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## The Centenary of Saint Joseph's Parish, Somerset, Ohio 1818-1918.

Novices of St. Joseph's Novitiate

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The Centenary  
of  
Saint Joseph's Parish  
Somerset, Ohio



St. Dominic

I. M. I. D.

The Centenary  
of  
Saint Joseph's Parish  
Somerset, Ohio

1818



1918

Published by  
The Novices of St. Joseph's Novitiate  
Somerset, Ohio

The Rosary Press, Somerset, Ohio

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CUM PERMISSU SUPERIORUM



His Holiness Pope Benedict XV



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IN GRATEFUL APPRECIATION  
OF THE  
MANY PROOFS OF HIS FATHERLY INTEREST  
IN THE WELFARE OF THE NOVICES  
THIS SOUVENIR VOLUME  
IS RESPECTFULLY DEDICATED  
BY THE "CHILDREN OF THE PROVINCE"  
TO THE  
VERY REVEREND RAYMOND MEAGHER, O. P., S. T. Lr.,  
PRIOR PROVINCIAL OF ST. JOSEPH'S PROVINCE





His Excellency John Bonzano, Apostolic Delegate

## **A BRIEF HISTORY OF ST. JOSEPH'S CHURCH, SOMERSET, OHIO\***

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With the building and dedication of St. Joseph's Church, near the village of Somerset, Perry County, in the year 1818, dates the permanent establishment of the Catholic Church in Ohio. At that early period the newly formed State was still a wilderness filled with savages and wild beasts. Only here and there a few hardy settlers, braving the many dangers that accompanied such an undertaking, had broken their way through the dense forests in search of land favorable for homes.

Thus hidden away from civilization where the chance of meeting with a fellow-being was a rare event, it may be well imagined that the pioneers seldom saw a priest, and consequently years oftentimes elapsed before they could receive the sacraments of the Church. This serious condition called for devout servants of God, who would willingly sacrifice their lives in a country lacking all worldly comfort, and take upon themselves the heavy burdens of missionary labor. As usual the call was not in vain; men imbued with apostolic spirit gladly offered their services, and if need be, their blood to further the cause of Christ in the new field.

Notable among this heroic group is the Dominican, Edward Dominic Fenwick, commonly known as the "Apostle of Ohio": nor is the title unjustly given him, for it was through his zeal that Catholicity was first planted in that important State. Born in Maryland of a distinguished family, he resided there until his seventeenth year, when in order to fulfill his vocation to the ministry, he set sail for Europe to take up, under foreign training, the studies requisite for the priesthood. Having successfully mastered his subjects at the English College of the Dominican Fathers at Bornhem, Belgium, he entered the novitiate of the same institution, where he took the name of Dominic, the saintly founder of the Order of Preachers. Here he remained during the first years of his priestly career, teaching the classics in his Alma Mater, and afterwards performing sundry duties brought about by the turmoil of the French Revolution.

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\* We are indebted to the Very Rev. V. F. O'Daniel, O. P., S. T. M., for valuable information used in the preparation of this article.





**Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati**

Finally the time seemed to have come for him to carry out his cherished plans, which were to introduce the Dominican Order into the United States. With the warm approbation of the Master General and of Bishop Carroll of Maryland; but the reluctant consent of the English Provincial under whom he was stationed, and who was loath to lose so valuable a subject, he returned to America. It was his intention to settle in Maryland, but at the earnest request of Dr. Carroll, he set out for Kentucky to investigate the feasibility of locating in that State, his proposed community and college. Satisfied with the outlook he returned to inform the Bishop of his successful trip, and to prepare for the necessary journey westward. Soon afterward preceded by two other priests, he arrived in Kentucky where he was received with much joy by the people. Here he built the convent of St. Rose, the first house of the Friars Preachers in the United States, and the home from which the Order was gradually to spread throughout the entire country. In a short time young men arrived to enter the college and then the novitiate to be opened there by the Fathers, among whom was Nicholas Young the nephew of Father Fenwick and his future co-apostle of Ohio. This made it evident that a college must at once be built. Work for a brick structure planned to be both a small house of studies and a priory was commenced in 1806, every one willingly lending a hand, parishioners, priests, and even the Protestants of the vicinity. On March 9, 1807, the priory was blessed and occupied, and in May of the same year the new college was opened.

But now the work of Father Fenwick in Kentucky was drawing to a close. Essentially an apostolic man he was desirous of being able to devote more time to the missions for which his character singularly fitted him. His sympathy had gone out to the people in their piteous spiritual condition, and though his agreeable manner had won their confidence, now that he saw others about him who were capable of attending to their wants, his humility and distrust of self united with his great thirst for the life of a missionary, gave him no peace until he was relieved from the burdensome office of superior. Accordingly on February 27, 1807, in answer to his many petitions, he was permitted to lay aside the title of Provincial, and to take up the labor which he so dearly loved.

At this time began Father Fenwick's great work in the missionary field which was to make his name forever illustrious in the American annals of Catholicity. Having heard of settlers further inland, he made a journey through the wilds of Ohio in



quest of those who were in need of spiritual consolation. While passing through the almost tractless forest, traveling on horseback as was his custom he heard the sound of an axe and, following its direction, found that three families had settled in that locality and were clearing the land for cultivation. The joy



**Rev. Edward Dominic Fenwick, O. P., First Bishop of Cincinnati**

caused by this meeting cannot easily be understood by us who have never been in similar circumstances; the people had not seen a priest for twelve years, and they felt as though he were providentially sent for their salvation.

The three families thus happily chanced upon were those of Jacob Dittoe, who had migrated from Maryland, John Fink, who

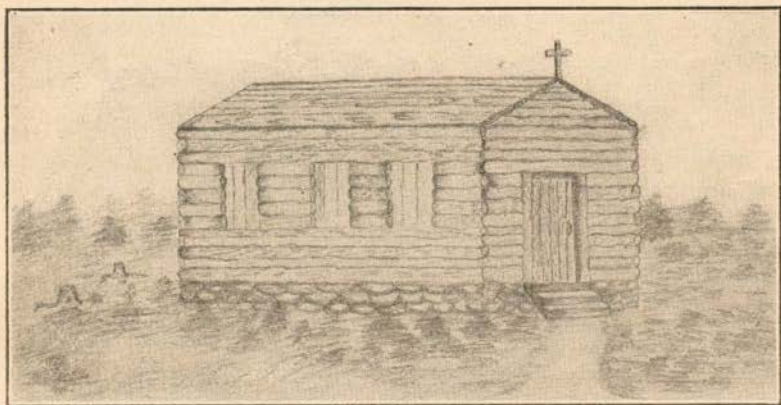
had come from Pennsylvania, and the third probably that of Joseph Fink. At the home of Jacob Dittoe, Father Fenwick celebrated the first Mass in Ohio. This was the birth of Catholicity in the State, and the germ of a great religious growth. Solicitous for the spiritual welfare of these neglected souls, the missionary from that time on visited them once or twice a year, coming on horseback from Kentucky a distance of seven hundred miles, until he received permission to devote himself entirely to the needs of Ohio. When this was granted, overjoyed at being able to be near his newly discovered people, he established himself at Somerset, and took upon himself the whole State as his field of action.

Here his humble character stood him in great stead, gaining for him the regard of his spiritual children and drawing to his belief those of other creeds. Never seeming wearied in the service of God, he painstakingly traversed the entire State time and time again in search of stray souls, always gentle and never seeking any glory but that of his Maker. It will perhaps be of interest to read an account of his labors written by himself on November the 8th, 1818, to a friend in London:

"It is now two years since I have lived in the Convent of Saint Rose in Kentucky, having become, as they call me here, an itinerant preacher. I am continually occupied in traversing these immense tracts of country, either in search of wandering sheep or to distribute the Bread of Angels to thousands of persons who live scattered about in these vast solitudes. The whole State of Ohio and a part of Kentucky, from Frankfort, Lexington and Richmond to Cincinnati, Canton, and on to Cleveland on Lake Erie, are the places to which I make my apostolic travels, not neglecting the adjacent counties and cities. In the State of Ohio, which has a population of 500,000 souls, there is not a single priest (that is, not a single secular priest, or a priest with a home of his own). There are Germans and Irish who do not know any English at all. Hence you can well imagine the pains I have to take, and the efforts I have to make to be understood by them and to understand them, and to offer them some little spiritual help. It often happens that I am compelled to traverse vast and inhospitable forests wherein not a trace of a road is to be seen. Not infrequently, overtaken by night in the midst of these, I am obliged to hitch my horse to a tree, and making a pillow of my saddle, recommend myself to God and go to sleep, with bears on all sides. However, our Lord in His mercy lightens these trying experiences for me; a short time ago, a colony of thirteen fam-



ilies, having by chance found a Catholic book, conceived the desire of embracing our holy religion; and although I was three hundred miles away, they wrote me a letter, in which they made their desire known to me. I made my way to this colony, which I had the good fortune to find, instructed them all in those things that are necessary to be known, and had the consolation of baptizing them. The people in general are anxious to learn, and disposed to receive the Word of God with docility. What a pity, though, that there are so few laborers. Our convent of Saint



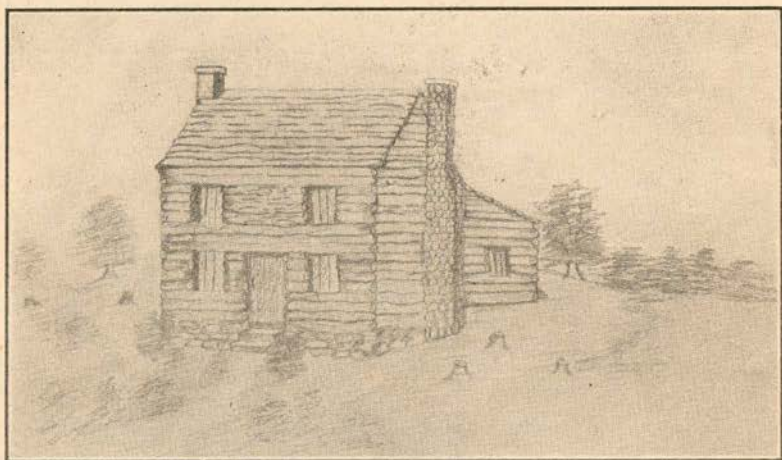
**First St. Joseph's Church**

Rose is not without its needs, and the community is not large enough to send missionaries to such distant places." \* \* \*

Such were the beginnings of Father Fenwick's labors in the North; a monumental work that was to gain for him the richly deserved title of "Apostle of Ohio." By this time he had been joined by his nephew, Father Nicholas Young, who was ordained in Kentucky in 1817, and the following year assigned to the Northern mission.

Jacob Dittoe offered three hundred and twenty acres of land near Somerset, with the condition that on it a church and a house of the Order for the education of young men to the priesthood should be erected. With the permission of his superiors, Father Fenwick gladly accepted the generous offer, but because of his many duties and the extreme indigence of his people, some years elapsed before he could put up a small building large enough to accommodate the few Catholics scattered in that vicinity.

The new church when completed was a log cabin twenty-two feet in length by eighteen feet in width, and very different from even the meanest of our modern buildings. There was no flooring for which the bare earth served, and instead of the softly stained-glass windows which almost seem essential to a modern edifice, an opening in each of the four walls let in sufficient light to illuminate the plain room. The many other articles such as the stations of the cross, statues and holy pictures which so delight the heart of a Catholic were sadly lacking, and the rough walls



First St. Joseph's Convent

thus stripped of all ornament offered a cheerless appearance. Mud answered for plaster in filling up the chinks where the cold wind swept through, and against which there was no heat to offset its bitterness. Near the entrance stood a little log structure called the warming house, which was a slight comfort to the half-frozen woodsmen who had come a far distance, where they might warm themselves before entering the church and before starting their homeward journey through the snow and ice-bound forests. No bell called the simple-hearted people, but their great faith and love drew them with irresistible force to this tiny abode of God.

On December 6, 1818, the event of blessing and opening the new house of worship, which was placed under the patronage of St. Joseph was solemnized by Father Fenwick, assisted by Father Young. This important event which marks an era in the history





First Meeting Between Father Fenwick and Ohio Catholics

of the Catholic Church in Ohio, attracted settlers of all creeds from far and near. It is doubtful whether we can say how this small church, although devoid of all beauty and comfort, made the hearts and eyes of those present overflow with happiness, who had long hoped for and awaited the advent of Christ to their homes; yet it may be truthfully said that of all those assembled none were more joyful than the two good priests, who saw in this humble beginning the bright promise of a glorious future. In this manner was blessed and consecrated Ohio's oldest church. The seed, thus planted in good soil, was to bring forth much fruit.

Is it a tender thought to consider this miniature church lost in the wilds of a savage country, surrounded by forests, beasts and Indians; the little building so destitute and poverty stricken, standing on ground from which the primeval trees had been cut, and then to reflect that from it has sprung a multitude of costly edifices;—the cathedrals, churches, convents and schools now enlightening and beautifying the whole State.

Together with the house of worship a small convent was built for the accommodation of the Fathers and as a center from which they could attend the many missions which fell under their care in so vast a territory. The building, like the church was made of logs, being two rooms in length and a story and a half in height, with an additional half story in the rear to serve as a kitchen. It was without ornament except one painting, a "Descent from the Cross." It may be of interest to note that this treasure formerly belonged to Charles Carroll of Carrollton, one of the signers of the Declaration of Independence, who gave it to Archbishop Carroll. For some time it hung over the altar in old St. Peter's Cathedral, Baltimore, Md. The Archbishop presented it to Father E. D. Fenwick, O. P., who took it to St. Rose's in Kentucky and later brought it to St. Joseph's where it is still preserved.

The unpretentious home of the Fathers, hardly worthy of the title of a monastery, was destined to be the scene of many a hardship and sacrifice, though all was seasoned by the sensible sweetness of spiritual consolation. We are constrained to believe that Saint Dominic from his place in heaven, looked down with special tenderness and love upon the saintly couple so like himself in his first trials and tribulations. Similar to the house at Nazareth everything about the monastery was poor and needy, but the hearts of those dwelling within were flames of love, inspiring all who fell under their gentle influence.





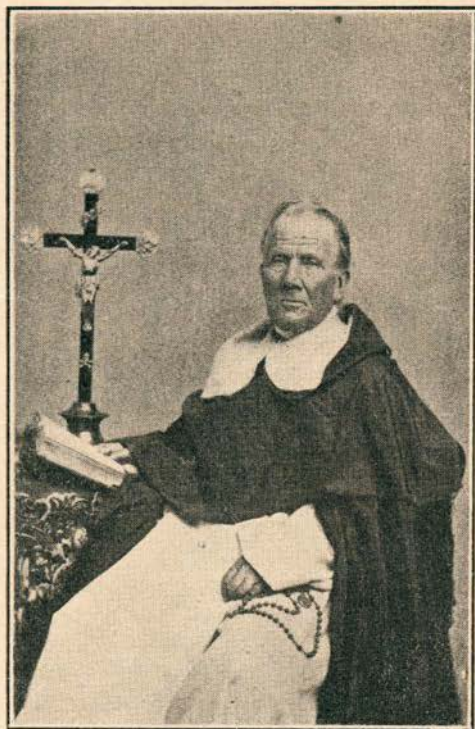
Rt. Rev. James J. Hartley, D. D., Bishop of Columbus

Life may have been pleasant for the priests thus isolated in the forest, when spring and summer made the woods echo with the song of birds and the flowers sprung up under the mild breath of the southern wind; but in the cold weather when the chill grasp of winter held all under frost and snow, the lot of the missionaries took on a different aspect. When Mass was then said in the little church, the cold was so intense that the hands of the celebrant often froze, and the tiny congregation huddled in the bare room would rub their hands and knock their feet together to keep them from freezing. Or at times when a heavy snow had fallen and sealed the paths and ways of the forest under a deep layer of white, it was necessary to break a new way through the wood, in order to administer to the outlying missions. And again on some bitter cold night they would hear the sharp creak of the snow as it was trod under foot, then there came a knock at the door and when opened a woodsman benumbed with the cold, his beard hanging with the ice of his frozen breath, would stagger in, begging some one to come to a far distant place where a soul in need of spiritual aid, was about to pass into eternity. Now came the painful journey. A Father put on his heavy clothing as scanty as their poverty was great, and placing his trust in heaven for a safe return, mounted a horse if the weather so permitted, and accompanied the guide through deserted aisles of forest. Occasionally the howl of a wolf half mad with hunger came harshly upon the air, and they felt relieved when they heard the sound grow fainter and fainter, until all regained its former silence. Mile after mile was thus passed and every minute the cold would become more piercing. Finally a ruddy light gleamed through the black trunks of the trees; their destination was reached and what a welcome awaited them! Death stood at the entrance of the wretched hut, and misery held sway within.

After his sacred offices were discharged, the long dangerous trip back to the convent remained for the priest to travel alone. Again he would set out and accompanied only by the quiet stars, sit exhausted upon his weary horse. Possibly to pass the time and to make him forget the discomforts of his journey, he endeavored to tell his beads, but soon it would be with difficulty that his frozen fingers held the slender chain of prayer, and finally he was forced to return it to his pocket. When at last the monastery was reached, no rich repast awaited his coming, but contenting himself with the frugal fare of the Fathers, he would derive from this the refreshment necessary to bring his blood back to its normal course.



But labors such as these were not to be without their reward. Soon people attracted by the fertility of the soil, and desirous of building homes on the new land, came from the neighboring states, and many also, with the hope of finding better conditions in the more promising America, emigrated from distant Europe. The population quickly increased, and the wilderness gradually receded before the blows of the newly arrived peoples. Neat



Very Rev. Dominic Young, O. P.

farms began to appear, and where had been dark forests, there now grew the products of husbandry. With this influx of settlers and the consequent formation of teeming lands, towns and cities, it soon became evident that an episcopacy should be erected in the inhabited territory. Bishop Flaget perceiving the necessity of such an action, proposed Father Demetrius A. Gallitzin and Father Fenwick as possible candidates for the first Ordinary of Ohio. Archbishop Maréchal duly considering the matter, finally

sent the two names to Rome, but later withdrew that of Father Gallitzin, writing at this time that Father Fenwick was more fit to direct the destinies of the proposed diocese.

Meanwhile the two Friars faithful to their post at St. Joseph's, heroically labored for the good of the souls committed to their charge. Their duties were many, and though they had often begged aid from Saint Rose's convent, it was refused them because of the opposition of Bishop Flaget to priests leaving that portion of his diocese. However they were finally promised the assistance of two recruits lately returned from Europe.

A short time later in the same year, word was received, which though it brought joy to the people of Ohio, yet filled the heart of Father Fenwick with consternation. It was said that bulls had been forwarded to Bishop Flaget from Rome, erecting Cincinnati into an Episcopal See, and appointing Father Fenwick as its first Ordinary with Michigan and the Northwest Territory also under his jurisdiction. What was the humble Friar to do! Nearly the whole of his priestly life had been spent among the simple woodsmen and tillers of the soil, and his heart was with them in their joys and sorrows. Now came the summons for him to occupy a bishopric, for which he felt himself entirely unfit and unworthy. He beheld his tiny church and wished that he might always remain its pastor, giving his strength and spiritual guidance to those who worshipped at its altar; then he considered the episcopacy with its many honors; and he trembled at the thought of assuming the dignity and responsibilities connected with such a position. And as the tradition continues, at last he believed that he had solved the difficulty. He would hide himself in the forests, and when they found that he had disappeared, knowing that there were others more able than he, they would appoint some one else in his place. He could then return and continue his former missionary work among his beloved people. So he hid himself in the forest, and when they came to find him he was gone. Contrary, however, to his expectations, they did not lightly pass him by, but were more determined than ever that he should accept the honor, and to make this possible instituted a careful search for him throughout the surrounding country. After some time they found him and announced to his unwilling ears that he was to be the first bishop of Ohio. But even now he would not submit to what all considered the will of heaven, until he was commanded by his superior to accept the mitre and crozier of a bishop.

On June 13, 1822 at Saint Rose's Convent, Kentucky, in the church which he himself had built, he was consecrated bishop by



Dr. Flaget, the ceremony being the second of the kind west of the Alleghanies. A few weeks later, invested with his new powers, he ordained four men of his Order to the priesthood, who were later to give their services to the Church in Ohio. He then took up his residence in Cincinnati to attend to his pastoral duty as bishop.

Upon Father Fenwick's elevation to the episcopacy, Father Young, his former assistant, was placed in charge of St. Joseph's, and continued the noble work of his predecessor. In 1824, Ohio was separated from the Province of St. Joseph and



The Fourth Church and Second Convent at St. Joseph

formed another Province of the Order under the protection of St. Louis Bertrand, and St. Joseph's then became the center of its activity. The Very Rev. John Austin Hill, a noted missionary and orator was appointed Vicar-Provincial. He resided at the Convent until 1827, but upon his removal to Canton, Ohio, Father Young again filled the position of superior until 1834, when he was appointed Provincial.

Up to this later day St. Joseph's Convent had been no more than a mere residence for the Fathers, but when in 1828 the two Provinces of St. Louis Bertrand and St. Joseph again united into one, Father Young believing that a novitiate in the North would more effectually aid the growth of the struggling Province as well as the advance of religion, earnestly petitioned the Master General to confer this honor upon the institute over which he had so long presided. Accordingly in 1835 a letter was received

erecting St. Joseph's into a Priory, with Father Thomas Martin as the first Prior. Father Young in order to carry out his designs, now had plans drawn up for a new college to be built at Somerset, which afterwards gained some fame as an institute of learning.

Dating from that time, the following is a list of those who were superiors of St. Joseph's Convent, men well known for their learning and eloquence: The Reverends James Hyacinth Clarkson, Joseph Thomas Jarboe, Joseph Sadoc Vilarrasa, James Whelan, Joseph Augustine Kelley, Charles Dominic Bowling, John Albert Bokel, James Vincent Edelen, Michael Dominic Lilly, Sidney Elbert Clarkson, Francis Joseph Dunn, James Dominic Sheehy, Peter Clement Coll, Hugh Francis Lilly, Arthur Vincent Higgins, Francis Aloysius Spencer, Charles Hyacinth McKenna, Lawrence Francis Kearney, Daniel Joseph Kennedy, John Clement Kent, Francis Dominic McShane and John Aloysius Hinch.

A very charming letter written by Father Vilarrasa to his parents in Spain gives a picture of St. Joseph's and its spirit that is not without interest. The following is a translation of the original:

Letter of Reverend Father Francis Sadoc Vilarrasa, S. T. Lr., Dominican Religious of the Convent of Saint Catherine, Virgin and Martyr, Barcelona:

"Ohio, April 5, 1845.

"My very dear parents:

"No doubt you have received my last letter of January 12th, in which I gave a detailed account of our arrival in America and at our Convent situated two miles from a small village called Somerset. The convent is in a thickly wooded country with a few houses scattered here and there. The residents are for the most part Irish and German, and nearly all are Catholics; since the Protestants do not wish to live out here for fear of becoming what they call "perverts."

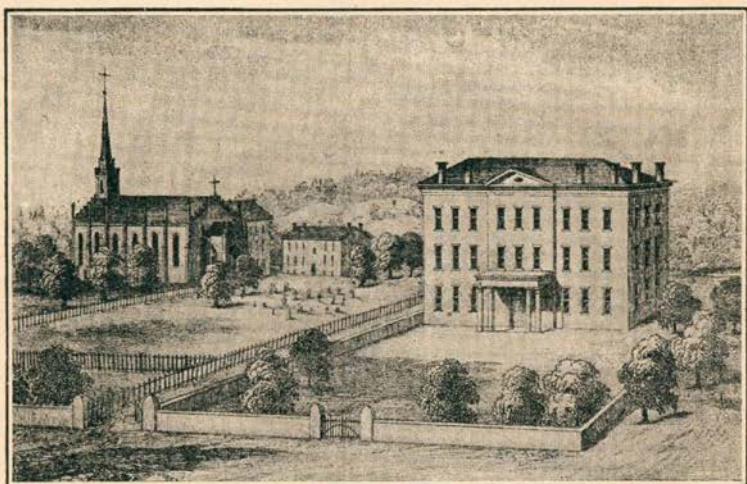
"In Somerset the greater part of the people are Protestants. There we have a most edifying convent of nuns who devote themselves to the educating of little girls, among whom there are several Protestants. These nuns observe our Constitutions to the letter and wear the habit openly. They are not cloistred, and by means of this wise and prudent exception they are able to silence the calumnies of non-Catholics. However, they rarely go away from the convent much less does any one enter it. Father Cubero, an Aragonian, is their chaplain, and at the same time he has charge of the Somerset Catholics.



"A short time ago the Protestants loaned us their church for services, but after our Father Provincial [Fr. George Wilson] preached there, they were not so willing to let us have it a second time.

"Sixteen miles from here two of our religious have care of a city [Zanesville] where they have built a church, one of the best in the State.

"Our Convent of Saint Joseph is as yet unfinished. The church, too is new, but consists only of four walls and a roof with a single altar, as our funds failed us before it was completed.



St. Joseph's Church and College as they Appeared in the Fifties

The altar is surmounted by a large crucifix which Father Alemany brought from the Island of Cuba, and its decorations are a few branches, nothing more. Nevertheless, there is greater reverence shown here than in the magnificent basilicas of Europe.

"On feast-days, the faithful come from a great distance to assist at Mass and Vespers, despite the snow, the inclement weather and the bad roads. One Mass is said at eight and after it catechism in German. At ten the Rosary is recited, catechism is explained in English and Mass is sung terminating with a sermon in English. After dinner we sing Vespers and catechism is again explained in English. This is the order observed on all feast-days. As on these days not more than two priests remain here, and at times only one, it is sometimes necessary to spend

the whole day in the confessional. This necessitates the omission of the other exercises. On Palm Sunday I was here alone, and had to say two Masses, but I omitted the sermon and catechism.

"The labors of the Fathers on the missions are very great, and they can never count on sleeping in the convent. It often happens too, that when one returns worn out by his labors he has to go away again (immediately), on horse-back to attend to the wants of some member of the flock, notwithstanding the rains and snows. Yet all are in good health and exceedingly happy.

"The rules of the convent differ little from those of La-Quercia [a convent in Italy]; we sing the Salve every day according to a custom observed in all the convents of the Order. The Holy-Week services were carried out to the letter, since there were no sick-calls or missions to require attention. The priest and people came out from Somerset. We sang Matins; had the washing of the altars; the mandatum, in a word, everything. On Good Friday before the adoration of the Cross, Father Cubero delivered a sermon befitting the occasion. Although it was extremely cold that morning, nearly all the Catholics who were in the church, seeing that we adored the cross with bare feet, did likewise. Six or seven Protestant ministers, Calvinists I believe, attended these services but they did not come up for the adoration of the cross. I was deacon on the three mornings.

"The Protestants who come to our churches raise no disturbance nor do they give any cause for scandal. If excesses have been committed, chiefly at the instigation of the ministers, the majority of the people have ever regarded them as contrary to liberty which reigns here, and as out of accord with the principles of civilization. This is evident from their attitude in regard to the atrocities perpetrated at Philadelphia during the past year where some churches were burned and where another was destroyed this year. A few days ago in Philadelphia two persons were making sport of the Catholic religion and of the sacrament of penance in particular. They entered a tavern and were going through their mockery, one kneeling before the other in pretended confession, when suddenly one of them became insane, ran through the streets like a lunatic, and after a short time fell dead. When they were bringing the body out to the cemetery the axle of the wagon, although of solid iron, broke in two and the corpse fell to the ground. This occurred in front of the place where a church had been burned last year. The incident has





Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial

caused much excitement and the Protestant newspapers could not help publishing an account of it.

"For a second time I find myself in charge of the Novitiate where I was placed fifteen days after my arrival at this convent. My chief occupation is the study of English, which appears to me to be a conglomeration of all the tongues of the Tower of Babel. I have learned to say the Rosary and the prayers which according to custom are recited before Mass, and on the Sunday before Ascension, I hope, with the help of God, to be able to preach in English.

"We always wear the habit and do not take it off unless we have to travel a great distance. Father Young preached in Washington wearing our habit.

"When the Provincial comes we hope to inaugurate a regular course of studies and to increase the religious observance, so that this Province though small in numbers, may do much to enhance the glory of our Order and of the Catholic religion.

"The good accomplished by the bishops of the United States up to the present is incalculable. Bishop Miles has offered us land and wishes us to found a convent in Tennessee. I do not know whether the Provincial or the chapter which he desires to convoke to settle these questions will judge it opportune, since they do not care to dismember the two convents which we now possess. We will, however, be soon able to extend the field of our usefulness as we have eight novices here and eight more at Saint Rose.

"Father Alemany is well.

"The Prior would like to read the 'Revista Catholica,' and if it would not inconvenience you too much I would esteem it a great favor if you would send it to me after you have read it; because over here it seems as if Spain were not on the map.

"Kindest regards to all. Pray to the Lord for me, for my companions and for this the Province of Saint Joseph.

"Your son who kisses your hands,

"Fr. Sadoc Vilarrasa,

"Missionary Apostolic of the Order of Preachers."\*

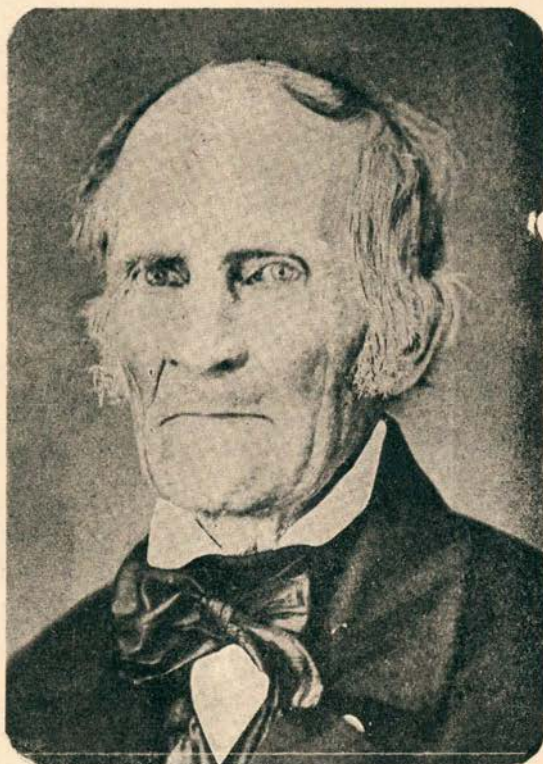
Although the spirit of the Friars Preachers does not encourage the acceptance of ecclesiastical dignities by its members, yet because of the ability of the religious, who at some time during

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\* This letter was translated from a copy of the original Spanish which appeared in the "Revista Catholica," January, 1846, Vol. VI, pp. 529-532.



their priestly career were stationed at St. Joseph's, many were honored with responsible positions by the Church. Besides the Right Reverend E. D. Fenwick, Father Richard Pius Miles in 1838 became the first Bishop of Nashville, Tennessee, and James Whalen succeeded Bishop Miles as the second Bishop of Nashville in 1860. After his term of provincialate, William Dom-



**Peter Dittoe, Sr., Who Helped to Build St. Joseph's Church and Convent**

inic O'Connell went to the missions of the Island of Trinidad and was soon appointed Auxiliary Bishop of The Port of Spain. Father John Thomas Hynes, a missionary of Ohio during the first two years of Bishop Fenwick's episcopacy, later set out for British Guiana and in 1838 was consecrated Bishop of Leros and Zaphalonia, afterwards becoming Administrator Apostolic of Demerara. But still higher dignities awaited two others of this brilliant company. In 1850 Father Joseph Sadoc Alemany was

appointed the first Bishop of Monterey, California, and three years later was transferred to the newly created archiepiscopal see of San Francisco. Father Thomas L. Grace was consecrated second Ordinary of St. Paul in 1859, resigning in 1884, and four years later was appointed Titular Archbishop of Siunia.

Excepting the brief period of time, caused by the burning of St. Mary's Academy of Somerset, in 1866, when the college building was used for a temporary home for the nuns, St. Joseph's was the studium of the Province from 1840 until the transfer of the House of Studies to the City of Washington in 1905. During these years many exemplary priests and learned divines went forth from its old walls to spread the light of faith throughout the land. In 1905 it was made the Simple Novitiate of the Province, and is still used for the same purpose.

To the casual visitor to St. Joseph's in our day, most likely when he views the present beautiful grounds and buildings, the thought of the beginning of the institution would never come to mind; but to one familiar with its history, almost unconsciously a conception of the former wilderness and rude log buildings, so different from the now charming scene, will present itself. Where before had been wild forests, smiling farms now nestle, and instead of narrow paths through dangerous countries, white roads wind gracefully among the hills and meadows. When he enters the fine Gothic church, the beauty that greets him within must recall in striking contrast, the rough room where first the few devout souls heard Mass. Should he come at the time of prayer, he will hear the Friars chanting the Office in the choir, and he may well marvel at what great changes the short flight of a hundred years can bring about, for where once the air resounded with the war-cries of painted savages, now a sweet paean of praise comes from the lips of men clothed in the white robes of St. Dominic, sending up their hearts and voices in prayer to the Eternal God.



## **PRIORS OF ST. JOSEPH'S FROM 1877 TO THE PRESENT**

Much as we would like to give a brief sketch of the saintly, zealous men who were superiors of St. Joseph's we find it impossible because of the lack of records. The dearth of documents makes it difficult to even compile an accurate list of these superiors. They were men of God, too busy making history to find leisure for writing, or, as Archbishop Spalding expressed it, the fathers labored much and wrote little. Hence we must content ourselves with a short account of the fathers who were in charge of the convent since the community occupied the present building.

### **Very Reverend Hugh Francis Lilly, O. P., P. G.**

On December 3, 1914, St. Joseph's Province lost another distinguished son, Very Reverend Hugh Francis Lilly, O. P., P. G. Father Lilly was born at Enniskillen, Ireland, January 17, 1841. The Lilly family left the native home and settled in Memphis, Tenn., when the boy Hugh was in his fifteenth year. Six years later, in 1862, the future Prior and Preacher General was received as a novice at the Dominican convent of St. Joseph, Somerset, Ohio; after seven years of preparation, he was ordained to the priesthood on March 15, 1869.

In all communities, religious and secular, are to be found men whom energy and ability to rule have stamped from the outset for positions of trust and authority. Of this class was Father Lilly, whose career was marked by almost continuous tenure of office. We find him three years after ordination, at the early age of thirty-one, Prior of the Convent of St. Rose, Kentucky. Five years later, in 1877, he was elected Prior of St. Joseph's Convent, Somerset, at that time a House of Studies and the most important foundation in the Province. A second term at St. Joseph's was followed by a priorship in the Convent of St. Vincent Ferrer, New York City. In 1887 he was placed in charge of the Dominican house at Columbus, O.; in 1894, in charge of St. Mary's New Haven, Conn. Here he remained six years. In 1900 he was appointed superior of St. Peter's, Memphis, Tenn., but years of responsibility were beginning to weigh upon him, and he begged to be relieved of this task. Thereafter he devoted himself to the ministry and to study, until his death at Columbus in December, 1914.

Power to govern was but one talent of this many-sided man. While at St. Joseph's he saw the need of a larger building; he hewed his way through a phalanx of preliminary difficulties and then built a new St. Joseph's in defiance of "hard times" that threatened ill. The structure, which the community still occupies, proved that even in adversity the enterprising prior could increase as well as administer the inheritance confided to him. Furthermore, though burdened with this twofold care, he did not



**Very Rev. Hugh Francis Lilly, O. P., P. G.**

interrupt the work of preaching and championing the Faith which every Dominican is pledged to disseminate and to defend. In 1881 Father Larroca, Master General of the Order, conferred on Father Lilly, in recognition of services as a writer, lecturer and missionary, the degree of Preacher General.

During his long life as a religious—for he lived to celebrate the fiftieth anniversary of his profession—Father Lilly strove to realize first of all in himself the ideal of the Friar Preacher; that his brethren so frequently chose him to rule over them, is evidence enough that he succeeded. He will be remembered not



only as a capable executive, but also as a man of culture and of wide learning, an eager student, an earnest priest and a superior devoted to the observances of the conventual life. The example of such men remind us that Blessed Father Dominic still lives in the midst of his sons: a greater tribute than this no Dominican can receive.

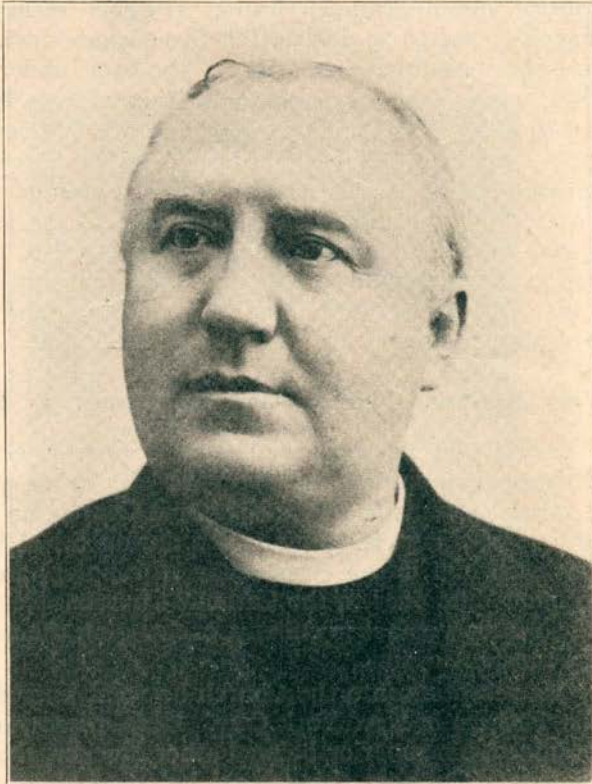
### **Very Reverend Arthur V. Higgins, O. P., S. T. M.**

Among the champions of Dominican ideals in the United States who stamped their memory in glowing characters on the age in which they lived was the Very Rev. Arthur V. Higgins, O. P., S. T. M. By birth Father Higgins was a child of St. Joseph's, being born a few miles from the church on February 29, 1848. When but seventeen years old he entered the novitiate at St. Rose, Ky., and on November 9, 1865, made his profession. He was then sent to St. Joseph's to study philosophy and theology. After making a brilliant course in the sacred sciences he was ordained on October 18, 1871. For many years Father Higgins, who was one of the most learned ecclesiastics in this country, consecrated his extraordinary talents to the education of Dominican novices. His rare ability won for him many offices of responsibility in his beloved Order and not the least was his term as Prior of St. Joseph's Convent, when it was still the House of Studies for the Province.

To this honorable post Father Higgins was elected by the unanimous vote of the Council in October, 1883. At that time he was in the prime of life and recognized in the world of letters as a man of genius. But to his eminent natural attainments grace had added the higher virtues of priestly and religious adornment, the fruit of long years of strict spiritual discipline in the school of religion. That such qualifications fitted him to fill this new office with distinction goes without saying. Nothing attests better to his high standing in the Province at this time than the signal honor which was conferred upon him the year after his election when he received the degree of Master in Sacred Theology, the first in St. Joseph's Province to be so distinguished.

One so finely qualified by exceptional advantages naturally set up for the Dominican students under his care an ideal of intellectual preeminence and peerless virtue. In this he was but following the grand ideal of the Order, for from the beginning the sons of St. Dominic have ever carried aloft the spiritual and

intellectual standard committed to them by their Father, as the glorious band of their sainted members fully attests. Father Higgins would have his young Dominican subjects measure up to this standard before taking their places as priests in the Lord's vineyard. Deep learning was the efficient weapon he would



**Very Rev. Arthur Vincent Higgins, O. P., S. T. M.**

place in their hands by a thorough philosophical and theological training which his own proficiency in these subjects made him so capable to give. But in emphasizing efficiency as a distinctive mark of the sons of St. Dominic, he was not less solicitous to make truly virtuous Dominicans. While being "wise as serpents," he would also have them "simple as doves." In fulfilling this two-fold object he set the unfailing example himself. An intellectual giant and a leader of men he was withal humble and



unassuming. Thoroughly imbued with the spirit of St. Dominic, his example was ever urging his subjects to give themselves without stint or halt to the attainment of the great Dominican ideal. His kind disposition and quiet reserve won and kept for him the love and esteem of all, as the combined virtues of his magnanimous character have helped to keep alive the memory of his fruitful administration. Father Higgins' term as Prior of St. Joseph's expired in 1886 after three years fraught with lasting consequences for the good of all who came under his care.

In 1893, while Vicar of St. Mary's Church, New Haven, he was called to fill the high and responsible office of Provincial of St. Joseph's Province. About 1906 failing health forced him to resign the pastorate of St. Patrick's Church, Columbus. Father Higgins passed the remaining ten years of his life as an invalid. His long and fruitful life came to a close on April 8, 1917. He was buried in the community cemetery at St. Joseph's, where so many of his brothers await the final summons to receive in the presence of all men the reward of the faithful servant.

### **Very Reverend Francis Aloysius Spencer, O. P.**

The Very Reverend Francis Aloysius Spencer, O. P., was born of Episcopalian parents in New York City in the year 1845. From his father, a minister in the Episcopal Church, he inherited that deep love of things religious which during his college days at Frederick led him into a close study of religion, and finally, in 1866, brought him over to the Catholic Church. He was baptized at the Bishop's palace in Albany, exchanging the name Seymour for Francis Aloysius.

After his reception into the Church he went immediately to the Paulist Fathers in New York City. Here, three years later, he was ordained, his superior being Father Hecker, the founder of the Paulists. The next three years he spent almost entirely among the poorer Irish immigrants who were crowding into the city. Not finding his vocation among the Paulists, he left the Congregation, and entered the Dominican Order on Christmas Day, 1872.

Father Spencer's worth was not long unrecognized among his new brethren, for in 1886 he was elected Prior of St. Joseph's Convent, then the House of Studies for the Province. While at St. Joseph's he built the beautiful Gothic choir, connecting the priory with the church. In April, 1889, he left St. Joseph's to accept the priorship of St. Rose's Convent at Springfield, Ken-

tucky, only to resign this new office in the fall of the same year when he was elected Prior-Provincial of St. Joseph's Province.

In 1893 he was succeeded as Provincial by the Very Reverend A. V. Higgins, and retired to the Convent of St. Dominic in Washington, D. C., where he devoted himself for the rest of his life to a close study of the Sacred Scriptures. The first fruits of these studies appeared in 1898 when he published his translation of "The Four Gospels." For twenty years he worked with



**Very Rev. Francis Aloysius Spencer, O. P.**

infinite pains and patience on his translation of the New Testament, revising and retranslating again and again with scrupulous care. The work was finally completed only three days before his death, when, propped up in bed with pillows, he sketched out a brief outline of the preface.

His health had begun to fail in the summer of 1912; but, ignoring the symptoms of an impending breakdown, he worked on at his loved translation with unabated zeal. By the end of May, 1913, he had it finished; but his health was so broken that he was removed to Providence Hospital, Washington, D. C., where he died at ten o'clock on the morning of June 12th.



Father Spencer's character was marked by wonderful versatility. His work in the Scriptures shows him to have been a close student of languages; his nine years in office prove his rare administrative ability; and the three Masses we have from his hand testify to his talent for music. His scholarly character was softened and made lovable by his far-reaching charity of judgment, his boundless patience with sinners, and his loving kindness to all.

### **The Very Reverend Charles Hyacinth McKenna, O. P., P. G.**

Possibly no name in this chronicle of the Priors of St. Joseph's Convent is better known or held in greater veneration than that of Father McKenna, the Apostle of the Holy Name and Rosary, and one of America's greatest missionaries. The illustrious Dominican was born on May 8, 1835, at Fallalea, County Derry Ireland. At the age of sixteen he came to this country and joined his mother and brothers in Lancaster, Pa., where they had made their home.

After many disappointments and overcoming great obstacles Charles McKenna had the happiness of receiving the habit of the Order on April 20, 1862, in St. Joseph's Convent. Just one year later he made his simple profession, and then began his philosophical and theological course of studies. On October 13, 1867, the ardent desire of his life was realized when he was ordained a priest of God. For the next three years he was Master of Novices, but at his earnest request he was relieved of this office and assigned to the missions, going to New York. While engaged in this work he was elected Prior of St. Joseph's Convent in the spring of 1889.

At this time St. Joseph's Priory was the House of Studies and as such was one of the largest and most important convents in the province. To be its Prior was indeed an honor, yet a position of grave responsibility. But Father McKenna brought with him all those qualifications which his new office required. Chief among these was his love for those who had dedicated themselves to God in holy religion, especially the white-robed children of his own beloved Order. His wide reading, the practical experience gained on the missions together with his own strict religious discipline made him a competent guide to lead the young novices to perfection. His spiritual conferences, so eloquent, so touching, must still live in the memory of those who came under his fatherly direction. But if Father McKenna was eloquent in his

words he was more so in his example. He believed, as he taught, that if the superior shows the way the subjects will not be slow to follow. Accordingly he was a shining model. His punctuality and exactness in the daily round of religious observance was an inspiration to all. The spirit of St. Dominic which influenced his every action he unconsciously infused into his subjects, for his conduct was their criterion. If he made a rule he was the first



**Very Rev. Charles Hyacinth McKenna, O. P., P. G.**

to follow it. If his command were broken he was firm but mild with the transgressor. In short his administration was one of justice and magnanimity evoked by his fatherly affection and solicitude for all.

But the kindly regime of Father McKenna ended all too soon. Scarcely had he completed the second year of his term when he resigned to take up again his work in the missionary



field. Here he felt that he could do more good for the Master he served so well, as it offered a greater scope for his exceptional oratorical powers and missionary genius. His resignation was accepted and the saintly friar departed leaving behind him the sweet memory of his fatherly administration.

He then resumed that wonderful missionary career which through his apostolic zeal, holiness of life and eloquence of speech has reaped for the Church of America a harvest whose richness and abundance is known only to God. About the year 1900 he began to devote his efforts almost exclusively to the establishment and increase of the Holy Name Society and the Rosary Confraternity, two societies dear to his heart. The last years of his life were consecrated to the propagation of these powerful means for good. His apostolic zeal carried him into all sections of our great country. The ambition that urged him on in spite of difficulties was to see these two grand Dominican devotions established in every parish. While he did not realize his aim yet his success was such that his memory is cherished in the hearts of the Catholics of the United States who regard him as the "Father of the Holy Name Society" and the "Apostle of the Rosary."

On September 3, 1914, the venerable missionary was stricken with a sickness from which he never fully recovered. On the morning of Ash Wednesday, February 21, 1917, he passed to his eternal reward. The sad news caused universal grief and the deep reverence in which he was held was proved when thousands touched his hands or head with their rosary, prayer-book or some other religious article. To few indeed has it been given to labor so long and so fruitfully in the vineyard of the Lord.

### **Very Reverend Lawrence Francis Kearney, O. P., S. T. M.**

In the historic Kentucky town of Lexington the Very Rev. L. F. Kearney was born on the 3d of January, 1861. When but sixteen years old he entered the novitiate at St. Rose's Convent, about forty-five miles from his birth-place. On the feast of the Assumption, 1878, he made his profession and a year later was sent to St. Joseph's to begin his course of philosophy and theology. Here his extraordinary talent attracted the attention of the Most Rev. Joseph M. Larroca, then Master General of the Order, who was making a visitation of the Province at that time. It was upon the advice of the Master General that Father Kearney, then Brother Francis, was sent to the Dominican College



**Very Rev. Lawrence Francis Kearney, O. P., S. T. M.**

at Louvain, Belgium. After passing two very successful years under Fathers Albert Lepidi and Dummermuth, both doctors of the first rank, Father Kearney was ordained priest on September 9, 1883.



On his return to America Father Kearney was appointed Master of the simple novices at St. Rose's and five years later was placed in charge of the professed novices at St. Joseph's, at the same time teaching philosophy and theology. In the summer of 1891, while filling this double office of Novice Master and Professor, he was elected Prior of St. Joseph's, to succeed the saintly Father McKenna. A few years later he was assigned to Zanesville as Vicar of St. Thomas' Church.

The Chapter of 1897 elected Father Kearney Provincial of St. Joseph's Province. He proved himself so worthy and competent that he was twice reelected and held the responsible position for twelve consecutive years. Probably his greatest and most abiding work as Provincial was the erection, during his second term of office, of the new Dominican House of Studies in Washington, D. C. Father Kearney also enjoys a national reputation as a missionary and lecturer.

On the feast of the Holy Rosary in 1901, Father Kearney was the honored recipient of one of the highest titles the Order bestows when he received the Doctor's cap and ring and the degree of Master of Sacred Theology.

At present Father Kearney is pastor of his beloved Church of St. Thomas in Zanesville, Ohio, where he has made his home for more than twenty years.

### **Very Reverend D. J. Kennedy, O. P., S. T. M.**

The Very Reverend Daniel Joseph Kennedy was born on January 12, 1862, at Copper Ridge, Tenn. Three years later the family moved to Knoxville, Tenn., where Daniel spent his boyhood. At the early age of fifteen he received the white habit of St. Dominic, in St. Rose's Convent, Springfield, Ky. After his profession on November 10, 1878, he was sent to St. Joseph's Convent, Somerset, Ohio, then the House of Studies for the Province. Here his exceptional gifts of intellect brought him to the notice of the Most Reverend Joseph M. Larroca, O. P., Master General of the Order, then making a visitation of St. Joseph's, who sent him to Louvain, Belgium, to receive the advantages afforded by the famous university. After a brilliant course of studies made under the eminent Father Albert Lepidi, O. P., S. T. M., at present Master of the Sacred Palace, he was ordained on September 8, 1884.

Since his return to America Father Kennedy has, with the exception of the few years he was Novice Master, devoted him-

self almost entirely to teaching. He was Prior and Regent of Studies at St. Joseph's Convent for eleven consecutive years, from 1894 to 1905.

In recognition of his great success as a teacher, achieved not less by his kindly encouragement than by his lucid and mas-



**Very Rev. Daniel Joseph Kennedy, O. P., S. T. M.**

terly presentation of the subject, Father Kennedy received the title and degree of Master and Doctor of Sacred Theology in 1898.

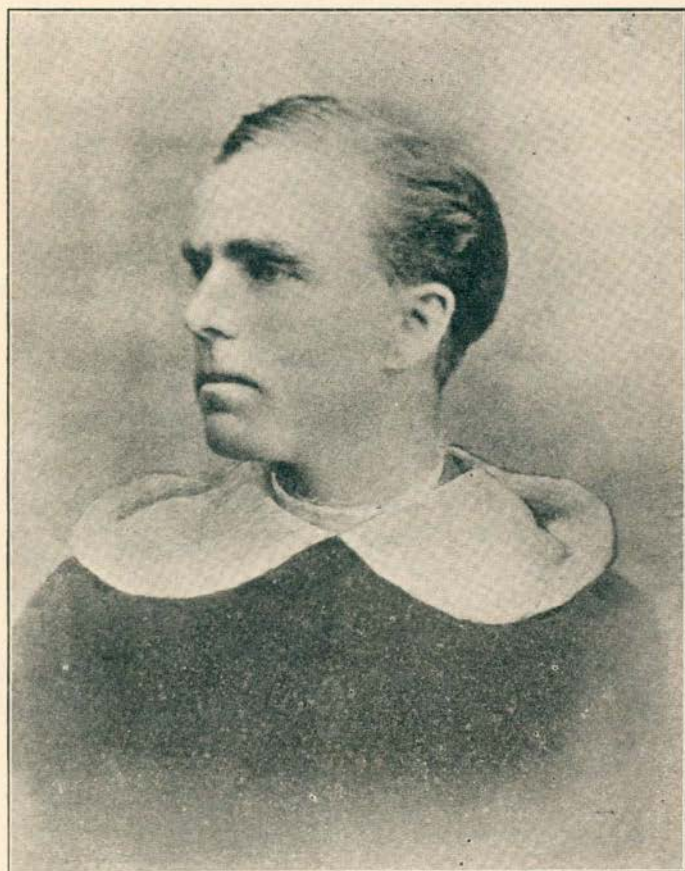
When the new House of Studies was opened in Washington, D. C., in 1905, Father Kennedy became the first Prior and Regent.



The latter important position he still holds. In the fall of 1909 his attainment as a theologian and brilliancy as a professor received further recognition when His Eminence Cardinal Gibbons called him to fill the chair of Sacramental Theology in the Catholic University of America, a position that he continues to fill with distinction, without relinquishing his office of teacher to the young Dominican students under his care.

**Very Reverend John C. Kent, O. P.**

The Very Reverend John C. Kent, O. P., was born of Protestant parentage in Birmingham, England, September 15, 1843.



**Very Rev. John Clement Kent, O. P.**

As a young man he came to America, and here was received into the Catholic faith. He heard and answered the call to the higher life, and leaving the world, entered the Dominican Novitiate, at St. Rose's Ky., in 1866. Six years later he was ordained to the holy priesthood.

Father Kent's kindly and sympathetic nature made him admirably suited to be superior among his brethren; this quality was quickly recognized in him, and of the thirty-five years of priestly life that remained to him, he was to spend twenty in positions of high trust. For ten years he was Master of Novices. In 1879 he was elected to the priorate of St. Rose's, and held that office for three years. He was twice Prior of St. Dominic's Convent, Washington, D., 1894-1897 and 1901-1904.

In the fall of 1905 the new House of Studies was opened in Washington, and St. Joseph's was made the Simple Novitiate of the Province. On September 13 of that year Father Kent came to St. Joseph's succeeding Father D. J. Kennedy, who had gone to Washington to take up the double duty of Prior and Regent of Studies. Father Kent was not to hold his new office for long. Before his term expired, he was overtaken by death in New Haven, Conn., on November 26, 1907. His body was brought to St. Joseph's and interred in the community cemetery. There his grave is still often visited by his many devoted friends, who knew him for what he was—a sweet, gentle, and strong character who could make himself "all things to all men."

### **Reverend Francis Dominic McShane, O. P., S. T. Lr.**

The Reverend Francis Dominic McShane, O. P., S. T. Lr., was born in New York City, September 18, 1868. Feeling himself called to the religious life, he took the white habit of St. Dominic when but seventeen years old, and made his simple profession one year later, March 21, 1886, at St. Rose's Priory, Ky. After five years of the higher studies made at St. Joseph's and Louvain, Belgium, he was ordained to the priesthood on the 6th of September, 1891. He continued his studies in theology and passed successfully the examination for the lectorate.

Father McShane came to St. Joseph's as Prior on February 3, 1908, succeeding Father John C. Kent, who had died on the 26th of the previous November. March 6, 1911, Father McShane was elected to a second term in the priorate, a marked tribute of the esteem in which his brethren held him.



While Prior of St. Joseph's Father McShane took the first steps toward improving the appearance and condition of the convent and the grounds, and so gave a strong impetus to the work that has just come to so satisfactory a termination.



**Rev. Francis Dominic McShane, O. P., S. T. Lr.**

On the expiration of his second term he was called by his Superior to his present post as Professor of Moral Theology and Christian Apologetics at the Dominican House of Studies, Washington, D. C.

**Very Reverend John Aloysius Hinch, O. P., P. G.**

The subject of this brief sketch was born in New York City on November 2, 1866. When about twenty years old he became a Dominican novice in the historic convent of St. Rose, near

Springfield, Ky. On April 2, 1888, he made his profession and was sent to St. Joseph's for the study of theology and kindred sciences. After making a brilliant course of studies he was ordained on June 6, 1891.



**Very Rev. John Aloysius Hinch, O. P., P. G.**

Gifted with a magnificent voice, Father Hinch, as a student, had given evidence of rare oratorical powers, which in their maturity made him a most forcible and eloquent preacher. His kindly and sympathetic disposition, his wit, sincerity and eloquence have combined to make him a popular and effective missionary. His long years of successful efforts and hard work in the active ministry were duly recognized and rewarded when,



on Sunday, June 20, 1906, he received the degree of Preacher General.

Father Hinch also possesses administrative powers of a high order and has held the office of prior in several convents. On May 12, 1914, he was elected Prior of St. Joseph's to succeed the Reverend F. D. McShane. While here he made many improvements on the grounds, among other things installing the gas lights which dot the approach to the church and priory. By his silent energy and wise foresight he did much to make possible the magic transformation of the past year.

On July 16, 1916, Father Hinch resigned as superior of St. Joseph's community to take up his present position as Prior of St. Antoninus' Convent, Newark, New Jersey.



The Convent Parlor

## THE SISTERS

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An account of St. Joseph's would be incomplete without a brief notice in grateful acknowledgment of the faithful, heroic and self-sacrificing women who have been mothers to the fathers and novices.

### **Sister Theresa and Sister Fanny, O. S. D.**

Since the foundation of St. Joseph's Province, there have been many faithful and devoted souls who at different times have made great acts of self-sacrifice to assist the Dominican Fathers in accomplishing their sublime purpose. Among these, the humble Tertiaries, Sister Theresa and Sister Fanny, stand in the first

place. They both spent almost their whole lives in laboring for the welfare of the religious, whom they had voluntarily made their masters.



**Sister Theresa**

It was way back in 1850 that a pioneer Dominican missionary met Theresa Naughton while giving a mission in Brooklyn, N. Y. Prompted by the desire of doing something more than ordinary for her Divine Master, this pious young woman visited the Father and confided to him her wish to enter a convent. He listened to her words and soon discovered that she was filled with a love for God that would stop at no sacrifice, and remembering

his only little community struggling in the grip of poverty and want, he begged her to go to St. Joseph's in distant Ohio to work for the novices. The idea appealed to her noble heart and accordingly she took leave of all that was dear to her that she might answer the call of Christ which she recognized in the entreaty of the priest.

On Rosary Sunday in the year 1851, Miss Naughton arrived at St. Joseph's Convent, Somerset, Ohio, and began her labor of love in the interests of the Dominican Fathers and novices. She was soon received into the Third Order of St. Dominic and for



the remainder of her long life was known simply as "Sister Theresa."

For sixty long years Sister Theresa was a real Angel of Mercy to St. Joseph's Community. She washed, sewed and cooked, scrubbed and cleaned, and in a word, stopped at no duty regardless of difficulty or lowliness. She was also a witness to the days when the community actually suffered from want, and more than once was obliged to go hungry herself. The winters, too, were cruelly severe in those early days and frequently the roads were filled with snow-drifts such as to cut off communication with town for many days at a time. All this entailed many privations which would be sufficient to break the courage of one less firmly established in the love of God, but despite all these hardships Sister Theresa continued rendering the same loving service to the community. The determination of becoming a companion with Christ in suffering held her to the post she had voluntarily taken.

After a number of years of devoted service at St. Joseph's Sister Theresa was joined by another self-sacrificing and noble-hearted woman, whom all knew as "Sister Fanny." This lightened responsibilities considerably for Sister Theresa, and the two companions labored together for thirty years until death at length called Sister Fanny. She was buried close beside St. Joseph's Church, and is remembered in the prayers and Offices for dead benefactors, which are chanted in the choir so near her last resting-place.

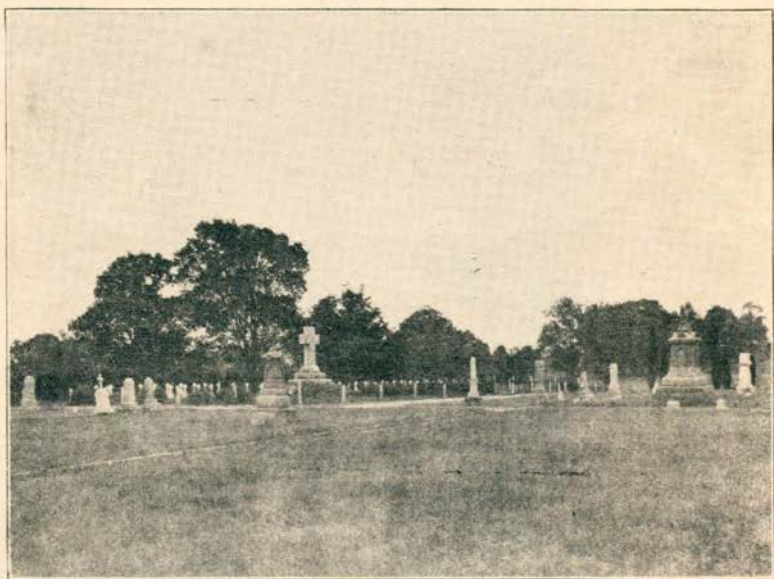


Sister Fanny

As the result of a fall sustained while returning to her cottage from Mass, Sister Theresa spent the last years of her life an invalid. During this period she eagerly awaited the final summons of the Divine Master, for she longed to be at rest in

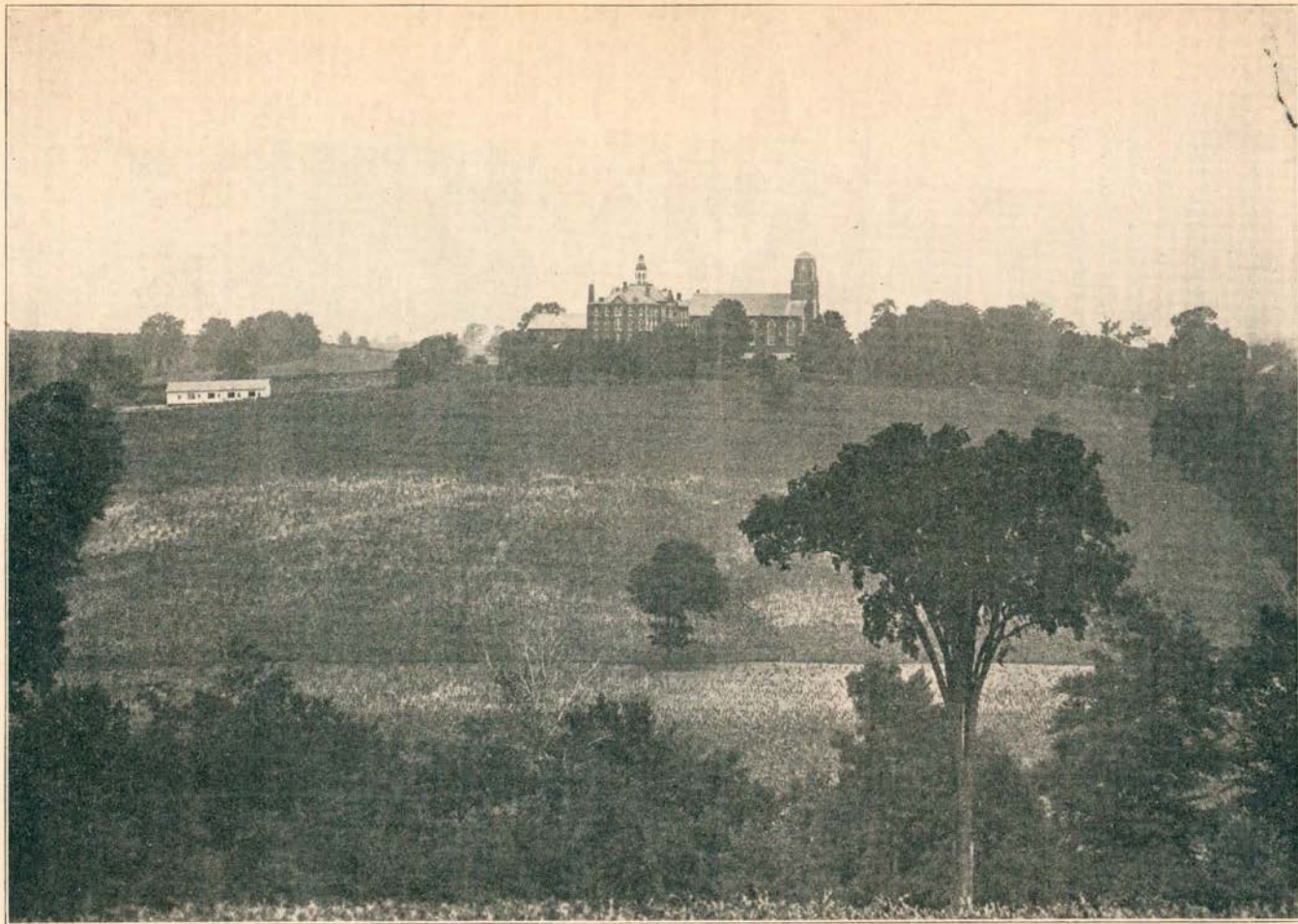
her eternal home. At last she was called and her edifying death will never be forgotten by those who witnessed it.

Sister Theresa was born in Ireland on Christmas Day, in the year 1819, and died at St. Joseph's Convent on Good Friday, April 5, 1912. That her soul was one privileged, and pleasing in the sight of God, may be known from the fact of her advent into this world and departure from it on the days made sacred by the birth and death of her Divine Saviour.



The Cemetery at St. Joseph's





St. Joseph's Church and Convent in the Distance

## CENTENARY CELEBRATION OF ST. JOSEPH'S PARISH

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The religious celebration marking the hundredth anniversary of the founding of St. Joseph's parish was held on August 4th, 5th and 6th, 1918. His Grace the Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati, and His Lordship the Right Reverend James J. Hartley, D. D., Bishop of Columbus, were the guests of honor. It was a matter of regret both to His Excellency himself and to all who anticipated his presence that the Most Reverend John Bonzano, D. D., Apostolic Delegate, was prevented from attending the ceremonies. The Very Reverend Provincial of St. Joseph's Province, the Very Reverend Priors and about fifty religious attached to the Province received hospitality at the Priory. The Diocese was represented by distinguished members of its clergy, while representatives of various Sisterhoods and hundreds of laymen, many of them from distant cities, flocked to St. Joseph's for the three days' exercises. From members of the hierarchy, clergy and laity, who could not attend, came telegrams of congratulation and best wishes. It is needless to add that the time appointed found the beautiful Gothic church taxed to its utmost capacity on the three days.

### Sunday

The celebration opened on St. Dominic's Day with Pontifical High Mass. The day was ideal. Promptly at eight o'clock the beautiful procession left the priory for the church. The cross-bearer and acolytes were followed by the parish societies—the children, the Blessed Virgin's Sodality, the Altar Society, the Third Order and the Holy Name Society—then came the novices, priests, His Grace with his deacons of honor, the ministers of the Mass and His Lordship with mitre and crozier. As the procession entered the church, softly and sweetly the century-old organ pealed forth its thrilling strains accompanied by the deep mellow tones of the chimes. It was a picture not easily forgotten and one beyond the power of words to paint. The church with its rich, chaste coloring; the altar tastefully arranged with candles and floral decorations; the numerous white habits with a sprinkling of the black of the secular clergy; the princely purple of the episcopate; the rich vestments and pontificals; the



soulful music—need we wonder that so many were deeply affected, even to tears?

At the Pontifical High Mass the Right Rev. James J. Hartley, D. D., Bishop of Columbus, was celebrant, with the Very Rev. Raymond Meagher, O. P., S. T. Lr., Provincial, as archpriest; the Rev. A. A. Cush, of New Lexington, as deacon, and the Very Rev. T. A. Powers, of Steubenville, subdeacon; the deacons of honor were the Very Rev. J. A. Hinch, O. P., P. G., of Newark, N. J., and the Very Rev. T. S. McGovern, O. P., of Minneapolis. The Most Rev. Archbishop, who occupied a throne in the sanctuary,



**The Fathers' Recreation Room**

had as deacons of honor the Very Rev. J. P. Aldridge, O. P., S. T. Lr., of New Haven, and the Rev. J. D. Fowler, O. P., of Kansas City. The Very Rev. John B. O'Neil, V. G., secretary of the Bishop, acted as Master of Ceremonies. The choir of sixteen novices, under the direction of the Rev. H. J. Schroeder, O. P., sang Hamma's "Mass in Honor of St. Dominic."

In his sermon, "One Hundred Years of Dominican Life," the preacher of the day, the Very Rev. D. J. Kennedy, O. P., S. T. M., reviewed the history of St. Joseph's parish. He emphasized at the same time the generosity of the first benefactors who made

the foundation possible, and the labors of generations of tireless workers to whom the present flourishing state of the parish is due.

After the Mass the Bishop granted to all present, on the usual conditions, an indulgence of fifty days. Then as the organ, violins and chimes played the "Marche Pontificale" the long line of laity, novices, priests, Archbishop and the officiating prelate departed as they came and the opening ceremony was over without a single flaw to detract from its beauty and impressiveness.

### Monday

Two ceremonies served to enhance the solemnity of the celebration. The first was the simple profession of Brothers Bertrand Johannsen, Pius Long, Matthew O'Connor, Joseph Regan, Mannes Delavigne, Gregory Herold and Bernard Walsh. On account of the length of the ceremonies to follow the Very Reverend Provincial, who presided, confined himself to a few brief remarks but his heartfelt words and earnest exhortation to the Brothers to take inspiration from the glorious occasion and all that it recalled made a deep impression on the young novices. He then received their profession.

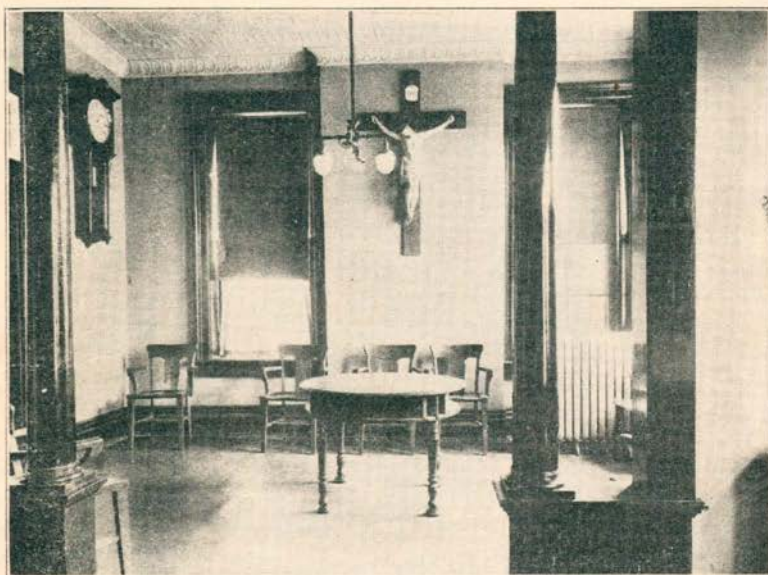
Immediately after this the degree of Preacher General was conferred on the following distinguished members of the Province: The Very Rev. Bernard F. Logan, O. P., pastor of St. Raymond's Church, Providence, R. I.; John H. Healy, O. P., Caput of the eastern band of missionaries; Joseph Ripple, O. P., Caput of the southern band of missionaries; Jordan Foley, O. P., of St. Antoninus' Priory, Newark, N. J.; and John B. O'Connor, O. P., of St. Catherine of Sienna Priory, New York. An account of this ceremony, with an explanation of the degree, is given in the chapter on "The Preachers General."

Then the procession left the priory for the church as on the preceding day. The Solemn Pontifical Mass was sung by His Grace the Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, in honor of the seventh centenary of the founding of the Order of Preachers. The Rev. D. P. Quailley, of Corning, assisted as archpriest, the Rev. J. T. Nevin, of Logan, and the Rev. J. I. Geiger, of Bellaire, were respectively deacon and subdeacon. The Very Rev. J. A. Hinch, O. P., P. G., of Newark, N. J., and the Very Rev. T. S. McGovern, O. P., of Minneapolis, were deacons of honor. His Lordship had as deacons of honor the Very Rev. J. R. Heffernan, O. P., of New York, and the Very Rev. J. P. Aldridge, O. P., S. T. Lr., of New Haven. The Rev. F. W. Howard, LL. D., of Columbus, acted as Master of Ceremonies. The



novices sang Gounod's well-known "Convent Mass." The Very Rev. L. F. Kearney, O. P., S. T. M., of Zanesville, preached an eloquent sermon on "What Does the Parish Church Mean to the People of the Parish, and What Does it Stand for Before the World?" The discourse was an eulogy on the value of the parish church not only to the parishioners, to whom the church is a necessity, but also to the community at large, to whom the church is an inestimable power for good.

On this day the annual picnic was held. The picnic which yearly attracts a multitude from every section of Perry County



Another View of Fathers' Recreation Room

and from nearby counties, this year added honor to the celebration by proving to be the most successful one ever held under the auspices of the parish.

### Tuesday

At eight o'clock the procession left the priory for the church. A Solemn Mass according to the Dominican rite was sung for the deceased benefactors of the parish. The celebrant was the Very Rev. Raymond Meagher, O. P., S. T. Lr., Prior Provincial, the deacon was the Very Rev. T. S. McGovern, O. P., of Minneapolis and the Very Rev. G. I. Conlon, O. P., of Washington, sub-

deacon. The Very Rev. J. R. Heffernan, O. P., of New York, and the Very Rev. J. P. Aldridge, O. P., S. T. Lr., of New Haven, were the deacons of honor to Archbishop Moeller, D. D., and the Rev. J. D. Fowler, O. P., of Kansas City, and the Very Rev. J. A. Hinch, O. P., P. G., of Newark, N. J., acted in a similar capacity to Bishop Hartley, D. D. The two distinguished prelates occupied thrones in the sanctuary. In his sermon, "Father Fenwick and the Dominican Missions in Ohio," the Very Rev. Thomas A. Powers, of Steubenville, paid a splendid tribute of praise to the apostles of the Order who first established the Church in Ohio. The impressive simplicity of the Dominican rite and of the Gregorian Mass sung by the novices presented a striking contrast to the pomp and splendor of the two preceding days.

At the end of the Mass the Bishop spoke briefly and after warmly congratulating the Dominican Fathers and the assembled people he invited the Archbishop to speak. His Grace expressed his pleasure at revisiting St. Joseph's, where as Bishop of the diocese, he had ordained many Dominicans. He also referred to the approval which the hierarchy have given to the work of the Order in this country.

The Very Rev. D. J. Kennedy, O. P., S. T. M., then read a cable of congratulation received from the Holy Father through Cardinal Gasparri, the Papal Secretary of State, felicitating the people of the parish and granting the Apostolic Benediction to all who attended the ceremonies. The following is a copy of the letter of His Excellency communicating the papal message:

Apostolic Delegation, United States of America.

1811 Biltmore Street.

Washington, D. C., July 31, 1918.

Very Rev. J. B. Connolly, O. P., St. Joseph's Priory, Somerset, O.

Very Rev. dear Father:—I take pleasure in communicating to you the following cablegram which I have received from the Papal Secretary of State, His Eminence Cardinal Gasparri:

"The Holy Father informed of Centenary Celebration of St. Joseph's Parish, Somerset, Ohio, beginning August fourth, rejoices because of the fruitful labors of the Dominican Fathers who have been trained in this nursery of religion and who have gone forth from it throughout the whole of the United States during a hundred years. He imparts the Apostolic Benediction to all present at the Centenary Ceremonies and specially to



the Dominican Fathers who will receive the honors and assume the responsibilities of office of Preacher General on this occasion."

I take this occasion to unite to this beautiful message my sincere congratulations and best wishes for the coming festivities, and with kindest regards, beg to remain,

Sincerely yours in Xt.,

✠ JOHN BONZANO,

Archbishop of Melitene,

Apostolic Delegate.

The celebration came to its official close at the Solemn Benediction on Tuesday evening. Various other ceremonies—the choral recitation of the Divine Office, the singing of Compline, which is sung daily, and the Benedictus and Solemn Benediction every evening—added their touch of dignity.

So large was the number of guests that the convent refectory was found to be too small to accommodate them and dinner and supper were served in a large tent erected on the lawn. Extremely warm weather plus novelty made this arrangement very pleasing.

A picture, representing Father Fenwick surrounded by the members of the first Catholic family he found in Ohio, was painted in oil for the celebration and presented to St. Joseph's by Sister M. Eulalia, O. S. D., of St. Mary of the Springs. The painting, which is an enlarger copy, bears the following legend:

"Father (afterwards Bishop) Fenwick, First Missionary and Discoverer of the first Catholic (German) family in the interior of Ohio. From the original cartoon in chalk, from a painting by the Munich artist, W. Lamprecht."

From many who could not attend the celebration came letters and telegrams whose burden was congratulations, good wishes and regrets that the writers found it impossible to be present. The following are a few of the messages received:

From the Right Rev. Joseph Chartrand, D. D., Coadjutor Bishop of Indianapolis:

"Congratulations and best wishes for festive day. Regret not to be able to come."

From the Very Rev. Arthur L. McMahon, O. P., S. T. M., Prior Provincial of the Holy Name Province:

"Fathers of Province of Holy Name and myself offer hearty congratulations and best wishes for Centenary Celebration and for future years."

From Mother Perpetua, Superioress of St. Joseph's Academy, South Bend, Ind.:

"Congratulations and God's blessings on each and all of St. Joseph's community is the sincere prayer of the Sisters of the Holy Cross."

We insert a letter from an alumnus of St. Joseph's which is typical of the sentiments expressed by so many others:

Portland, Oregon, July 30, 1918.

Very Rev. J. R. Meagher, Prior Provincial, St. Joseph's Province.

Very Rev. Father:—Would that I might be there at St. Joseph's Centenary Celebration! The heart of me becomes enlarged with the thought of it, for it was my home for four years that shall remain in ever-green memory.

I knew every path and by-way, every lane and pike and road. Every tree in all the woods and all the birds that dwelt therein, the squirrels holes and the squirrels within, the screaming hawk, the cawing crows, scarlet tanigers and orioles, the rabbits runways and groundhogs' homes, flickers' nests and snakes and pests—high lands and bottom lands, every twist and all the turns of the creek meandering along ferny banks—where fairest fern and first violet bloomed, brier patches and widest spaces 'neath beech woods, these things were mine and do abide with me yet. For I've slaked my thirst down at the spring and it has been like the fountains of living water of which the Lord spoke, drinking thereof one shall never thirst again.

But more than that—within the walls of the convent I had a room within which in a state of constant amazement I lived—wondering, could it be myself that was living there, wrapped round about with fellowship and feted every day with scholarship—and sated every day with sanctity shining in the eyes of them who condescended to call me Brother. Oh, unforgettable night in choir when first I heard the "Adoro Te"—flute-like from the throat of Brother Matthew—the hush that was there is on my heart yet and the overwhelming appeal of all the brethren in the chorus: "Ave Jesu, Pastor Fidelium. . . . Adauge Fidem Omnium"—is just as piercing now as then it was! And Sister Theresa! The Mother of all the Brethren! I can't tell you what she was to me but if she was to all the Brethren what to me she was then greatest gift of God to St. Joseph's Province was the living presence of that sweet Saint. And she is looking down, I'm sure, with joy upon the celebration. To her all made a visit every day—it seemed almost as necessary as a visit to the Blessed Sacrament! She had a little leaflet in a book—a secret prayer





The Pastors' Meeting, August 6, 1918

which I discovered, and many a night I broke the law to slip in after the bell rang—to recite it for her:

“Jesus dear, the day is over,  
Now I leave my labor light,  
And before I seek my slumber,  
I come to say a sweet good-night!”

Her good-night to Him and my good-night to her! Man dear, I marvel now at the intiamcy, she a saint, permitted me!

And St. Joseph's—and ordination there! Do you wonder that I want to be there and not being able to be there to write and tell you that I hope God will bless the Province now—that all the accumulated graces and spiritual power of the past hundred years of all the Priests and Novices and Sisters now with God—all the spiritual treasury of all the Masses, and all the Divine Office, and all the fresh idealism of every young heart that every beat there—be placed at the feet of you, the leader—Provincial—standing on the threshold of a second century!

Prosperere procede! Yours devotedly, E. S. Olsen, O. P.

Two days were devoted to the Annual Meeting of the Dominican Pastors. The purpose of this gathering is to afford an opportunity to the pastors of all Dominican churches in the Province to exchange ideas, to discuss measures for the betterment of the parishes and societies and for the widening of Dominican activities in the Province of St. Joseph. One of the chief claims on the attention of the Fathers was the part the Province was to play in assisting the country in her hour of need. The pastors pledged their whole-souled support to the Provincial in his efforts to give the Province a noble part in the great struggle now being waged to make democracy as broad as humanity.

Though this long-heralded celebration has followed into the past years it commemorates, yet upon most of us who took part, it has in passing left its imprint. To prelates, priests and laymen this festivity has meant either the renewing of old interests or the forming of new ties; it has put three red letter days into the annals of the county; for seven novices it marks the beginning of a great obligation and for five missionaries a reward which their whole-souled labors have well deserved, but never coveted. But, beyond all this, to the people of the parish, to the Dominicans of the Province, to every Catholic in Ohio this celebration stands for ten decades of toil, self-sacrifice and prayer crowned with success. May these three days of rejoicing be the promise of another hundred years of spiritual prosperity, of which the past century is only the foreshadowing.



## **"ONE HUNDRED YEARS OF DOMINICAN LIFE"**

**Sermon by Very Rev. D. J. Kennedy, O. P., S. T. M., Upon the Occasion of the Centenary of the Founding of St. Joseph's Parish, Perry Country, Ohio, August 4, 1918.**

"Let us now praise men of renown, and our fathers in their generation; rich men in virtue, studying beautifulness in their lives. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise."—Eccl. 44, 1-15.

These words of Ecclesiasticus, it seems to me, sound the keynote to this joyous centenary celebration. One hundred years ago, St. Joseph's first Church and Convent were blessed by Father Edward Dominic Fenwick, the Apostle of Ohio, and the first Bishop of Cincinnati. The humble chapel and the primitive residence, both built of logs, became the centre of Dominican activity in the wilds of Ohio and Michigan, which were gradually being filled with settlers from all parts of America and Europe.

In an unpretentious way, Father Fenwick and his indefatigable companion and nephew, Father Dominic Young, began the work of ministering to the Catholics, scattered over a vast extent of territory, and of explaining Catholic doctrine to Protestants, some of whom had inherited the ignorance and prejudices of several centuries. God blessed the labors of those pioneer missionaries; their work bore fruit even unto the Scriptural hundredfold; other laborers were called into the vineyard where at first only two labored earnestly, amidst great dangers and sufferings; St. Joseph's became the Mother Church of Ohio. Today we are assembled to thank God for the blessings of a hundred years, and to learn precious lessons from the lives and labors of men who sought nothing but the glory of God and the salvation of souls. They sought not the approbation of men; they tried to escape Ecclesiastical honors and dignities, but for us it is an agreeable duty to praise those "men of renown, and our fathers in their generation; rich men in virtue, studying beautifulness in their lives. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom, and the Church declare their praise."

The full story of St. Joseph's foundation, of its growth and progress, even unto the strength and beauty which we admire

today, I shall not attempt to give on this occasion. That history is now in preparation, and it is hoped that, a few years hence, when Cincinnati is to celebrate the centenary of the establishment of the first Bishopric in Ohio, the people of the State will have in their hands an edifying and instructive account of the planting and growth of Catholicity in this great Commonwealth.



The Novitiate Chapel

The spirit of Father Fenwick and his first companions, the labors, trials and successes of the early days, with a brief reference to later developments—these will furnish abundant material for a meditation at the “cradle of Catholicity in Ohio.”

For the beginning of the story we must go to a land now sorely tried and afflicted, to Bornhem, a village situated between Antwerp and Brussels, in Belgium. There, in 1658, the Dominican Cardinal Howard founded a house of refuge for his brethren



of England, driven from home by the iniquitous laws of their country. There was a College attached to the convent, and to this college, in the year 1784, Edward Fenwick, the son of a Maryland planter, was sent, "to complete his classical studies," as the chronicles state. Young Fenwick's piety moved him to imitate the example of his uncle, John Ceslaus Fenwick, who had joined the Dominicans at Bornhem in 1777, and Father Dominic, the future Apostle of Ohio, was raised to the priesthood in 1792. For two years he taught the classics in the Bornhem College; then the French Revolutionary troops swept into Belgium. They respected neither God nor man; churches and convents were pillaged and destroyed; Bornhem did not escape the fury of their iniquities and cruelties. The English Dominicans returned to their home country, leaving young Fenwick with a student and three native lay-brothers, to guard the convent and college.

Rev. Raymond Palmer, in his life of Cardinal Howard, tells us that when Bornhem was captured, "Father Fenwick was led off a prisoner, the other religious securing their safety by hiding themselves. The prudence of the Fathers in leaving Father Fenwick was now seen; he claimed the sympathy of the French as an American citizen, and was soon set free. Still he had some narrow escapes of his life amid the brutal republican soldiery. Afterward, he and the English of the house found safety in England." (p. 234). There for some years the American Friar taught in the college established at Carshalton, conditions having changed in England; but thoughts of America were in his mind, and there had long been cherished in his heart the desire to see a house of his Order established in the United States, where he knew the harvest was great and the laborers few. Owing to the scarcity of priests in England, there was opposition to this project. In those anxious days, Father Luke Concanen, Socius of the Master General of the Dominicans, and afterwards first Bishop of New York, strongly supported Father Dominic's project, and it was warmly encouraged by Bishop Carroll, who was at that time the only Bishop in the United States. The Master General finally decided to approve the enterprise, and on September 10, 1804, Father Fenwick and Father Angier sailed from London for Norfolk, Virginia, where they arrived in the month of November. Offering themselves to Bishop Carroll, they were sent by that prelate, after some delay, to Washington County, Kentucky, where there was a number of Catholic settlers from Maryland, whilst there was only one priest, Father Badin, to minister to the Catholics of the State. The St.

Rose Convent was established near Springfield in 1806. Fathers Wilson and Tuite came from England to join their former companions, and the Apostolic work of the Dominicans as a community was begun. They experienced many trials and difficulties, the most serious of which arose from the inexplicable opposition of the Rev. Charles Nerinx who had come to the aid of Father Badin in July, 1805. Over this period of dissension between good men it is best, perhaps, to throw the cloak of charity, believing that all were contending for what they thought was right. Father Fenwick was the Superior of the Dominicans, but the exercise of authority was distasteful to him. His longings were for Apostolic work and we find him relinquishing authority as soon as that was possible, to find happiness in becoming an itinerant missionary, traveling all over the State in search of those whom he called "stray sheep." This was his life's desire; this was to be the work of his life. Never did he complain of the hardships which he had to endure. In November, 1818, he wrote to a friend in London, "It often happens that I am compelled to traverse vast and inhospitable forests, wherein not a trace of a road is to be seen. Not infrequently, overtaken by night in the midst of these, I am obliged to hitch my horse, and, making a pillow of my saddle, I recommend myself to God and go to sleep, with bears on all sides. However, Our Lord, in His mercy, lightens these trying experiences for me, and sweetens them with sensible consolations."

Traveling through Ohio in the year 1810, probably as early as 1808, he discovered, through the sound of an axe, three Catholic families residing near the present town of Somerset. They were the families of Jacob Dittoe, John Fink, and of his son, Joseph Fink. The joy of these Catholics was unbounded, for they had not seen a priest for ten or twelve years; equally great was the happiness of the good missionary. Particulars of this memorable meeting have been handed down by means of a widely known historical engraving, copies of which are religiously preserved, especially by members of the Finck and Dittoe families. Verily, one would think that Bishop Fenwick looked upon it as the most touching and consoling, if not the most important event in his life, for we are assured that, to the end of his days, he could not speak of it without shedding tears.

The importance of this meeting can not be over-estimated in the history of Catholicity in Ohio, for it led to repeated visits of Father Fenwick, which became regular from the year 1814, and to the building of St. Joseph's Church and Convent in 1818.



These three families were most anxious to have a resident priest. Even as early as 1805, Jacob Dittoe wrote to Bishop Carroll in regard to the possibility of securing land for church purposes. Finally three hundred and twenty acres of land were deeded by Jacob Dittoe and his wife to Father Fenwick, on the condition that a church be maintained thereon, and with a promise by the missionary that the Dominican Order would endeavor to maintain a house for the education of candidates for the priesthood. This was the origin of St. Joseph's Church and Convent, dedicated from their foundation to education and Apostolic work.



**The Novices' Recreation Room, South End**

The first structures were log cabins, the church being twenty-two feet long by eighteen in width, without floors, and with two openings in the walls for windows. At the time when it was blessed, it served as a place of worship for about ten families, by whom it was more highly prized and more deeply loved than would have been the most costly cathedral in which no Mass was celebrated. Father Fenwick was rejoiced beyond measure. On the first page of the Baptismal Register he wrote: "On 6th day of December, 1818, St. Joseph's Chapel, in Perry County, Ohio, was opened and blessed. Gloria tibi Domine! Et ego adjicam; Et in terra pax hominibus bonae voluntatis." There are many

chapters of edifying history in that modest inscription from the hand of the Apostle of Ohio. He was poor and his people were poor, in worldly goods, but oh, how rich were they in sincere piety and sturdy virtue! We rejoice today and give thanks to the Almighty for the blessings of a hundred years. Greater was the joy and more fervent the thanks of that devout band of Catholics when they felt that at last they had in their midst, a home, humble though it be, for their God, and God's ministers. Andrew Carnegie was not as happy when the International Peace Palace was dedicated at The Hague as were Jacob Dittoe and his friends when St. Joseph's Church was blessed by Father Fenwick.

The beginnings of Christianity were humble, and the Catholic Church became a mighty empire. The beginnings of Catholicity in Ohio were humble, but the Church of this State has become a strong power, conferring benefits innumerable upon her thousands of children commanding the respectful attention of all men. Thus was St. Joseph's established as a centre of Dominican activity; what were to be the results? The future might have been foreseen in the character of Father Fenwick. His one passion in life was the salvation of souls. He had often read in the Prologue to the Constitutions of the Dominicans that the Order had as its special end, preaching the word of God, and the salvation of souls. Superiors were instructed to use the power of dispensing from points of the rule in cases where a strict observance of the letter of the law might hinder study, preaching, or the gaining of souls to God. This gives an idea of the spirit that animated the Apostle of Ohio. "*Contemplari et contemplata aliis tradere*" is the motto of the Dominican Order. Study and prayer with a view to preaching and the salvation of souls, this was Father Fenwick's rule of life, this the lesson which he taught by word and example. He found a heavenly pleasure in all forms of Apostolic zeal and labor. Even after he became a Bishop, he continued to make pastoral excursions in search of stray sheep. It was on one of those Apostolic journeys, when he was alone, even without a priest to administer the Sacraments, that death put an end to his labors, at Wooster, Ohio, in 1832.

His nephew, Father Dominic Young, walked in the footsteps of his beloved uncle. Coming to Ohio shortly after his ordination, he shared the hardships of the early days, and deserves to be called the co-founder of St. Joseph's.

For many years he was the directing spirit of the parish and convent. He lived to be the Patriarch of the Dominicans, and the Nestor of the Clergy in Ohio. Even after he had passed the



age of eighty years, he claimed the right to preach at the high Mass on Sundays, wherever he might be. Apostolic preaching had become a part of his being; he loved the work up to the day of his death in 1878. Father Fenwick and Father Young had traversed Ohio, north, south, east and west, in the quest of souls. The same spirit of zeal animated their associates and successors. The accomplished Father Hill, the saintly Father O'Leary, the pious Father Montgomery, the gentle Father Hyacinth Clarkson, to mention only a few of the pioneers, emulated the zeal of their leaders and models. Apostolic work was their uppermost thought during the day, the subject of their happy dreams at night. St. Joseph's was the centre from which they radiated through all parts of the State; to it they returned for spiritual refreshment and bodily rest. This manner of living and preaching, of establishing and directing parishes, was continued until 1872, when the Superiors of the Order thought it best to give over to diocesan priests the strictly parochial duties, leaving the Dominicans free for Apostolic work of another kind, the preaching of missions, which was organized on a grand scale in 1867. Primitive conditions had passed away with all their joys and sorrows. The Church of Ohio had grown and expanded. The Diocese of Cincinnati was established in 1821, Father Fenwick being the first Bishop. Cleveland was made a Bishopric in 1847, Columbus in 1868. To these we must now add the Diocese of Toledo, established in 1910. The territory which in 1818 had one priest and a few hundreds of Catholics, has today an Archbishop, three Bishops, more than a thousand priests and about nine hundred thousand Catholics. This growth is not to be attributed to Dominican activity alone; there were other agents and causes for this extraordinary expansion, but Father Fenwick was the first to labor in this portion of the Lord's vineyard, he and his companions laid the foundations of Catholicity in Ohio.

St. Joseph's, in the meantime, had grown in importance and influence. In the early thirties, a brick convent was built. It is still standing west of the present building, and has long been known as "The Old Convent." A larger home for the Community was erected some years later, and in the old convent, a college for boys was opened, about the year 1849. The regular college building, which stood west of the plot now used for a cemetery, was opened in 1850 or 1851. Civil War conditions made it necessary to close this college in 1862. The St. Joseph's Convent of today was built in 1880-1881. Additions to the log chapel were made as the congregation increased. The church in which we are

assembled was begun in 1839, money for the building being collected by the Fathers in all parts of the country. These collections, together with contributions of cash and labor from members of the congregation, made it possible to erect an edifice which was a notable structure in those days, and which is still admired as a beautiful Gothic country church. In the days when it was completed there was no thought of frescoing or of rich stained-glass windows, but it was constructed in graceful lines, and was ready for the beautiful improvements and adornments added by present-day zeal and energy. The remarkable figure of Our Lord on the Cross, which has been always a striking feature of the sanctuary, was secured from Cuba by Father Alemany, afterwards Archbishop of San Francisco. It was heroically rescued by men of the parish, from the fire, which, in January, 1864, destroyed the adjoining convent and all but the walls of the church.

The burning of old St. Mary's Convent and Academy, of Somerset, in 1866, left the Dominican Sisters without a home. The Fathers gave shelter to them and to their pupils in the college building, where they conducted their school for several years before going to the new St. Mary's of the Springs, in Columbus. The novices and students were sent temporarily to Kentucky whence the students returned in 1873. This is the only period in the history of St. Joseph's when it did not harbor students for the priesthood. Study is prescribed in the Dominican rule; studies were the object of Father Fenwick's enlightened solicitude; studies have been always an important element in the life of St. Joseph's. In the year 1841 a regular Studium was established, with the same course of studies which is followed in the most prosperous convents of the Order. Completing the course and passing a brilliant examination, Father James Whelan, afterwards the second Bishop of Nashville, Tenn., received the title of Lector of Sacred Theology, which was then conferred for the first time in the United States. The distracting work in which the Fathers were engaged, and the misfortunes which befell some candidates who were sent abroad to complete their education, rendered it impossible to maintain the required number of Officials and Lectors, so that for a time the House of Studies lost the right of conferring degrees in Theology. This right was restored in 1896. In the meantime, studies were not neglected; St. Joseph's formed and sent forth an ever increasing number of zealous priests whose labors in parishes and in the great mission work gained many souls to God, and added to the



glory which is believed to be the reward of Bishop Fenwick in Heaven.

Time will not allow more than a passing reference to the honorable list of St. Joseph's Superiors and illustrious sons. Here we find besides Bishop Fenwick, the names of two Archbishops and four Bishops, Archbishop Alemany, of San Francisco; Archbishop Grace, Bishop Miles, Bishop Whelan, Bishop



The Choir

Carroll, Coadjutor of Trinidad. This includes Rev. John T. McNicholas, recently named for Duluth, Minn. Perhaps his appointment may be considered as a St. Joseph's centenary gift from the Holy Father to St. Joseph's Province. Rev. Charles Pius Montgomery refused the Bishopric of Monterey, and there have been at least six others, beginning with Father Young, whose names were proposed for the mitre in various dioceses. In

Memphis, Tenn., six or seven sons of St. Joseph's sleep in martyrs graves, victims of the yellow fever which decimated the population of that city in three great visitations. Others volunteered for service in the time of danger, but either escaped the fever or recovered from the attack. Father Kelly was the hero of all the plagues. He buried nine of his white-robed brothers, and in reality merited a martyr's crown. Fathers O'Leary, Montgomery, Clarkson and O'Brien were looked upon as very holy men during their lifetime and were deeply venerated after death. Rev. Arthur Vincent Higgins, one of the most brilliant and most learned divines that the United States ever produced, was by birth and by other titles a child of St. Joseph's. Rev. Dominic Lilly and his brother, Father Francis, both far-famed for learning, eloquence and high priestly character, loved St. Joseph's with all the devotion of native sons. Finally, because we are coming to the days of men still living, not to be mentioned on this historic occasion—Fathers Kent and McKenna, by their piety and zeal, shed a holy lustre on their old convent home. Cardinal Gibbons called Father McKenna the greatest missionary of our country, and he is universally known as the Apostle of the Rosary Confraternity and of the Holy Name Society.

Among the lay-Brothers who served the Fathers faithfully for years and years, sometimes in great poverty and distress, there were to be found striking models of Christian humility and piety. Their loyalty never faltered, their devotion to the Fathers never relaxed. Words fail when one attempts to speak of Sister Fannie and Sister Theresa, two holy tertiaries who were as mothers to every priest, student, novice and brother of St. Joseph's, the one for thirty, the other for sixty years. To those two faithful souls the Dominicans owe and lovingly acknowledge a debt of everlasting gratitude. We hope that their devotion to God and the priesthood has obtained for them high places, near the Blessed Virgin and St. Joseph, in Heaven, and it is sweet to think that in the realms above they were greeted most affectionately by the priests to whom they were so devoted on earth. May the prayers of all those holy Fathers, Brothers and Sisters obtain for St. Joseph's the grace to be ever true to its glorious history and noblest traditions, remaining always what its saintly founder wished it to be, a Dominican nursery and home of Apostolic priests.



## **"WHAT DOES THE PARISH CHURCH MEAN TO THE PEOPLE OF THE PARISH, AND WHAT DOES IT STAND FOR BEFORE THE WORLD"**

**Sermon Delivered by Very Rev. L. F. Kearney, O. P., S. T. M.,  
at the Centennial Celebration of St. Joseph's Parish, Mon-  
day, August 5, 1918.**

"Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself with them shall be their God." (Apoc. Chap. 21.)

While this hundredth anniversary of the foundation of the church on this hallowed spot is a source of joy and gladness to all the Catholics of the great State of Ohio, the people of St. Joseph's parish have special reason to rejoice and to be glad. Honored by the invitation to express in words the significance of the joyous occasion, it seems to me that the pleasant task will be best performed by answering the questions, What does a Catholic parish mean to the people of the parish, and what does it stand for before the entire community and before the world at large?

A parish is a division or a subdivision of the supernatural Kingdom founded here upon earth by our Lord and Saviour Jesus Christ. That Kingdom is world-wide, universal, embracing all nations. In it there are two elements. One is the element that is taught and governed, the mighty multitude of those whom the Saviour called to the light of the knowledge of His religion and to participation in His merits. The other is the teaching and ruling element. It is composed of the Vicar of Christ on earth, the Pope, the successor of St. Peter, and of the vast army of bishops and priests to whom descended the supernatural powers given by the Saviour to the Apostles. I mean such powers as He defined when He said: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained. Do this for a commemoration of Me."

To this sacred hierarchy, created by Himself, our Divine Redeemer committed the work of dispensing to the redeemed the grace which He won by His death on the cross. And in every parish in the world you find the divinely constituted min-

ister of Christ, known as His priest, who exercises Christ's functions in guiding and ruling and sanctifying God's people.

Recognizing that God demands not only the homage of the individual, but also a public social worship, the people construct a temple where they are to gather for the purpose of giving to God the honor due to Him and wherein they may receive from the hands of the priest the supernatural gifts which He brings down to them from heaven. In that temple, first of all, He gives them God's truth; the supernatural truth revealed to the world through the Lord Jesus Christ. There they learn of the mysterious goodness of God who destined man to enjoy His own happiness in eternity and gave to man the divine grace necessary for that purpose. They learn of man's unhappy fall; of his forfeiting his title to heaven. Then they are told of the unspeakable condescension of the Eternal Word, the Son of God, who became man and lived and suffered and died to win back that title for the human race. It is impressed upon them, ingrained into their very souls, that this Redeemer, the Lord Christ, is their King and their Master, the King and Master of all men; that His law is supreme; that there is no life, no salvation, in any other name than His.

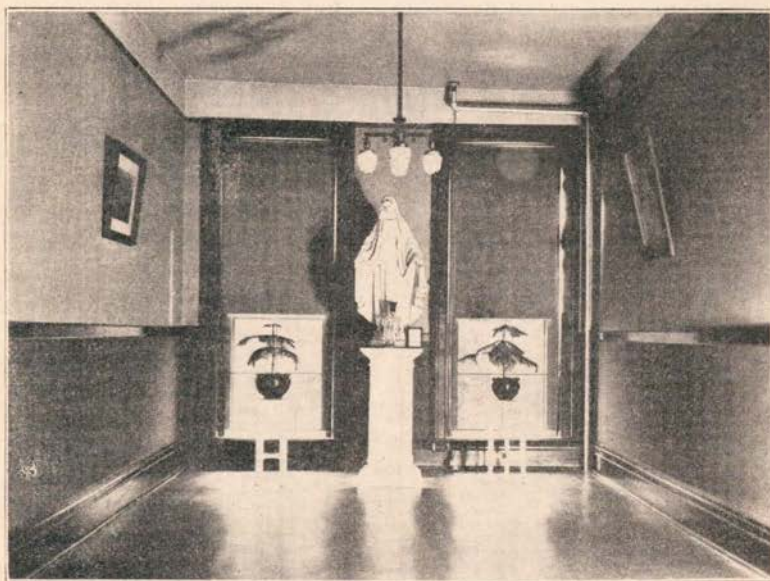
In that temple, the church of the parish, the first grace is given to the children of men in the sacrament of Baptism. By that grace they are made the children of God, brothers of His only-begotten Son. That grace gives them a title to heaven. Heaven belongs to them as long as they retain it. If through human frailty they voluntarily forfeit the priceless treasure all is not hopelessly lost. In the parish church they have the plenipotentiary of the Divine King; one of those to whom were addressed the words: "Whose sins you shall forgive they are forgiven." And this agent of God's power by one word removes the guilt of sin and again clothes the penitent with the beautiful raiment of sanctifying grace.

Again, in that temple there stands an altar which is to the people of the parish just what the cross on Calvary was to the world nineteen hundred years ago. The same Victim who was sacrificed on the cross by His own free will to propitiate the Eternal Father offended by sin and to merit grace for mankind is here offered by the ministry of the priest for the self-same ends. God receives each day from that altar the infinite homage which is due to Him and the people of the parish, both the living and the dead, those who are in the church and those who are in



their homes or engaged in performing their daily duties, and those who are out in the cemetery awaiting the day of resurrection, they all participate in that atoning sacrifice. By it they are all silently aided and advanced on the road to heaven.

Union with God, with our Lord and Saviour, Christ, to live by Him, with Him, in Him, that is the one great end, here and hereafter. Here in this temple, the people of the parish are provided with the means of attaining that end. The priest preserves in the tabernacle the Divine Being whom he has brought down from heaven and when one of his parishioners comes to him and



The East Cloister

says: "Father, I am hungry; I long for the bread of life; my soul thirsts for the living God," he opens the tabernacle and he takes the consecrated Host in his hands and he says: "Behold the living God, Ecce Agnus Dei. Receive and eat. May the body and blood of our Lord Jesus Christ preserve thee unto eternal life."

And that same Divine Being dwells by day and night in the tabernacle of the altar, ever ready to give audience to His people, to listen to their petitions, to comfort them in their sorrows, to irradiate grace into their souls. This sanctuary lamp is to

them what the star in the East was to the Magi of old, leading them to the crib wherein reposed the Babe of Bethlehem. And the Divine Presence here makes this edifice as sacred to them as the empyrean heaven where God's glory is unveiled to His angels and His saints.

There is no relation of life that is not blessed and sanctified in the parish church. There all that is good in nature is elevated and consecrated and supernaturalized. The natural union of marriage ordained by God to perpetuate the human race on earth is clothed with the dignity of a sacrament and bears with it a grace that goes into the homes of the people and makes them the sanctuaries of a love infinitely higher than the merely carnal.

These are some of the things, the principal things, which every parish church, every parochial division of Christ's vast kingdom, means to its people. And in these things you have the reasons why on such an occasion as the present the people come together with grateful hearts to rejoice in their precious spiritual possession and to praise God for the blessings that have flown down from the cross of Christ through the parish church to their fathers, to themselves and to their children. And for these reasons the parish church, be it ever so humble, is to its people more than all the gilded palaces of earth; yes, more than all the most gorgeous cathedrals. This sentiment of Catholic hearts was thus beautifully expressed by the poet:

This is the house of God to me  
And this is heaven's gate,  
This ground for holy ground did He  
Elect, predestinate.

Love's importunity hath made  
Of this His trysting-place,  
Here have I known the accolade  
Of His impelling grace.

This is the Hill of Calvary,  
And this is Thabor's Hill,  
Broken His Body here for me,  
His wounds their treasures spill.

He hath 'neath many a soaring dome  
His tabernacled rest  
Yet chooseth here a lowly home,  
An arm's length from my breast.

Then what to me are Milan's spires,  
And what San Marco's birds?  
This is the place of my desire,  
Nest of my faltering words.



And now for our second question: What does a Catholic church in a Catholic parish stand for before the world at large? We have seen that it is but one division of an universal kingdom that it is homogeneous in all its parts. What is true of one Catholic church is true of every other and of the vast organization of which each is a part. And that Church stands before the world as the only safe and inerrant teacher and the only unwavering, unfaltering asserter not of supernatural religious dogmas alone but of the principles of natural law, natural rights and natural obligations as well.

There are fragments of God's revelations, fragments of Christ's teachings to be found in each of the churches calling themselves Christian. In the Catholic Church alone that revelation is found whole and entire. There are fragments of the truths of natural religion, fragments of moral principles, found in divers systems of philosophy. In the Catholic Church alone is found the whole body of these natural truths without admixture of error. In it alone is found certainty excluding all doubt concerning the relations between man and God and between man and his fellow man. Just as in this district, in the territory of this parish only the priests attached to this church possess the supernatural powers given to His ministers by our Lord Jesus Christ, just as in that territory nowhere outside of this church can be found the life-giving sacraments which He instituted, so in the same territory nowhere else can be found the mind, the truth, of God as given to the world by His Divine Son.

You have all around you conventicles whose members profess to be disciples of our Divine Saviour, recognizing His divinity and claiming to possess His revelation. And at the same time, wittingly or unwittingly, knowingly or unknowingly, they represent Him as utterly unable to give certainty to men's minds. They picture his attempt to teach as the most monstrous and ignominious failure that the world has ever known. Collectively they represent Him as affirming and denying every proposition which has ever been recognized as distinctively Christian. For there is no single distinctively Christian doctrine or tenet which has ever been proclaimed and affirmed by any one Christian non-Catholic sect or denomination which has not been denied and rejected and declared false by some other non-Catholic sect or denomination. And the authority in every instance is the same. That authority is a written or printed document which, they allege, is God's sole medium of communication with man. The individual mind is the sole interpreter of this document. By

relentless logic they are forced to admit that there is no living teacher of God's truth on earth. They teach, I know, but they teach only by perpetually denying their own first principle.

By the same relentless logic they are forced to admit that there is and can be no certainty as to what God has revealed. We have absolute and unmodified certitude as to the constitution of our country and as to its laws. For we have a supreme court whose word upon every disputed point is final. There can be no such finality, no such fixedness as to the things that God has taught. There is nothing but the opinion of an individual.

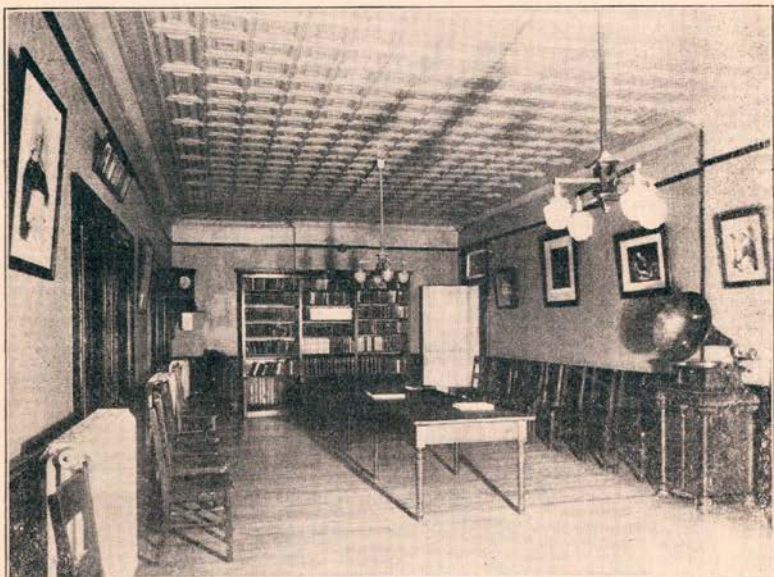
Go ask the most learned Protestant divine in your community or in the State of Ohio or in this great land of ours if he be infallible in his interpretation of God's revelation, in his assertion of any truth which he claims to be revealed by God. He will not dare to answer in the affirmative. Were he to do so he would at once become a laughing stock before the world. Ask him then if the organization behind him, the conventicle or "church" which he represents, be infallible. Again he will not dare to answer in the affirmative. He is irrevocably committed to the theory that God has no living representative, no living spokesman upon the earth; that therefore God must be held responsible for every mad dream which the individual may read into the Scriptures; that Christ must father every doctrine, no matter how absurd, that the individual mind may impute to Him. In one word, this teacher of religion must admit and proclaim that there is no such thing as certitude in religious matters. He can give you nothing more than his individual opinion; and that opinion is as of much value to you as his opinion on the tariff, or prohibition, or woman suffrage, or any one of the social and political questions of the day.

Here in this church you have God's truth. Your pastors give you none of their personal opinions. Were they to advance religious theories and opinions of their own you would know at once that they were subject to error and that their opinions were of no more value than yours. They are to you the representatives and the mouthpieces of a living Church which can teach no error. Christ, our Lord, did not fail in His attempt to place His truth before the world in such manner that the world in all its generations could recognize and understand it. Ere He departed from earth He created here an organization which is to the world precisely what He would have been had He by a continued miracle prolonged His existence as a visible teacher through all the ages. That Church possesses in virtue of His



delegation a teaching authority equal to, yes, practically identical with, His own.

That Church is infallible. The religion which does not proclaim its own infallibility declares its falsity by the very fact. For it admits that it can be deceived, that it can teach error; and that is the very height of absurdity and disgrace in a religion professing to be of God. For it is the assertion of powerlessness on God's part to make His mind and His will known to men. It is not only in the matter of the purely supernatural that the



**The Novices' Recreation Room, North End**

Church stands before the world as the bulwark of truth—as “the pillar and ground of truth.” She is the sole exponent of an errorless philosophy. She is the only safe guide in principles of natural morality. Reason has sought to supplant her as a teacher of men. Reason has been declared all-sufficient, and the need of a divine teacher has been denied in the name of reason.

You know the result. You know that men have appealed in vain to reason for the knowledge of the truth. Reason has at one time or another denied every truth of every order. It has made the material universe the only divinity. At one time it has denied the existence of bodies and declared that all is mind

or spirit. At another time it has denied the reality of spirit and asserted that there is nothing but body or matter.

With the exception of a certain number of phenomena proved by experience and certain axioms which form the foundation of thought, and the distinction between right and wrong, between justice and injustice, there is nothing upon which individual minds are agreed. Wherever man teaches man, one voice contradicts another and convicts it of error. In the words of Lacordaire, "Idolatry had its gods without number and an unique pantheon erected to their glory. But who will enumerate human opinions and construct a pantheon vast enough to give to each an altar and a monument?" After all the centuries in which the human mind has worked we find the disciples of reason disagreeing upon every philosophic question and vainly seeking in the midst of the most frightful confusion the philosopher's stone of unity.

As was said, it is not only as the unchanging teacher of supernatural religion, but also as the teacher of natural truth that the Church represents the authority of God before the world. It is the champion of the rights and the fearless asserter of the duties of men. Let us take an example or two. Witness its position with regard to individual proprietorship and the indissolubility of the marriage tie. In our own day which boasts of being a day of enlightenment and progress, the most pernicious and destructive theories are propounded and propagated with relation to property. The right of private ownership is denied and property is made indivisible and social gift in regard to which none can make any other claim than for a share of the fruits distributed by society according to certain laws or according to certain whims. We all know that energy put forth every day by the advocates of the new revolutionary schemes. Our cities are flooded with their literature in the form of journals and pamphlets that find their way into the homes of the people and poison their minds and arouse class hatred and incite to inward rebellion against divine and human government; inward rebellion which must some day be fanned into open defiance and red-handed revolution. What is the power upon earth which can stem the tide and avert the deluge? Human governments and physical force will be powerless when eventually the minds of the masses of the people become inoculated with these false and pernicious theories. The only hope is in a universal kingdom of truth extending its sway over the masses and proclaiming the truths of the social order with the authority of God Himself.



And this is precisely what the Church of the Catholic is doing today here in our land and all over the civilized world. It is the only power that can save governments and social order. Remove the Church and the world is doomed. The tomb of the Church would be the tomb of the civilized world.

There is another constitutive element of the social order, another basis of society, more important even than the principle which regulates the possession of material goods. It is the family. And the basis of the family is the unity and the indissolubility of marriage. In our age an attempt is made to reestablish the pagan order upon the ruins of the Christian order. Our divine King re-proclaimed the law of nature and restored the primitive character of marriage when He explicitly promulgated the law of indissoluble unity. And men are seeking to throw off the yoke which the law of nature and that of Christ imposes and to imitate in marriage the union of inferior beings—of animals that are without intellect. They aim at reducing marriage to the condition of a profane thing and to deliver it up to the sacrilegious caprices of human legislators. I say advisedly “the sacrilegious caprices of human legislators,” because the most powerful and dangerous enemies of society in this case are not the common people, the vulgus, seduced by their passions and the eternal charm of error, but the framers and executors of the laws of the land; not the ignorant and the weak who clamor for divorce, but the mighty and the learned who encourage the appeal for deliverance from the most sacred obligations and grant the deliverance on the most flimsy pretexts.

The Church respects the authority of temporal rulers, for she preaches the doctrine that all power is from God. She inculcates obedience to the laws of the land, provided those laws are not at variance with divine truth and eternal justice. But as the champion of God's law and of the rights and duties of God's children she confronts and condemns the potentate on the throne of empire who lends a hand to the desecrating of the matrimonial tie with the same fearlessness with which she censures and reprobates the private socialist or the anarchist who aims at the suppression of all law and order.

By the authority of God the Church proclaims that matrimony is holy. And in fearless tones she condemns and reprobates and anathematizes the abuses of marriage that the world condones and justifies. She brands as diabolical those principles and theories and practices so widely and so loudly advocated in

our day; principles and theories and practices which in very truth convert holy marriage into a means of legalizing infamy.

Human passions, human weakness, human frailty, will cause men to sin as long as the world lasts; will cause men to sin against laws which their minds recognize and for every violation of which a remorseful conscience reproaches them. The Church



The Fathers' Library

with its holy doctrines and its sacraments gives grace to men but it does not render them impeccable. Therefore you may find something of sin in the best parish in all the world.

But in no Catholic parish will you find God's law, the law of Christ, or the law of nature denied or set aside for the purpose of giving free rein to men's passions; to enable them to enjoy every sensual pleasure without remorse and without reproach of conscience.



In no Catholic parish will you find men seeking to enrich themselves by setting up a claim to the lawful possessions of their fellow men, denying the natural law which establishes the right of private ownership.

In no Catholic parish will you find men and women seeking pretexts to break asunder the bond of matrimony that they may enter upon a course of successive polygamy.

In no Catholic parish do you find men and women who sanction the abominable theories that are circulated in the land to-day concerning eugenics and birth control.

In no Catholic parish will you find the willingly childless wife who prefers to nurse a dumb animal rather than a cherub made after the image and likeness of God.

In every Catholic parish you find men and women implicitly believing all that God has revealed, all that God teaches through His infallible Church. You find them recognizing the natural moral law and the supernatural law given to the world by the Lord Jesus Christ. You find them staunch in the conviction that God's holy grace is the most precious treasure that heaven or earth knows, and you find them making use of the means that the Saviour gave them to overcome human passion and human frailty and to secure and retain that grace which makes them the friends of God here on earth and assures them of the possession of God and all that God has hereafter in heaven.

For one hundred years now, since the day when the saintly Fenwick was guided by heaven to this hallowed spot, the truths just uttered have been illustrated in this venerable parish. Generations of men and women, living simple, humble lives here before the eyes of the world, earning their honest bread by the sweat of their brow, have basked in the light of these sublime, divine principles. They have lived free from all harassing doubts and all uncertainty, serene in the possession of God's truth, as firm in their rational faith as the hills that surround their homes. Their priests have protected them from the false and pernicious principles that infect the vast world lying beyond their boundaries. In every hour of temptation and trial and sorrow they have turned their eyes to this knoll whereon stands their parish church, knowing that here they would find strength and solace; recognizing in it the tabernacle of God with His children; feeling the assurance that they were His people and that God Himself with them was their God.

## **"FATHER FENWICK AND THE EARLY DOMINICANS IN OHIO"**

### **Sermon Delivered by the Rev. Thomas A. Powers on the Occasion of the Centenary Celebration of St. Joseph's Parish**

"Let the priests who rule well be esteemed worthy of double honor; especially they who labor in the word and doctrine."—I Timothy 5:17.

We are closing a three days' celebration commemorative of the founding of the Church in Ohio a hundred years ago. The distinction attaching to that auspicious event belongs to St. Joseph's, the mother church of the State. And I assure you, brethren, that I am not indulging in mock humility when I express regret that the subject reserved for today's consideration had not fallen into more competent hands. The early missionaries, who made their home here and had Ohio for a parish deserve the encomiums of the best talent available instead of the feeble tribute of one who is poorly informed on their history and knows nothing of the incidents and anecdotes that would give color and animation to the theme.

But deeds more eloquent than tongues, bear witness to their worth and without the formality of a discourse, this sacred edifice in which we are gathered would direct our thoughts and fix our attention on the saintly men who laid its foundation and shaped its destinies. With peculiar propriety then do we give such thoughts their course. The retrospect will be full of interest and instruction. We can gather wisdom from their experiences and inspiration from their example.

The church records of every parish of fifty years standing or upward in Ohio bear witness to the labors of those sturdy men. Nearly every parish in the State traces its commencement to the early visits of the Dominican Fathers of St. Joseph's, Somerset. When we take into consideration the territory they covered, the extreme difficulties of travel, and the number and frequencies of their visitations to the remotest parts of the country, it passes belief but incredulity must yield to the record. Go to Cincinnati, go to Cleveland or to any other place in Ohio, where a parish has been established for a considerable number of years and the church records will tell you that in the early part of the last century, the Dominicans of Somerset were there. The older inhabitants can still point out the place where Mass



was celebrated by a Dominican missionary for the first time in the town. Tradition will tell you how they administered the Sacrament of Baptism, taught Catechism to the children, preached to a handful of people here, a few families there and then set out on foot or on horseback to another station miles away.

The first one of this noble army of God to come here to establish a mission was Father Edward Dominic Fenwick, of the Order of St. Dominic, and of this pioneer of Catholicity in Ohio I will say a word. But what I say of Father Fenwick holds good



**The Fathers' Cloister**

in the main for his associates, as all alike were Godly men and true, all devoted, hard-working priests. Father Fenwick was a native of Maryland, but the date and exact place of his birth I have been unable to ascertain: a thing not usual with men whose lives have impressed mankind. The world rarely mourns at the bier of one at whose cradle it bowed with fawning adulation; but its final meed of reverence is bestowed on the deserving. Father Fenwick was no foundling of fortune, no seeker after distinction. The path he chose was too steep and rugged for any one not strong of limb and brave of heart. And if that path led finally to distinction, it was a case of the brave being worthy of the fair.

After several unsuccessful attempts to raise the standard of religion in Ohio, the year 1818 found the newly admitted State to the Union with Catholics thinly scattered throughout its borders still without a church in which to worship, without a priest to minister to their necessities. It was during the latter months of this year that Father Fenwick came to Ohio. It would be hard to draw a true picture of the difficulties he encountered and it would be impossible to exaggerate them. In these early times the most favorable conditions were hard and hardships well-nigh unendurable. Hardships were invariably the portion of the missionary and Father Fenwick's experiences in Ohio were no exception to the rule. Difficulties did not vanish at his approach, obstacles did not melt under his touch, but his splendid courage and iron will surmounted every opposition whether of swollen torrents, limited means, long journeys, excessive fatigue, or as it often happened, of enforced hunger. In a letter to a friend in London written ten years after his first visit to Ohio, he speaks of some of his hardships. "It often happens," he says, "that I am compelled to traverse vast and impenetrable forests, wherein not a trace of a road is to be seen. Not infrequently, overtaken by night in the midst of these, I am obliged to hitch my horse to a tree, and making a pillow of my saddle, I recommend myself to God and go to sleep with bears on all sides."

If such were the hard lines of missionary labor in Ohio in 1818, the date of the letter from which this extract was taken, we know that it could not have been more inviting ten years earlier, when he made his first visit and found the first Catholic family in Ohio. The story of this meeting sounds like a fairy tale, and I am sure that tradition has made you all familiar with the incident. This providential meeting, occasioned by the sound of an axe, with Jacob Dittoe and John Fink and his brother links the names of these worthy men forever with the history of the Catholic Church in this State. It was twelve years since these men saw a priest and I am sure that this fortunate meeting was the cause of the first religious holiday enjoyed by the Catholics of Somerset.

His duties in Kentucky as a teacher in St. Thomas' College as well as filling other ministerial engagements permitted him to give only snatches of his time to his Ohio mission. But in spite of the exacting demands upon his time and in spite of the arduous difficulty of having to travel several hundred miles on horseback to visit his little Ohio flock, he managed to visit them about twice a year. In grateful appreciation of such zeal and



desiring to have a church in their midst, Mr. Jacob Dittoe, God bless his memory, deeded to him a tract of land of three hundred and twenty acres for the establishment of a church and a convent of the Dominican Order.

It required several years, however, to realize this wish that meant so much to the people then and has been a source of inspiration and a blessing to the community ever since. Father Fenwick could not be relieved of his duties in Kentucky so as to give his entire time to his Ohio mission until the year 1816, and then even while he labored single-handed it was impossible for him to devote any time to material improvements, since visiting his scattered flock in the north and providing for their spiritual necessities, engaged every minute of his time. The following year, however, brought him some relief. His nephew, just ordained to the priesthood, came to join him on his Ohio mission and Father Nicholas Dominic Young began in 1817 the career which linked his name forever with the history of St. Joseph's and which placed the thousands of Catholics in Ohio under obligations to his memory. These two worked side by side and it would simply be bewildering to even attempt a description of their activities. The following year of 1818, the centenary of which we are now celebrating, brings us into the presence of Ohio's first church, an unpretentious log building, erected near this spot, small, unadorned, inexpensive but large enough for the people's needs and elegant enough to evoke their gratitude and thanksgiving. Aye, yes, and beautiful enough, my dear brethren, to make us bow reverentially at the mere mention of its name for within its bare, rough walls on the sixth of December, 1818, the infant Church of Ohio leaped into being. I used the word beautiful advisedly, brethren, for "The beauty of the queen's daughter is from within."

From this time on, the Ohio Church grew rapidly and four years after the dedication of its first church occurred the consecration of its first Bishop. Ohio's first apostle, Father Fenwick, was the one to receive this honor. During the years of his incumbency of this episcopal see, the Church increases rapidly in numbers and in material resources. From fifty families, five churches and less than five priests comprising his flock when he took charge of his episcopal see, it grew to number seven thousand families at his death in 1832. With rare skill and prophetic vision the Bishop marshalled his slender resources and shaped the destinies of the growing diocese and while the Church remains in Ohio to bless his name, the memory of Bishop Fenwick will not die.

On the elevation of Father Fenwick to the episcopacy, his missionary mantle fell to Father Young, of whom I have already spoken, and who guided the destinies of St. Joseph's along its remarkably successful career. His zeal not only for souls but for education as well brought blessings to this community of which only the reflecting and discerning can have any idea.

Of his associates in the great work accomplished in those early days I can say but little, but all were hard-working, saintly men. This sacred edifice, better than I, can tell their story. It is perhaps the most beautiful rural church in the whole country today, and still the plans were made and the building started in the year 1839. Of course its beautiful stained-glass windows and artistic decorations are the result of the zeal and good taste of the present management with the generous cooperation of an appreciative people. But the building itself, with its perfect proportions and beautiful architectural lines belongs to the age we have been considering.

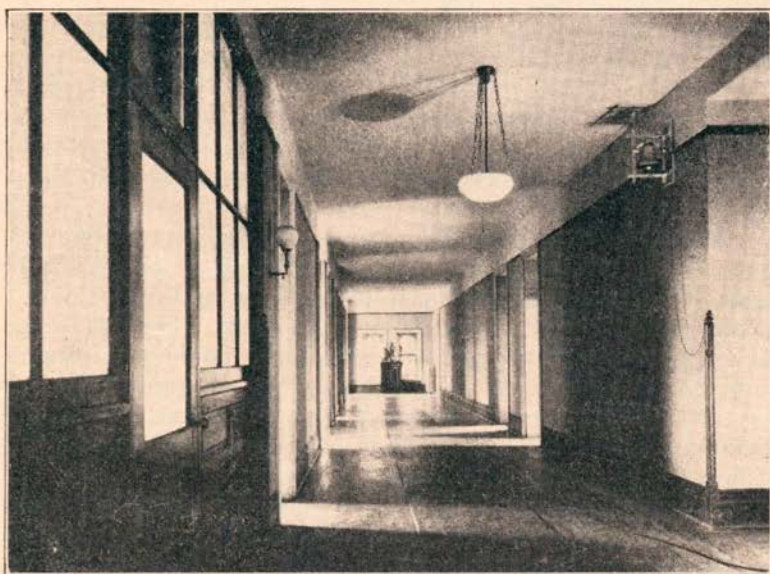
Measured by present-day standards, the church, of course, is not large, but considering the condition of the times in which it was built it was a mammoth undertaking and far beyond the means of the people it was intended to serve. Though the people of the parish gave as generously as they could both of money and labor, the greater share of the expense incurred in the building of St. Joseph's was collected by the Dominican Fathers from their friends in other places, their own work going in as a token of love to their St. Joseph's home.

How well the work was done and how skillfully planned, the church itself makes the best witness. And what a blessing and satisfaction to this generation that the Fathers in charge of St. Joseph's eighty years ago knew so well their limitations. Instead of going out of their legitimate sphere to inflict on posterity an architectural monstrosity, they employed the best architect available and the result is this beautiful monument of Christian art which is now and for generations to come will continue to be the pride and glory of this community. Hence their monument is their own enduring work and the lives made better by their teaching and example.

Two of these early Fathers, however, I cannot pass by without a complimentary notice. I mention these because I have heard them spoken of so often by the people of this and the adjoining counties. I refer to Father Dominic Noon and Father O'Brien. Father Noon's reputation for sanctity still lives among the people; he is canonized in the hearts of those who knew him.



Father O'Brien is remembered as a hard-working, militant priest. Whoever loves an honest man, a hard worker and a good fighter cannot withhold his tribute from Father O'Brien. Everybody loved, everybody admired, everybody respected but nobody could imitate him. As a preacher he had more regard for his message than for his rhetoric, though he knew both, and his message went straight to the hearts of the people, in their own familiar style of speaking. Dr. Brownson, perhaps the greatest philosopher and essayist that this continent ever produced, pronounced



Novitiate Cloister

Father O'Brien the greatest preacher he had ever heard and this judgment of Dr. Brownson is borne out by the fact that more than any other, his pointed sayings are remembered and still quoted by the people:

"Truth from his lips prevailed with double sway,  
And those who came to scoff, remained to pray."

Reviewing the hard conditions with which the first missionaries had to deal, we might be disposed to ask why men would undertake such hardships, suffer so many privations without any prospect of temporal gain. The men who made the early history of St. Joseph's were all picked men, men of culture, of talent, who

might easily have attained distinction and accumulated wealth had they chosen a career in the world. Why, then, cast aside such flattering prospects for the unremunerative career of an itinerant missionary? My answer is the Cross. Godly men were influenced by motives opposite from those which rule the world. Prosperity, we are told, is the blessing of the Old Testament and adversity the blessing of the New. But God called Abraham to a life of sacrifice when He bade him, "Go forth from his country, his kindred and his father's house." St. Joseph more than any other, but the Blessed Virgin, was the friend of God, chosen by God to the most exalted station man ever attained and still the world neither knew nor cared for him. Patience, obedience and trust in God was all that sustained him in his long litany of tribulation, and still he enjoyed a larger measure of happiness in his isolation and destitution than Caesar on his throne of glory.

So it was with the early missionaries, who preached the Gospel and planted the Church in Ohio. With St. Paul, they rose superior to adversity, they rejoiced in their tribulations. They were willing to be the servants, not the masters, of God, but this desire to be the masters of God is precisely what ails the world. We are told that in the beginning God made man to His own image and likeness and man has been trying to make God to the image and likeness of his own ideas ever since. If our Divine Lord had been the kind of Redeemer the Jews wanted, they would never have crucified Him, and the worst sinner on earth would be willing to worship God if His laws were elastic enough to let him do what he pleased.

The ancients were more candid in their attitude toward the deity than the religious pretenders and whitened sepulchres of the modern world. The ancient worshipper who wanted a religion and his own way at the same time, satisfied the cravings of his soul by adoring the god of lust instead of the God of light and he doubtless justified his attitude to his more discriminating brother by cavalierly assuring him that they both were striving for the same end. The theory of private judgment, aided by inclination has brought us dangerously near the same ridiculous pass. While the modern pantheon may exclude murder from a place on its altars, it has equalized all divergencies of religious opinions into one harmonious effort to reach the same end, and it has discovered a panacea for every variety of conscience by adjusting the commandments to a sliding scale.



Against this sacrilegious medley of inconsistencies, masquerading under the name of religion and insulting Almighty God, those early missionary Fathers stood out like a wall of adamant. Rugged and rock-ribbed in their fidelity to God, they accepted the law of the Gospel unshorn of its restraints. They knew that the servant could not be greater than the Master, and the only road to perfection was indicated by our Divine Lord to the rich young man, when He said, "Take up thy cross and follow Me!" They carried the Cross, they preached the Cross, they lived the Cross and they reclaimed the early Church of Ohio to our Lord and Saviour, Jesus Christ. Thus earning for themselves the meed of double honor spoken of by St. Paul to Timothy, "Let the priests who rule well be esteemed worthy of double honor, especially they who labor in word and doctrine."

I have already said that the presence of this church and convent of St. Joseph's meant much to this community here. It has often been observed that Perry County is noted for its distinguished men. And I believe the credit for this is largely due to the intellectual and religious atmosphere created by St. Joseph's. It is impossible to be close to a religious educational center without being mentally and morally uplifted. I say a religious educational center for education must be religious in order to be uplifting.

To make clear to your minds the idea I am trying to impress I will call your attention to two pictures of the same subject, drawn by exponents of two opposite schools—the Christian school and the godless school—the subject is "The Man with a Hoe." Here is how he is painted by the exponent of godlessness:

"Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground.  
The emptiness of ages in his face  
And on his back the burden of the world,  
Who made him dead to rapture and despair;  
A thing that grieves and that never hopes,  
Stolid and stunned, the brother of the ox."

What a picture of gloom and despair! It robs the toiler of faith and hope and love. It takes away from labor its dignity, from poverty its consolations, by taking God away from the life of toil.

Let us place beside this picture the picture of the "Angelus," a copy of which you all have seen and which is reproduced in the life of the country here about St. Joseph's every day. It represents a scene taken from the rural life of the Old World at set of sun. Catholic in its conception and the product of Catholic art. In the background of the picture is the spire of the village

church, crowned with the cross, the emblem of the world's redemption. In the foreground are two peasants, a man and a woman. The man is leaning on his hoe and both are looking on the ground. Is the weariness of ages in their faces and are they dead to rapture and despair? With bowed heads they pause in their toil to answer the call to prayer of the Angelus bell and in the company of shining seraphim they adore the Word made flesh. On the wings of thought they are borne away across the intervening mountains to the far off Judean hills where together with the shepherds, their brother toilers, they behold the heavens open and are wrapped in the glory of God.

This side by side presentation of two systems tell more clearly than any words of mine can, what the presence of this religious institution meant and still means to the surrounding community here. It has been your guide, your teacher, your friend, your inspiration in life and consoler in death and the fame that comes to your county through her distinguished sons is due in a large measure to the inspiring and uplifting influence of St. Joseph's. And as we assemble here today to rejoice over the triumphs of the past, to speak a kindly word and breathe a fervent prayer for those saintly men whose enduring energy and devoted zeal made it possible for us to celebrate, let us go to our homes resolved to take up their unfinished work and carry it on. We do not have to face the hardships that they faced; we are not embarrassed as they were with lack of means, but their spirit of self-denial is as necessary as ever. The comforts of wealth and material prosperity which we enjoy have not abrogated the evangelical counsels; the road to Calvary has never been paved; there is no room for luxury and ease in the religion of Jesus Christ. There are no cushioned seats in the school of the crucifix, no matter how exalted its dignities, no matter how improved the condition of the times. And this I know from long and intimate association to be preeminently the school of St. Dominic's priestly sons. The spirit of your saintly Founder has not departed from your ranks. The zeal and eloquence for which as a body you are distinguished make you the foremost champions of the Cross, the foremost missionaries of the Church. You were the vanguards of God's army in Ohio. You led her groping children through the dark hours of adversity, into the light of a brighter and a better day. May your numbers ever increase, may the sphere of your influence grow wider and wider. May the blessing of God be upon you here and your reward be exceeding great in the hereafter.



## THE PREACHERS GENERAL

Since the special work of the Dominican Order is that of the salvation of souls through preaching, it is essential that every assistance and encouragement be given its preachers. In this St. Dominic himself set the example. After seeing that his spiritual children were fully equipped for their glorious mission, he continually encouraged their efforts and exhorted them to greater zeal. That their preaching might be effective and fruitful, was the primary object of the Holy Founder's many prayers and dreadful penances. His solicitude in this regard has been preserved by his Order through the many years of its existence, and it is to this that is largely due the success with which the Preachers have everywhere met. In our day, the Dominican Order exhorts its members to greater zeal in spreading the word of God, and shows its appreciation for fruitful efforts, by conferring the degree of Preacher General.

This degree carries with it a number of privileges and obligations which make it more substantial than if it were merely honorary. These, together with the requisites necessary before one can be made Preacher General, are found in the Constitutions of the Dominican Order.

There we see first that Preachers General are instituted for certain convents and their number must not exceed the number of convents in any one Province. Provision, however, is made for the substitution of younger and abler men in the places of those who are unable, through sickness or age, to attend Provincial Chapters. Next it is required that a Father be at least thirty-five years of age before he can receive this degree; and that he is sufficiently experienced for transacting the business of Provincial Chapters. In addition to these, he must also have studied, for at least three years, both moral and dogmatic theology. His preaching ability must have been determined from praiseworthy work through at least three Lenten seasons. Further, it is necessary that the one to whom this degree is to be given, should have the petition of his Province, when application is made to the Master General, and after receiving the official documents, the Father must make the profession of faith of Pope Pius IV and take an oath that he will adhere to the teachings of St. Thomas Aquinas.

As privileges, Preachers General enjoy to the end of their lives the title "Very Reverend," and also a vote in Provincial



**Very Rev. B. F. Logan, O. P., P. G.**

Chapters. They are obliged to live in that convent for which the degree was given them, whenever possible, and to preach at any time or at any place superiors may require their services.

Following is the translation of the document instituting one a Preacher General:

"Father Louis M. Theissling, Professor of Sacred Theology, and humble Master General and Servant of the Order of Friars Preachers, to Our beloved son in God, Father ..... of the same Order, and of the Province of St. Joseph in North America.

"It is proper that those who excel in preaching the Gospel should be invested with special honors and favors. Since, therefore, as we have learned, you have preached the Word of God for many years, and moved thereto by the request of your Province—first absolving you, Rev. Father ....., from all





Very Rev. J. B. O'Connor, O. P., P. G.

excommunication and other ecclesiastical impediment, should you be bound by any, to the end that these presents may have their effect,—by apostolic authority, these Letters Patent and the power invested in Our Office, We institute and make you Preacher General for our Convent of St. . . . . with a vote [that is, an elective vote in provincial chapters], and with all the favors, privileges, immunities, and exemptions which Preachers General are accustomed and ought to enjoy in Our Order and in your Province. We command, in the Name of the Holy Ghost, in virtue of holy obedience and under formal precept, that you accept this office and charge; that you exercise it worthily and with fruit; that you remember it is conferred upon you not for your personal ease, but for the public good of the Order and the Christian Religion. Furthermore, We command all persons subject to Our authority under the same formal precept to receive, treat, and honor you as a truly and lawfully instituted Preacher



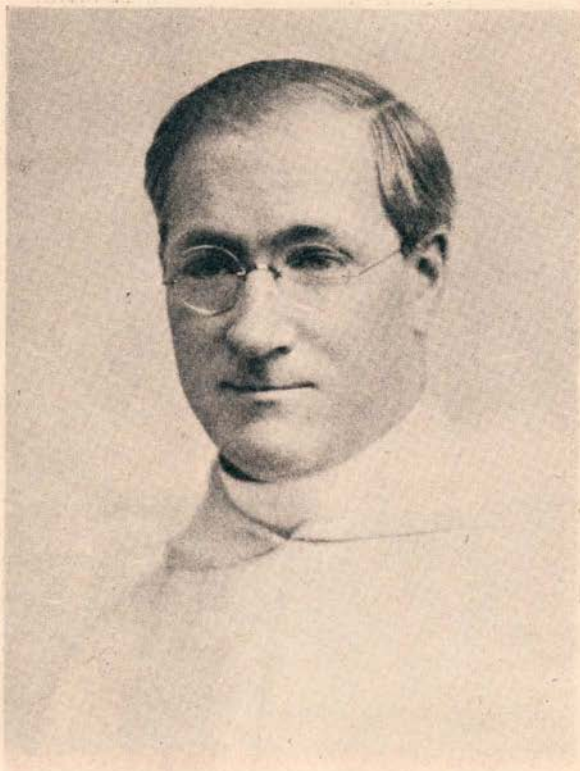
**Very Rev. M. J. Ripple, O. P., P. G.**

General. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

During the celebration of the one hundredth anniversary of the founding of St. Joseph's Church, five of our well-known and deserving missionaries were honored with Preacher Generalship. They are the Very Reverend Fathers Bernard Logan for St. Joseph's Convent, Somerset, Ohio; Bonaventure O'Connor for St. Vincent Ferrer's Convent, New York; Jordan Foley for St. Louis Bertrand's Convent, Louisville, Ky.; Joseph Ripple for St. Catherine's Convent, New York; and Henry Healy for St. Mary's Convent, New Haven, Conn.

Very Reverend Raymond Meagher, O. P., S. T. Lr., Provincial, conferred the degree, while Very Reverend D. J. Kennedy, O. P., S. T. M., read the documents. The Father Provincial, wearing the black cappa of the Order, was seated before the tabernacle when the five Fathers, who were to be honored, entered the sanctuary, and ranged themselves before him according to





**Very Rev. J. H. Healy, O. P., P. G.**

the order of their age in religion. They also wore the cappa. Each remained standing in his place while the documents were being read, and at the words, "We command in the name of the Holy Ghost, in virtue of holy obedience," etc., each made a prostration on the ground, and rose as the Provincial gave the signal. When the five papers had been read, the new Preachers General knelt on the altar step before their Superior and Very Rev. Father Healy read the profession of faith, after which each one took the oath to observe faithfully all Thomistic doctrine.

At the end of the ceremony, the Very Rev. Father Provincial, in the presence of the large assembly of priests, religious and laity, paid touching tribute to the glorious work of the Fathers honored, and expressed a hope that through the goodness of God they would be spared for many years more for His glory, for the good of His Church, and for that of their own holy Order.

## THE RENOVATED CHURCH

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As the centenary approached, plans were made and steps taken toward beautifying the historic old church of St. Joseph. The work of renovating began but one brief year ago; since then the transformation has been swift and complete. From floor to highest ceiling the interior has been newly frescoed; the old windows of colored glass have given way to art windows of true beauty; rich oaken pews and confessionals have replaced the old ones of pine; and electric lamps now pour forth their mellow, steady light where once the gas jet flickered; truly, just as it seemed to be reaching old age, St. Joseph's has phoenix-like, entered suddenly upon a second and more glorious youth.

The frescoes, in their soft, varied tints of brown, and the deep stained windows flood the church with a warm, devotional light. Against the dull light-brown of the walls the splendid stencil work and the mural paintings show to excellent advantage. Every detail is essentially Dominican. From the high clerestory, ten paintings in oil tell the tales of ten Dominican saints. Each picture is supported by two angels, who are resting upon the familiar Dominican shield. Over the Rosary altar is a painting of the Blessed Virgin presenting the Rosary to St. Dominic. Above St. Joseph's altar is pictured the sweet, sad death of that saint in the arms of Jesus and Mary. The frescoing is the work of the well known church decorators, Kover & Co., of Fort Wayne, Indiana.

Far back in the deep shadow of the sanctuary, the first object to catch and hold the attention is the ~~large and sombre~~ crucifix which, as Father Villarasa tells us, Father Alemany brought from Cuba in 1845. In its intense realism, with the purple bruised flesh, and the blood-stained body, it impresses upon the onlooker a deep and vivid sense of the horrors of the Saviour's death. The Crucifixion group is flanked by life-sized statues of St. Dominic and St. Thomas, the two foremost exponents of the Order's dual mission, to preach and to teach. The massive brass candlesticks that add so much grace and beauty to the main altar are the gift of the Very Rev. J. A. Hinch, O. P., P. G., now Prior of St. Antoninus' Convent, Newark, N. J., and formerly pastor of St. Joseph's. Farther out in the full light of the open nave, stand the two graceful altars of Mary and Joseph, presented to





Interior of St. Joseph's Church after Renovation

the church by the well-remembered Father C. H. McKenna, O. P., when he was Prior of St. Louis Bertrand's Convent, in Louisville, Ky.

One of the most noticeable and most welcome improvements in the whole church is the new set of pews, confessionals, and the sedilla, made by hand from solid oak by the Josephinum Company of Columbus, Ohio. Simple almost to severity, but of pure Gothic design, they are in perfect harmony with their surroundings, and give to the church an air of distinctiveness and dignity that it never had before. For this superb gift we are indebted to the Very Rev. Raymund Meagher, O. P., S. T. L., Provincial of the Province of St. Joseph.

The crowning glory of the church is the fifteen windows of Munich art glass. With an irresistible eloquence they speak through the eye to the heart of the secrets hidden in the mysteries of the most holy Rosary. They are very sermons in glass. And what sermons! Whether they announce the joyful tidings of the God-Man born on earth, or speak to us of the sad story of the agony, or preach the glorious triumph of that first bright Easter morning, they tell their story with a faultless art, replete with mystic meaning that can never be grasped to the full, every hue and shadow sublimely suggestive of "thoughts beyond the reaches of our souls." The sweet sad story of the crucifixion is not told in glass; that we find in all its painful reality in the wonderful statuary group surmounting the main altar. In its place, the fifteenth window, the most perfect of all, shows us St. Dominic, receiving the Rosary from the Infant held in the arms of the Virgin Mother. It is grandly idealistic. But like every work of art, it defies description; it must be seen to be appreciated. With its exquisitely graceful grouping, its daring depth of color, its unity of impression, and perfection of detail, and the ineffable sweetness and beauty in its every line and feature, it teases us out of words to express our admiration. The finished product of a Munich artist, it shows to what perfection the art of stained-glass can be brought in the hands of a master. The other windows were made in America of imported Munich glass. All are the gift of St. Vincent Ferrer's Convent, New York City. When Father Heffernan, Prior of St. Vincent Ferrer's, saw that the beautiful windows would be too small for the magnificent new structure he has recently completed in New York, he very kindly presented them to St. Joseph's. The windows were altered to fit their new setting by the Von Gerichten Art Glass Co., of Columbus, Ohio. Another splendid gift from Father





View of the Interior of the Church from the Altar

Heffernan is the grand rich sanctuary lamp that now hangs before the tabernacle in our church.

Sight is not the only sense captivated by the church. A long felt want has been supplied by the kindness of Father R. J. Meaney, O. P., pastor of Holy Trinity Church, Somerset, who has donated a large pipe organ. And music is not the organ's only charm; it possesses an historic interest as well; for it was made by hand early in the last century by Jacob Dittoe, Sr., one of the first benefactors of St. Joseph's. Thus it is not unlikely that the first Catholic church in Ohio is also in possession of the first pipe organ in the State. Another very welcome donation was the musical set of electric chimes given by Anthony Schmelzer, Sr., in memory of his daughter, Sister M. Henrica, O. S. D.

The lighting of the church is electric, and well arranged to bring out all its beauty. There are no glaring, open bulbs. The fixtures were supplied and installed by the Amarine Company of Zanesville, O. The current for the lighting of church and convent is supplied by a large "Delco" generator on the convent grounds. A thoroughly modern and efficient steam heating system has been installed by Leroy & Company of Zanesville.

The church has been renovated outside as well as within; and with its entire front and two towers newly pointed, and a new slate roof, and all the borders painted, it looks as fresh and bright as if it had just been erected.



We can never forget that it is only the boundless generosity of the host of friends of St. Joseph's that has made possible the many improvements that now place the historic old church among the most beautiful in the diocese. Besides the gifts already mentioned, there have come in a number of contributions in money from all sides. Every Dominican house in the Province came forward with a liberal donation, and offerings from outside the Order were many and most bountiful. We thank all these donors from our heart, and we assure them that they will always be held in grateful memory by all who claim St. Joseph's for their own. We can never repay them, except with a sincere prayer that they who have given so generously to make this house of God a thing of beauty, may receive from Him whom they have thus honored every temporal and eternal blessing.



