



From August 17, 1958 to July 8, 1962
Holy Mass was offered in rented rooms above the
First National Bank in Owenton.

Buying Property Delayed—Spiritual Program

In less than two months Bishop Mulloy died. Rt. Rev. Msgr. Herbert F. Hillenmeyer, Administrator of the Diocese, suggested that the project be deferred until the appointment of a new bishop. Perhaps when a parish is not involved in building and material projects it concentrates more solidly on spiritual programs. At any rate during the remainder of 1959 and 1960 the Catholics of the mission studied Latin, making an effort to understand and participate more fully in Divine Services. Study Clubs were held. We rotated from house to house, and usually ended our programs with a social hour.

Census Work

Getting to know the people of a parish is always a concern for the pastor. It becomes a real problem when a parish covers a whole county. Ever since Owenton was established as a station of the Warsaw Parish in 1958, I have spent at least one afternoon besides Sunday in Owen County. Census taking and visiting in the New Liberty and Squiresville area filled the time of many days during 1960 and 1961.

Richard and Bill Neuroth, energetic seminarians from Newport, Kentucky, assisted in census work and catechism teaching for about a week in both 1960 and 1961. Esther Callaghan, too, did a limited amount of census work in Owenton. What was the outcome of these labors?

Five baptisms and as many First Communions were some evident fruits of the work, besides some enjoyable visits with rural and town residents. Now back to the building of the church.

Recreational Development Brought Change

In recent years Owen County began to see its land as valuable not only for agriculture but for recreation as well. A 9-hole golf course near Wheatly, and two large lakes, Elmer Davis and Elk Lake, are evidence.

By early 1961 it became clear that the Elk Lake development by American Realty was going to affect considerably the summer week-end Catholic population of Owenton. At our request about the middle of April, 1961 the Most Reverend Richard H. Ackerman, S.T.D., Bishop of Covington, visited Owenton, to look at several plots of land available and suitable for a church building. Later, on June 5, we settled on a parcel of land, 160' x 450', about one mile east of Owenton on Highway 227. It was purchased from John Campbell Thomas for \$4,000.00.



**ST. EDWARD CHURCH, OWENTON, KY.
DEDICATED SEPTEMBER 2, 1962**



INTERIOR, ST. EDWARD CHURCH

By late summer of 1961 as many as thirty-five and forty people crowded our church room above the bank in Owenton. The winter months were different, but we estimated that by July, 1962 we would need larger accommodations for Catholic families building cabins at Elk Lake.

Building the New Church

Discussion, thinking and planning matured sufficiently by January of 1962 to produce the decision that a steel church building of some 40' x 60' dimensions would be practical for Owen County. By late March the plans included basement, with living quarters and hall.

Groundbreaking ceremonies on a snowy April 1 initiated the building of the newly-named St. Edward Church near Owenton. Henry Mikkelsen of Florence, was the architect, with J. G. Exterkamp Sons as the general contractor.

The cost of the building, including air conditioning, was near \$38,000.00 with \$23,500.00 of that amount borrowed from the Diocese of Covington. Bishop Ackerman dedicated the Mission to the patronage of Saint Edward to honor a special benefactor who, by request, remains anonymous. By coincidence, \$2,000.00 was given in memory of Edward Slater. The mission is also indebted to The Catholic Church Extension Society of America, which contributed to the building project the sum of \$10,000.

Holy Mass was offered July 15 for the first time in the basement of the new church. Attendance during the summer of 1962 averaged sixty. The date of dedication was September 2, 1962.

FOOTNOTES AND REFERENCES

CHAPTER I

1. Lewis and Richard H. Collins, *History of Kentucky* (Revised, 1924, John P. Morton & Co., Louisville, Ky.), V. 2, p. 267.
2. John Forsee, unpublished *History of Owen County* (News Herald, Owenton, Ky.).
3. Miss Maude Hill, *Early History of Owen County*, Owen County Historical Society Files.
4. Owen County Court Order Book A - B, 1819; Capitola Simpson, *History of Education of Owen County* (Thesis, University of Kentucky, 1935), p. XI.
5. Owen Courthouse—Early Court Orders; Forsee, *op. cit.*
6. M. J. Spalding, *Sketches of Early Catholic Missions*, 1844, pp. 26-29.
7. Collins, *op. cit.*, V. 2, p. 262.
8. Paul E. Ryan, *History of the Diocese of Covington, Kentucky* (1853-1953), Covington, Ky., 1954, p. 51.
9. Early Deed Books, Owen and Gallatin Counties; Parish Archives—White Sulphur, Frankfort and Carrollton, Ky.; Catholic Cemeteries in the several counties.
10. Owen County Court Order Book A-B, 1819; B. J. Webb, *Centenary of Catholicity in Kentucky*, Louisville, Ky., 1884, p. 92.
11. Acts of General Assembly, Acts of 1821, p. 288.
12. C. Simpson, *op. cit.*, Appendix, p. XVIII.
13. Deed Books, Grant County, 1831-1860.
14. Archives—Diocese of Covington: White Sulphur Baptismal Records.
15. Library of Congress Census—Owen County, 1840. Not listed as head of household.
16. Ryan, *op. cit.*, pp. 964-965; Collins, *op. cit.*, V. 1, p. 410-V. 2, p. 291.
17. Catholic Directory, 1853; Webb, *op. cit.*, pp. 534-538.
18. Atlas of Owen County, 1883.

CHAPTER II

1. St. John Parish Records, Carrollton, Ky., 1855-1875.
2. Letter from Kincaid Herr, Ed. L. & N. Magazine, 908 Broadway, Louisville, Ky., to Rev. A. Ruschman, April 6, 1964.
3. Prince E. Burroughs, *History of the Baptist Church of New Liberty*, 1801-1901 (private publication, 1901), p. 25.
4. *Catholic Directory*, 1876.

CHAPTER III

1. Covington Archives: St. Patrick Parish, Verona—Report for year 1880.
2. Deed Books, Owen County Courthouse.
3. Interviews with Mayme Mylor, F. P. Jacobs and sisters, Dr. Edward Plunkett, Lizzie Framme, Noel Bush, Zell Brock, Katie Driscoll, Pat Hackett and others were helpful with names, descriptions, and events related in Chapter III.
4. Covington Archives: St. Joseph Parish, Warsaw—Letter to Bishop Maes, May 25, 1887. The O'Hara Lot was also known as the Big Spring Lot, containing several acres. It came into the possession of the Catholic Church on April 13, 1886. Obtained from James O'Hara, Jr., it fronted the main road leading from New Liberty to Owenton and lying on the east side of said road,

(present area of colored cemetery). On May 25, 1887 Edward Hickey, Jerry Collins, Conn Keefe, Nick Londragan, and Matthew Gill requested of Bishop Maes permission to sell the O'Hara lot to the colored people of New Liberty for \$200.00. The colored people had in mind to build a church for themselves on this lot. Apparently the transaction did not then take place. For on November 3, 1891 Edward Nichols purchased the O'Hara Big Spring Lot from Bishop Maes for \$125.00. The Jenkins and O'Hara Lots are the only properties listed on the Owen County Deed Books as belonging to the Catholic Church prior to 1961.

5. Covington Archives: St. Patrick Parish, Verona. Note on Financial Report of 1887; also Bishop Maes correspondence to Rev. C. L. O'Brien, March 21, 1888.

6. Interviews as cited in footnote 3.

7. Covington Archives: Bishop Maes correspondence, V. 3, p. 52. The many letters of Bishop Maes to pastors of New Liberty Mission were invaluable for the period 1886-1911.

8. Accounts by Dr. Edward Plunkett.

9. Covington Archives: St. Patrick Parish, Verona (as cited in footnote 5), 1880-1888.

10. Information by Pat Hackett and son, Lockport, Ky.

CHAPTER IV

1. Covington Archives: Bishop Maes correspondence, V. 8, p. 170.

2. Covington Archives: St. Joseph Parish, Warsaw—Letter of Rev. E. T. Donnelly to Rev. James Gorey.

3. *Ibid.*, Bishop Maes correspondence, V. 9, p. 115.

4. Parish Records—St. Joseph Parish, Warsaw, Ky.

5. John Forsee, *History of Owen County* (unpublished), New Herald office, Owenton, Ky.

6. Covington Archives: Bishop Maes correspondence, V. 10, p. 421.

7. *Ibid.*, St. Joseph Parish, Warsaw (as cited in footnote 2). Letters of Father Kroger to Bishop Maes, November 26, 1910 and May 9, 1911.

CHAPTER V

1. The ancestors of about ten present Owen County families are known to have been Catholic.

2. Story related by Dr. Edward Plunkett.

CHAPTER VI

1. Mrs. Howard Smith was the County Agent's secretary, and John Woeste had been assistant to Mr. Gray.

APPENDIX 1

*BRIEF SKETCHES OF SOME KNOWN CATHOLIC FAMILIES
WHO LIVED IN OWEN COUNTY*

- BARTHEL**—Andrew and Mary. Mr. Barthel was from Baden, Germany. He applied for his citizenship papers in 1863 at Owenton. The Barthel family lived in Owenton in 1904;; the family operated a restaurant. Two unmarried sons, William and Charles, dies at Owenton in 1955 and 1951 respectively.
- BURKE**—John Burke lived at New Liberty; he died at the age of 80 years in 1930; he was buried in Warsaw; Father Gerald Connolly had the funeral. The name Thomas Burke appears in the 1840 Census of Owen County (Library of Congress, P. 4). Willhelm Burke of New Liberty was the baptismal sponsor of Maria Anna Collins in 1860. D. Burke lived near Pleasant Home in 1883 (Atlas).
- CALLAGHAN**—William Callaghan lived in Pleasant Home area in 1883; date of settlement unknown, but the name Callaghan is mentioned in the Carrollton Church records in the 1860's; William Callaghan was affectionately referred to as Uncle Will; he was godfather for seven Minch and Callaghan children baptized in his neighborhood; Holy Mass was offered in his home in the early 1900's; his father is said to have been buried from the Catholic Church of New Liberty. James Callaghan is listed in the 1840 Census of Owen County (Library of Congress, Owen Census, p. 37.) Bernard and Mary Callaghan were sponsors in 1862 at Carrollton for Mary Mylor of Warsaw; Mary was the daughter of Thomas Mylor and Rosa Callaghan. A Reverend Michael Callaghan, ordained a Jesuit in 1865 was admitted to the Diocese of Covington in 1871.
- CAMPBELL**—Matt Campbell was a Catholic at Owenton during the 1890's; his wife, Kate, was a sister of Matthew Gill. The Driscolls and Campbells were close friends. Matt Campbell worked at a clothing store in Owenton.
- COLLINS**—Jeremiah (Jerry) M. Collins and his wife, Catherine Began, settled near New Liberty in 1852 (Atlas of Owen County, 1883). They were natives of Ireland. Mr. Collins received his final citizenship papers in 1859. Their son, James, was baptized in 1860, and Michael in 1865. Jerry died June 16, 1898 at the age of 85 years. One of his daughters married Martin Mylor; another, Frank Driscoll. The priest attending New Liberty stayed at the Collins' home and offered Holy Mass there before the mission church was built. A bishop, probably Bishop Maes, visited the Collins' home. A James Collins appears in the 1840 Census of Owen County (Library of Congress, Owen Census, p. 13), apparently of a different family.
- CROWLEY**—John Crowley lived at Eagle Station, Carroll County, but he is referred to in a letter concerning the closing of the New Liberty Church. He was a Section Foreman on the railroad; his family were among the last people to attend the New Liberty Church.
- CULLEN**—Jimmy Cullen studied four years in a seminary and was a graduate of Maynooth, Ireland. He lived near New Liberty where he worked on a farm. He received his citizenship papers in 1878.
- CUNNINGHAM**—Cunninghams are buried in the Owenton Cemetery; they are said to have been Catholics. Dates of deaths are in the 1920's.
- DALY**—A Daly is said to have been buried at New Liberty, and his body later transferred to Owenton. A Joseph Daly appears in the Carrollton Baptismal Records of 1860.

- DEMPSEY**—Thomas Dempsey from Ireland is listed in the 1840 Census of Owen County (Library of Congress, p. 32). He received his final citizenship papers in 1846. A number of Catholic Dempseys are named later in the Verona, Kentucky, parish; hence there is reason to consider this man also to be Catholic. A man by the name of D. Dempsey is listed in the Caney Precinct in 1883 (Atlas of Owen County, 1883).
- DENNY**—Michael Denny and his wife, Elizabeth Mitchell Denny, owned a large tract of land in Owen County opposite Lockport (Atlas, 1883, p. 29). Their children were Pat, Katherine, Nancy, Mary, Bidy, and Elizabeth. The priest visited the Denny home. The station is mentioned by Rev. Joseph Quinn as on the Kentucky River opposite Lockport in 1882. Mike and Elizabeth Denny's graves are marked by a large stone mounted by a cross in the Owenton Cemetery. Katherine Denny married Bud Hackett. Katherine was godmother of Bernard Hackett, now of Lockport.
- DRISCOLL**—Frank P. Driscoll married Julia Collins in 1884 at the Collins home near New Liberty. The Driscolls had a grocery store at Owenton. A son, Francis Driscoll, born at Owenton, later became Brother Ambrose, Superior General of the Xaverian Brothers; a daughter, Julia Mae Driscoll, became a Sister of Mercy. Daniel Anthony Driscoll born later when the family moved to Louisville, was ordained a priest there and served as Pastor of the Cathedral for many years. Father Meinzer persuaded Frank Driscoll to leave Owenton so that the children could get to a Catholic school.
- GILL**—Matthew and Mary Callaghan Gill lived at New Liberty. Matthew Gill is listed in the Owenton Court Books as coming from Great Britain (probably Ireland). He applied for his citizenship papers in 1853. The Gills and the Collinses apparently came to Owen County about the same time. The signature of Matthew Gill is one of five on a letter sent to Bishop Maes, May 25, 1887 from the New Liberty Mission. Matthew Gill and Mary Callaghan Gill died in 1887 and 1886 respectively, and are buried in the Catholic cemetery at Warsaw, Kentucky. The death record reads Mary Callaghan Gill of Marion Landing.
- GLAUBER**—Henry Glauber lived at Owenton in 1904.
- GRIFFIN**—Martin Griffin, born of Will and Mary Griffin of New Liberty, was baptized in 1864 by Father Edward Froelich of Carrollton; he lived at New Liberty.
- HICKEY**—E. J. Hickey, Sr., and Mary Ann Hickey (born March 16, 1836), settled north of New Liberty on Sanders Road in 1875. They reared a large family. Mrs. Hickey was dearly loved and respected in the New Liberty area. She is still remembered affectionately by old residents of the area. Both died in the first decade of the 20th century.
- JACOBS**—Frank Jacobs, Sr., came to Sanders in early 1880's; his wife was Ella Cannon Jacobs. The Jacobs family attended New Liberty Church. The priest often stopped at the Jacobs' home and went with the Jacobs to Holy Angels Church. They had moved from Ironton, Ohio. They operated the Blue Lick Springs Hotel at Sanders. Mr. Jacobs also worked on the railroad. He died in 1901: his funeral was from Holy Angels Church, New Liberty.
- KEEFE**—Cornelius (Conn) Keefe owned property south of New Liberty in 1883. A son later lived on the Sanders-New Liberty Road. Cornelius Keefe, Sr. died October 19, 1910 at the age of 82; his wife, Dora, died in 1886 at the age of 59. Mrs. Tom Keefe O'Banion of near Perry Park is a descendant.
- MALONEY**—Dan Maloney lived near New Liberty; he later moved to Carrollton.

- MEEHAN—Patrick Meehan was from Ireland. He applied for his citizenship in 1857. Mary Meehan in 1905 was godmother at Pleasant Home for several of the Minch children.
- MINCH—Peter Minch was the first of the Minch family to settle in Owen County; he was the father of John, Bill and Charles. Charles and Mary Smith Minch lived in the Pleasant Home area. Charles attended Holy Mass at Gestville early in 1905; he was instrumental in getting Pleasant Home established as a station of the Catholic parish of Warsaw. Mrs. Charles Minch was a Presbyterian.
- O'BRIEN—Mike O'Brien, Jr., and Mary Denny O'Brien are said to have lived in the bottoms of Owen County opposite Lockport.
- O'DONNELL—Thomas O'Donnell died October 27, 1911 at the age of 75 years. There are quite a few O'Donnells buried in South Fork Cemetery in Owen County. J. O'Donnell lived near New Liberty on a farm in 1883 (Atlas of Owen County, 1883). The original O'Donnell farm overlooked Sparta on the Owenton Road. The O'Donnells operated a saw mill.
- O'HARA—James O'Hara and his wife, Lucy, formed a prominent Catholic family (child, Mary, baptized in 1834). James O'Hara was County Attorney, Tax Assessor, and Commissioner in Owen County off and on from 1822 to 1847. The family moved to Grant County in 1847. Many deeds are recorded in his and his wife's name from 1824 to 1866. Two acres of ground were acquired from the O'Hara Estate by Bishop Maes on August 13, 1886. Property, known at Big Spring Lot, was sold by Bishop Maes in 1891. (See Collins' *History of Kentucky* for more details on the O'Hara family).
- PLUNKETT—William Plunkett lived at New Liberty; he operated a drug store. Mrs. Plunkett was a Hickey. Dr. Edward Plunkett of Covington is one of the children.
- SHEARER—William and Elizabeth Callaghan Shearer lived in the Pleasant Home area from about 1906 to 1908. A daughter, Mary, married J. Hayden of Henry County. Elizabeth Shearer died about 1908; William died about 1915.
- SIERSDORFER—This family lived at New Liberty for a time. There are Siersdorfers buried at St. John's Cemetery, Carrollton, Kentucky.
- OTHER NAMES mentioned include: Nick Ladragan, Billy Rudman, Thomas and Molly Hathaway at Owenton; a Denu family at Pleasant Home; a Gallagher family, said to have lived in the bottoms opposite Lockport; and a Parker family at Monterey. Mathias Conway had a daughter baptized at the New Liberty Mission. The Halls lived near New Liberty.

APPENDIX 2

PRIESTS WHO SERVED OWEN COUNTY

Name	Where Stationed & When	When In Owen County	Where Attended & How Often In Owen County
Rev. Stephen T. Badin	White Sulphur & Nelson Co., 1793-1808	1793-1808	Scattered Families, Heselville to New Liberty
Rev. Antonius Angier, O.P.	St. Francis, White Sulphur 1808-1817	1808-1817	Scattered Families, Heselville to New Liberty
Rev. Edward McMahan	White Sulphur 1830-1836	1830-1836	Scattered Families, Heselville to New Liberty
Rev. John H. Drew	White Sulphur 1836-1848	1836-1848	Scattered Families, Heselville to New Liberty
Rev. James M. Lancaster	St. Patrick (Good Shepherd) Frankfort 1848-1867	1848-1855	New Liberty—occasionally
Rev. Charles Schaffroth	St. John, Carrollton 1855	1855	New Liberty—occasionally
Rev. Andrew Michel	St. John, Carrollton 1856-1857	1856-1857	New Liberty—occasionally
Rev. D. Winands	St. John, Carrollton 1857-1860	1857-1860	New Liberty—occasionally
Rev. I. Weisenberger	St. John, Carrollton 1860-1863	1860-1863	New Liberty—occasionally
Rev. E. Froelich	St. John, Carrollton 1864-1865	1864-1865	New Liberty
Rev. John Stephany	St. John, Carrollton 1865-1870	1865-1870	New Liberty
Rev. J. Schiff	St. John Carrollton 1870-1872	1870-1872	New Liberty
Rev. Stephan Schmid	St. John, Carrollton 1872-1886	1872-1875	New Liberty
Rev. Adolphus Ennis	Cathedral, Covington (Assistant)	1876	New Liberty
Rev. Anthony Athmann	Cathedral, Covington (Assistant)	1876-1877	New Liberty
Rev. Joseph Quinn	Cathedral, Covington (Assistant)	1878	New Liberty
Rev. Joseph Quinn	St. Patrick, Verona 1879-1883	1878-1883	New Liberty, 4th Sunday each month; Gratz in 1882
Rev. Narcissus N. Gosselin	St. Patrick, Verona 1883-1886	1883-1886	New Liberty, 1st Sunday each month; Gratz in 1884 & 1885
Rev. Cornelius L. O'Brien	St. Patrick, Verona 6-2-86- 7-15-88	6-2-86- 7-15-88	New Liberty, 4th Sunday each month; Gratz in 1887

Name	Where Stationed & When	When In Owen County	Where Attended & How Often In Owen County
Rev. Benedict Kolb	St. Patrick, Verona 7-15-88 3-30-91	7-15-88- 3-30-91	New Liberty
Rev. John J. O'Neil	St. Patrick, Verona 3-31-91- 1-19-92	3-31-91- 1-19-92	New Liberty
Rev. Ignatius Ahmann	St. Patrick, Verona 1-19-92- 1-29-94	1-19-92- 1-29-94	New Liberty
Rev. Joseph Meinzer	St. Patrick, Verona 1-29-94- 9-28-95	1-29-94- 9-28-95	New Liberty, 4th Sunday of month
Rev. Henry Gellenbeck	St. Patrick, Verona 9-28-95 12-14-96	9-28-95- 12-14-96	New Liberty, Mass monthly
Rev. John P. Cavanaugh	St. Patrick, Verona 12-14-96- 4-1-03	12-14-96- 4-1-03	New Liberty
Rev. Joseph Flynn	St. Patrick, Verona 4-1-03- 5-30-03	4-1-03- 5-30-03	New Liberty
Rev. Ignatius Ahmann	St. John, Carrollton 1894-1907	June-Sept. 1903	New Liberty
Rev. Edw. T. Donnelly	St. Joseph, Warsaw 9-18-03- 4-25-07	9-18-03- 4-25-07	New Liberty, 5th Sun- day of month & some week days; Pleasant Home every 3 months, 1905-1907
Rev. Thomas D. Cooney	St. Joseph, Warsaw 3 mos. 1907	3 mos., 1907	New Liberty
Rev. Frederick Bocklage	St. Joseph, Warsaw 1907- 7-28-08	1907- 7-28-08	New Liberty and Pleasant Home
Rev. Joseph Broerman	St. Joseph, Warsaw 7-28-08 11-15-09	7-28-08- 11-15-09	New Liberty, 5th Sunday of month; also Pleasant Home
Rev. John Kroger	St. Joseph, Warsaw 11-15-09- 10-25-16	11-15-09- 5-9-11	New Liberty, 5th Sunday of month
Rev. Albert Ruschman	St. Joseph Warsaw 6-20-57	7-20-58	Owenton Station, each Sunday; St. Edward Mission dedicated 9-2-62; Mass each Sun- day at the Mission

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