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Sacred Heart of Jesus

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THE DOMINICAN SISTERS OF THE SACRED HEART
AND SACRED HEART ACADEMY
by Donald M. Schlegel

Part 1 - Background

Devotion to the Sacred Heart

At the end of the year 1848, while Sylvester Rosecrans was studying for the priesthood in Rome, the Holy Father, Pope Pius IX, fled secretly from Rome to Gaeta because of the outrages committed by the Italian Radicals. According to one of the Pope's early biographers, Rev. Bernard O'Reilly, it was while meditating at Gaeta that he determined to promote devotion to the Sacred Heart of Jesus as a remedy for the world's ills.

In the cathedral church at Gaeta, behind the high altar, still hangs the banner blessed by Pope Saint Pius V., and presented by him to Don Juan of Austria, who was about to sail to Lepanto at the head of the combined forces of Rome, Spain, Venice, Genoa, and Malta. This was the last crusade ever organized by papal Rome against the Turk, the common enemy of Christendom -- all powerful then on sea and land -- but whose might was forever broken (October 7, 1571) ...

When, nearly three centuries later, the Ninth Pius knelt before the altar, above which, at Gaeta, John of Austria hung up his triumphant banner, he bethought him that a worse foe than Islam threatened Italy and Spain and all Christian nations -- the anti-Christian spirit of European Radicalism, whose army was Young Italy and the secret societies enrolled beneath the banner of Mazzini -- and he formed then and there the project of combating that new foe by the spiritual arms he could wield as pontiff. From that day forth there was uninterrupted warfare between Pius IX. and every form of social error. ...

In this warfare against the formidable teachings of modern socialism and materialism, he wished, first of all, to kindle the personal friendship of every one of the faithful toward our divine Lord by reviving the beautiful devotion of the Sacred Heart, and to increase our reverence toward his Blessed Mother, by defining solemnly the received doctrine of her preservation from original sin. By thus drawing every Christian heart closer to the Second Adam and the Second Eve, the parents of true life, he knew he would in a manner compel them to manifest their protection over the human family, while filling the Christian soul with increased fervor for the study of revealed truth and increased knowledge and love of the Revealer. (1)

Devotion to the "Sacred Heart, burning with the fire of Charity for mankind," spread through the Church in the eighteenth and nineteenth centuries. In 1765

a special feast of the Sacred Heart, a Mass, and an office were granted to Poland at the request of its bishops and also to the Archconfraternity of the Sacred Heart at Rome. Pius IX bestowed favors upon the Confraternity throughout the world and on August 19, 1864 he beatified Margaret Mary Alacoque, to whom the Sacred Heart had first been revealed. In 1871 petitions were sent to Rome asking that the feast be extended to the universal Church and asking that the Church be consecrated to the Sacred Heart. He acceded to the first part of the request, and, though he did not take action to consecrate the Church, he requested that each diocese consecrate itself. (2)

The eighty-year old Pius IX reached the years of Peter, the end of the twenty-fifth year of his pontificate, on the Feast of the Sacred Heart, June 16, 1871. "Pius was himself all heart. The heart of Pius IX had received from Jesus Christ the gift of drawing all people to himself with an irresistible power. ...Pius had become all things to all men, and each, who looked him in the eye, found there his home." (3)

Given these conditions, it is not surprising that the Diocese of Columbus was consecrated to the Sacred Heart by its bishop, Rt. Rev. Sylvester Rosecrans, on the Feast of the Immaculate Conception, 1873. The elaborate ceremonies at St. Joseph Cathedral were attended by a numerous throng of the clergy and faithful of the city. (4) Further, it was only fitting that, a month later when Bishop Rosecrans and two sisters from St. Mary's of the Springs started a school for the Cathedral parish, it should be named in honor of the Sacred Heart. Further still, these sisters named their new congregation the Dominican Sisters of the Sacred Heart.

Need for the Select School

Only a few years into his episcopate, Bishop Rosecrans saw the need for a day school for girls in Columbus. Each of the four Columbus parishes, excepting the Cathedral parish, had an elementary school. Holy Cross parish had opened its school in 1837 and by 1872 had opened a new building of seven rooms, where the boys were taught by Brothers of Mary from Dayton, Ohio and the girls were under the instruction of the Sisters of Notre Dame de Namur. At St. Patrick's, the school had opened in 1854 and had been doubled to eight rooms ten years later. The Sisters of Notre Dame taught the girls and Brothers of the Holy Cross from Notre Dame, Indiana taught the boys. St. Mary's parish school opened in 1865 and in 1872 still had lay teachers. The Cathedral parish had no school, but the Sisters of Notre Dame directed the Sunday school and prepared the children for the sacraments.

The Dominican Sisters had opened their new convent and academy for girls at St. Mary's of the Springs near Columbus, having moved from Somerset, in the fall of 1868. The Dominican Sisters' school in Somerset had drawn boarding students from a wide area and, though Somerset was a small town, had drawn many day students and much support from the heavily Catholic local population. At the new location, the academy's student body was composed almost entirely of boarders. The new site, though "near" the much larger city of Columbus, was over four miles travel from the population center, a long way for day students to travel, especially the poorer ones.

Since the Academy at St. Mary's of the Springs could not serve the purpose well, Bishop Rosecrans saw the need for a "select" day school in the

Cathedral parish, to take away all excuse from people who were sending their little girls to the public schools. He asked the Sisters of Notre Dame to open such a school in 1872, but they could not do so. He again asked them in 1873 and they agreed to undertake the project, if the people would build them a house. (5) This did not get under way until the cornerstone of St. Joseph's Academy was laid in 1875. In the meantime, the Bishop took advantage of an unusual development at St. Mary's of the Springs: in the summer of 1873 two of the Sisters refused to acknowledge their newly elected prioress and these two he asked to undertake the project of the select school. They were Sister Rose Lynch and Sister Mary Agnes Magevney.

Sister Rose Lynch

Jane Lynch had come from her home in Zanesville to join the Dominican Sisters in Somerset early in 1832; she was the second novice received by the Somerset community. Her parents, Patrick and Christina (Ledwidge) Lynch, had left Navan, County Meath, Ireland with their six children in 1816. Jane, then eight years old, was the second eldest. They settled in Maryland for a time and came to Zanesville about 1819. A total of ten children were born to the couple and all of those who lived to adulthood followed Sr. Rose into the Dominican order, including the youngest, Rev. John Hyacinth Lynch, O.P. The other sisters were Sr. Angela (1816-1901) of the Kentucky Dominicans and Sr. Teresa (1806-1854), Sr. Josepha (1810-1847), and Sr. Angela (1823-1847) of the Somerset congregation. After the death of the father in 1847, the mother also joined the Sisters in Somerset and became Sister Monica. (6)



Mother M. Rose Lynch
(1808-1893)



Mother M. Agnes Magevney
(1841-1891)

Sister Rose was "a cornerstone of the Community" in Somerset. She was elected prioress in 1849 but resigned within two years. In 1855 she was sent, with Sr. Magdalen McKernan as superior, to open St. Columba's Adademy in Zanesville; they began with 150 students but barely had food and shelter for themselves. In the same year, at the election for prioress Sr. Rose and another sister tied. She was appointed to the office by the Provincial of the Dominican Fathers and unwillingly accepted the post again. She was elected again in 1862 and appointed again in 1865 and retained the post for several more years. She was responsible for the community during very trying times. During her years in office, the Community survived the transfer of jurisdiction from the Provincial of the Dominican Fathers to the Bishop of the Diocese; the founding of St. Mary's as an independent motherhouse; the fire that destroyed their buildings in Somerset in 1866; the move to St. Mary's of the Springs; and a typhoid epidemic in 1868. (7)

Through all of these years and trials, Sister Rose was very sensitive to the feelings of her Sisters in religion. More than once, it would seem, she resigned her office when they became dissatisfied with her leadership. This she did again in the summer of 1873, precipitating the crisis in the community and the formation of the Dominican Sisters of the Sacred Heart.

Sister Mary Agnes Magevney

On Cleenish Island in upper Lough Erne, in County Fermanagh, Ireland, a monastery was founded in the sixth century by St. Sinell. This became the home of famous saints and scholars, one of the most advanced schools in Ireland. The monastery in time was replaced by a parish church, from which fact the present Cleenish Parish takes its name. The island was a Catholic center until after the Protestant revolt. "During the penal times the Catholics of this parish suffered the utmost rigour of persecution. For nearly two centuries they had no church. In the remote, secluded ravines of the mountains they met to assist at the Holy Sacrifice of the Mass, and to hear the word of God from a priest whose life was in the keeping of every man and woman among them." In 1731 there were two popish schools in the parish, notwithstanding the handsome price which the government had put on a Catholic schoolmaster's head. (8) In the nineteenth century, as the harshest of the penal days were fading from living memory, a child of Cleenish parish and his daughter displayed in America precisely these same two characteristics that their native people had preserved through the centuries: a thorough devotion to the Catholic faith and a love of learning. These two were Eugene Magevney and his daughter Mary.

Eugene Magevney was a school teacher in his native parish. After coming to America in 1828, he worked for two years as a bookkeeper, but then returned to teaching at several locations in Pennsylvania. In 1833 he went to Memphis, Tennessee, where he opened a "Male Academy" in a log building and was the first Catholic schoolmaster in that city. Mr. Magevney was one of the earliset Catholics of Memphis, and perhaps the most prominent. In his school the first public Mass was offered in the city; he served on the committee to obtain a lot for a church; his was perhaps the first Catholic marriage, performed in his house in 1840, when he married Mary Smyth, a pupil from his days in Cleenish Parish; and his daughter's was one of the first Catholic baptisms recorded in the city. (9) This first daughter, baptized on February 14, 1841, was Mary, the future Sister Mary Agnes, O.P. Mary's sister

Catherine was born the following year. Mr. Magevney in 1838 turned to the real estate business, where he made his fortune.

Mary and Catherine Magevney received their early schooling from the Dominican Sisters from Springfield, Ky., who operated St. Agnes Academy in Memphis. After completing the course of study there, they both came to St. Mary's Academy in Somerset, where Mary was graduated with the highest honors in 1859. When Mary expressed a desire to join the Dominican congregation in Somerset, her father at first firmly opposed her, but eventually relented and, as the Civil War raged, on June 16, 1863 (10) she became a member of the community. She professed her perpetual vows in 1864 and rapidly became a dedicated and exemplary religious. She was somewhat of an extremist who always insisted on the most patched habit in the house and took her meals in the kitchen from an old tin pan. She never insisted that others follow her example, though it was consistent with her vow of poverty. In 1868 she was named novice mistress, in which job it later was said that she was perfect, her "instructions at Chapter were beautiful -- No theologian could talk better on the interior life and love of God." She was Sister Rose's companion in her travels when preparing to move the community to Columbus and in 1869 she was secretary of the congregation. (11)

Break from St. Mary's

The cause of the problems at St. Mary's of the Springs in 1873 is not made explicit by the existing records. In July of that year, Mother Rose Lynch, hearing of dissatisfaction among some of the sisters, tendered her resignation as prioress to Bishop Rosecrans and informed him that under no circumstances would she be a candidate for re-election. On July 17, the Council elected Sister Catherine Brown to the position and Bishop Rosecrans sanctioned the election. (12) Sister Rose was to be sent to Lancaster and Sister Mary Agnes was removed as novice mistress and was to go to Ironton, but both were deeply disappointed with the election of the new prioress and declared that they would not recognize her. At some point, when is not clear, Bishop Rosecrans came to their support, so that they were not disobedient to him, but Sister Rose, at least, was given a public penance to perform by the chaplain. The Bishop proposed that they be given charge of the select school for the Cathedral Parish and be made independent of St. Mary's of the Springs.

Of the two Sisters, Mother Catherine said, "with my knowledge of the past," that St. Mary's would suffer with them at the head of the new school. If the school were subject to St. Mary's, she would not like them to head it "for reasons, which the late lamentable history of St. Mary's fully proves to be sufficient." Under their management St. Mary's had become "deeply and... unnecessarily involved." (13) She was undoubtedly referring to the large debts that the community incurred in building St. Mary's of the Springs. The new convent and school had cost almost eight times the money the sisters had received from the insurance on old St. Mary's in Somerset and the sale of its bricks. (14) This would explain, in a vague way, Mother Catherine's dissatisfaction with Sisters Rose and Mary Agnes, but would not explain their attitude toward her. The most likely explanation of this attitude is to be found in her history.

Sister Catherine Brown was fully a Dominican, and was even Irish-born, as were both Sister Rose and the parents of Sister Mary Agnes, though she was

younger than either of them. However, she was in a sense an outsider at St. Mary's of the Springs. She had entered religious life at St. Columba's in Zanesville. St. Columba's, as mentioned above, had been opened in 1855 by the Sisters from Somerset. Father Whelan, the Provincial of the Dominican Fathers, had soon established it as an independent community with its own novitiate and there were tensions of a now-unknown nature between the communities at Somerset and Zanesville. Bishop Rosecrans in 1870 accepted the resignation of Sister Catherine as superior at St. Columba's. He "called the Sisters from Zanesville to St. Mary's of the Springs for the purpose of effecting a reconciliation, and having a distinct understanding that the house in Zanesville must be entirely under the control of the Mother House." On his orders, St. Columba's Academy ceased to exist and was merged into St. Thomas parish school. Sister Catherine, crippled with arthritis at a young age, upon coming to St. Mary's undertook the beautification of the grounds (a project in which she was engaged with her own hands when elected prioress) and in 1872 she had been sent to Lancaster as superior.

In addition, Sister Rose and Sister Mary Agnes may have been concerned about Sister Catherine's abilities, for St. Columba's Academy had had academic problems. The "students at the 'free or poor school' as the people of Zanesville called St. Thomas, had frequently surpassed the more prestigious Academy pupils in the annual Public Exhibitions and Examinations, a fact that caused the latter group no little chagrin and vexation." The Dominican Sisters had taught at both schools. (15)

Whatever were their reasons for leaving St. Mary's, with the encouragement of Bishop Rosecrans the two sisters took up the work of the new school. On January 2, 1874 they went to a small house on the southwest corner of Gay and Fifth, half a block behind the Cathedral, that had been rented for them by Bishop Rosecrans. On January 8, amid great privations, they opened their Sacred Heart Select Day School, with seventy students. On January 10, Bishop Rosecrans appointed Sr. Mary Agnes "Superioress of the House called the Cathedral School of the Sacred Heart." (16)

(To be continued)

NOTES

Special thanks are due to Sister Mary McCaffrey, O.P., archivist at St. Mary of the Springs, for use of the photos of Sisters Rose and Mary Agnes, and to the Catholic Times for use of their films of the Catholic Columbian.

- 1) O'Reilly, Rev. Bernard, L.D., A Life of Pius IX.; New York: P. F. Collier, 1878; pp. 243-245
- 2) Petrovits, Rev. Joseph J.C., Devotion to the Sacred Heart; Westminster (Md.): The Newman Bookshop, 1955; pp. 28-31. Keller, Rev. Joseph A., The Sacred Heart; London: Burns Oates & Washbourne Ltd., 1878; pp. 48-49.
- 3) Wappmannsperger, Leopold, Leben und Wirken des Papstes Pius des Neunten; Regensburg: George Joseph Munz, 4th ed. [1899]; p. 743 (transl. by DMS).
- 4) See the Bulletin, Vol. III, pp 227-228 (June, 1977). On May 31, 1992, at the canonization of St. Claude La Colombiere, S.J., spiritual advisor to St. Margaret Mary Alacoque, Pope John Paul II called for renewed devotion to the Sacred Heart, for "the Heart of Christ must be recognized as the heart of the Church." He encouraged Catholics to see in the true devotion to the Sacred Heart the "spiritual answer to the difficulties which the faith and the Church are facing."
- 5) Rosecrans to Mother Catherine Brown, O.P., Oct. 21 and Oct. 26, 1873; published in full in

- Hackett, Sheila, O.P., Dominican Women in Texas: From Ohio to Galveston and Beyond; Houston: Sacred Heart Convent, 1986; pp. 21-22.
- 6) The family register was published in the Bulletin, Vol. 1, pages 19-20 (March, 1975). Monsignor Mattingly, in editing it, left out the birth of the son William, born Wednesday morning day-break, Nov. 9, 1814. Father Lynch's copy of the register, which lacks the information on the brothers and sisters of Mrs. Lynch, was published in Hackett, Appendix 1, page 663. It is not clear what became of the other brother, Patrick.
 - 7) Hackett, pages 3-5. Burton, Katherine, Make the Way Known; New York: Farrar, Straus & Cudehy, 1959; pp 47, 67, 107, 269. Kiefer, Sr. Monica, O.P., In the Greenwood (Historiette Three, 1830-1868); Columbus: Springs Press, n.d.; pp. 38 and 43.
 - 8) M'Kenna, Rev. J. E., Diocese of Clogher, Parochial Records; Enniskillen: The Fermanagh Herald Office, 1920; Vol. II, pages 285-286, 291, 293.
 - 9) Hackett, pp. 14-15. O'Daniel, V.F., O.P., The Father of the Church in Tennessee; Washington: The Dominicana, 1926; pp. 335-336 and 502-503. Hackett gives the date of Mary's baptism as Feb. 14 and calls it the first in the city. O'Daniel gives the date as Feb. 24 and, on page 502, mentions a few earlier baptisms.
 - 10) Hackett, p. 16. Significantly, June 16 was the Feast of the Sacred Heart, but as yet that feast had not been extended to the universal Church.
 - 11) Hackett, p. 18. Burton, p. 108. Kiefer, At the Springs (Historiette Four, 1868-1903), pp. 12, 13, and 22.
 - 12) Kiefer, At the Springs Part Two, page 13.
 - 13) Hackett, pp 19-22.
 - 14) Burton, page 102.
 - 15) Kiefer, At the Springs Part Two, pp 29-32.
 - 16) Hackett, pp 24-25.

APPENDIX STUDENTS OF THE SACRED HEART ACADEMY

Names of the students at the Sacred Heart Academy, in both Columbus and Somerset, have been found primarily in two sources. First, the Catholic Columbian carried stories of the commencement exercises and awards presented by the school. These were found in the editions dated Jan. 23, 1875; Jan. 30, 1875; Feb. 20, 1875; July 3, 1875; June 24, 1876; Jan. 31, 1878; June 13, 1878; July 4, 1878; Jan. 2, 1879; May 8, 1879; July 10, 1879; July 1, 1880; and July 9, 1881. This source does not list all students, but only those who took part in the exercises or won awards. The second major source is the two complete student rosters that appear in Appendix 6 of Sister Sheila Hackett's Dominican Women in Texas. The first of these two lists is the roster of students at the Academy during its last season in Columbus, ending April 29, 1879. The second roster covers the months of May and June, 1879, the first term of the Academy in Somerset. The pages of these lists, obviously originally alphabetical, have been jumbled and more than half of the Columbus students appear in the Somerset list (pages 671-673, beginning with Miss Florence Nightengale). The listings of these Columbus names have been corrected to the date of 4/79 in the listing presented here. Two minor sources were the Columbus Dispatch of June 21, 1880 and the 1880 census of Somerset, which lists the students then boarding at the Academy.

In looking at the pattern of individual students' grade levels, it has become obvious that the levels reported in the Columbian in July of 1878 were confused. The first and second juniors were reversed and these levels have

been corrected in the list below. The two senior levels and the undergraduate level also were confused, but it has not been possible to straighten them out; they have been left as originally published. Comments on the grade levels and approximate ages of their members will be in part two of the article.

ADDLER, Babetta, second junior class, 7/75
ADLEMAN, Maggie, of Columbus, 4/79
" , Mary, of Columbus, 4/79
AGNEW, A., second primary class, 6/76; Annie, 6/78; Annie, of Columbus, 4/79
" , L., second primary class, 6/76; L., 6/78
ARMSTRONG, Jennie, 6/78
BAILES, Ollie, 6/78; of Belloit, Kansas, 4/79
BAKER, Maggie, 6/78
BARRY, Nora, first primary class, 6/78; N., primary dept., 1/78; Nora, of Columbus, 4/79
" , Sallie, of Somerset, 6/79
BECK, Mary, first primary class, 6/76; May, 6/78
BELLE, C., 1/79; Clara Bell, of Columbus, 4/79
BENADUM, Ada, of Lancaster, O., 4/79
BENNETT, M., 6/78
BERRINGER, ---, first minim class, 6/76
BIGLER, Emma, 6/78; of Plain City, O., 4/79
BLAKENEY, C., 6/80; 7/81
BORING, Mary, of Columbus, 4/79
BRODIE, Nellie, of Columbus, 4/79
BROWN, Allie, second junior class, 7/75; --- first primary class, 6/76
BURKE, ---- second primary class, 6/76; J., primary dept., 1/78; Josie, first primary class, 6/78; Josie, of Columbus, 4/79
BURNS, Katie, 6/78; Katie, of Columbus, 4/79; K., 7/79
" , Madgie, of Columbus, 4/79
BUTLER, Annie, of Columbus, 4/79
CAINE: Cora Cairne, of Somerset, 6/79; C. Caine, 6/80; C. Cain, 7/81
CALLAHAN, Alice, third junior class, 2/75
CAREN, Mamie, of Columbus, 4/79
CARR, ----, second senior class, 6/76
CASEY, ----, first primary class, 6/76
CASSIDY, Lissie, age 13, boarder, 1880 census
CLANCY, Maggie, 1/75; first junior class, 2/75; ----, second junior class, 6/76
CLARKE, Mary, third junior class, 2/75; Mary L., 2/75; Mamie, primary dept., 7/75; ----, second primary class, 6/76; M., first junior class, 1/78; Mamie, first junior class, 6/78; Mary, 6/78; M., 1/79; Mamie, of Columbus, 4/79; M., 6/79
CLEAVES, Bessie, of Columbus, 4/79; of Columbus, 6/79
CLOUSE: A. Klaus, 6/80; A. Klouse, 7/81
" R. Klouse, 7/81; Rose Clouse, 7/81
CONNOR, Kate, of Columbus, 4/79
CONNORS, M., 7/81
COOK, ----, first minim class, 6/76
COONEY, Minnie, of Columbus, 4/79
" , ----, graduate class, 1/79; Susie, of Columbus, 4/79; graduate, 4/28/79 [She was a graduate of St. Patrick's School, 1876; see the photo on page 45 of the parish Centennial Book.]
CORBETT, Hannah, first junior class, 6/78

COSGROVE, M., 6/78
 CROSSON, Rose, age 15, boarder, 1880 census
 CULP, F., 7/81
 " , M., 7/81
 CURRAN, Alice, 6/78
 " , Annie, first primary class, 6/78; A., 1/79; Annie, of Columbus, 4/79
 " , Mary, first junior class, 6/78; of Columbus, 4/79
 " , Tillie, of Columbus, 4/79
 DAVIDSON , Annie, 2/75; first junior class, 7/75
 DAVIES, Colina, of Cincinnati, 4/79 and 6/79; C., 6/80; Colina Davis, age 13,
 boarder, 1880 census
 " , ----, first senior class, 1/79; Maggie, 5/79; of Columbus, 4/79 and
 6/79; of Galion, O., graduate, 6/80 (Dispaatch); Maggie Davis, age
 17, boarder, 1880 census.
 DOONAN, Jennie Doonen, second junior class, 2/75; J., second junior class,
 7/75; ----, first primary class, 6/76
 DOUBLEDAY, M., 6/80
 DOYLE, Alice, of Columbus, 4/79
 " , Nellie, of Columbus, 4/79
 DRURY, Grace, second minim class, 7/75
 DUNBAR, Mamie, of Xenia, Ohio, 4/79 and 6/79; Mary, age 13, boarder, 1880
 census; M., 7/81
 DUNN, K., minim class, 1/78; 6/78; Katie, of Columbus, 4/79
 DURKIN, Gussie, 6/80; age 9, boarder, 1880 census
 " , Nellie, minim, 6/78; of London, Ontario, 4/79 and 6/79; 6/80; age 11,
 boarder, 1880 census; N., 7/81
 ECKENRODE, M., 6/80; 7/81
 EDENS, Mamie, of Granville, O., 4/79
 ENGLISH, A., "little girl", 6/76; ----, second minim class, 6/76; Aggie, of
 Columbus, 4/79
 " , Bertha, second minim class, 7/75; ----, first minim class, 6/76;
 Bertha, 6/78; Bertha, of Columbus, 4/79
 " , Lulu, third junior class, 2/75; primary department, 7/75; L., second
 primary class, 6/76; Lucille, first primary class, 6/78; Loulie,
 1/79; Louise, of Columbus, 4/79
 [Daughters of John C. English, who will be mentioned in Part 3.]
 (To be continued)

MONROE COUNTY ANECDOTES

In December of 1880, the Catholic Columbian carried a long letter written by
 J. V. Reid of Pittsburg. This man was a nephew of Rev. James Reid, who had
 been pastor of Beaver St. Dominic and its missions and stations early in the
 century. (See the Bulletin, Vol. XIII (1988), page 70.) The letter does not
 contribute much to the history of the church, in a "technical" sense, but it
 does contain some anecdotes that are worth our notice. (With our thanks to
 the Catholic Times.)

From the December 9, 1880 issue:

"St. Dominic's was, even at that time, pretty well filled of a Sunday, many
 coming 12 to 15 miles or more and thinking lightly of the journey, so as to be
 able to attend at the Holy Sacrifice. There was no other church near, in any
 direction, save one small one, on the land of a Mr. Dorr, near Malaga.

Prominent among the members of this little congregation was the patriarch who did so much himself, to collect the flock around him -- I refer to Mr. Edmund Gallagher, who moved West as an early day, from Chester County, Pa., in which he had spent a few years after coming from the old country. The next deserving of mention was, also, a man of note, -- Col. John Delong. He was tall and of fine address, a man of mark anywhere. He had served (I think, under 'Mad Anthony' Wayne) in several campaigns, and was one of the numerous native-born citizens received by the Dominican Fathers into the True Church."

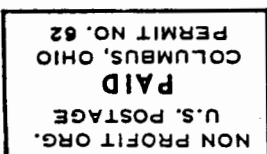
From the December 16, 1880 issue:

"On the arrival of Father Reid, Mr. Robert Gallagher, knowing well the arduous labors attending the mission (extending sometimes 30 or 40 miles from St. Dominic's) presented him with what was very suitable, a Canadian pony. Among other places that I was at, in company with my Rev. Uncle, I was once with him at Woodsfield. We went over, I think, after a Mass at the Dorr church. It was, at any rate, on Sunday, October 13th, 1835. A special invitation had been extended to Father Reid by the leading citizens, and the Court House was placed at his disposal. He ascended the Judge's Bench. The audience was large, almost entirely Protestant. The attention was profound and respectful. The text was "Our Lord, one faith, one baptism." I was a young critic, but I was pleased with the effect. I heard nothing but favorable, courteous words of comment."

From the December 23, 1880 issue:

"It might not be out of place, 'right here,' as the Yankee would say, to narrate an anecdote which may illustrate a change in the times, and I hope, in the temper and liberality of its people. Among the goods, boxes and books, furniture &c. arriving for the pastor from Brown county, were two barrels, which were the innocent cause of a great deal of consternation! They contained a pair of globes, from St. James' Seminary, when its brief existence at St. Martin's ended in the spring of 1835. These globes were packed in the barrels with hay or straw, or both; and nothing of the contents could be seen by prying eyes in Barnesville, except the protruding legs of the stands. These, by the amazed lookers on, were taken to be nothing less than some kind of 'Roman' artillery or fire arms, threatening the lives of all the good citizens round about; and I was credibly informed, caused in Barnesville, for a couple of weeks, every night, a general use of bar and bolt in every house. They had been reading books as Fox's Book of Martyrs and knew not that the members of the Church 'triumphant' (who alone could have converted the handful of Catholics in Guernsey into an army) never return to become militant. The 'artillery' in the baggage of the new pastor of St. Dominic's was only that of science and intellect -- a kind of artillery that Catholics have made pretty effectual use of at Mt. St. Mary's, Maryland, Bardstown, and St. Mary's, Kentucky, St. Xavier's, Cincinnati, and St. Joseph's near Somerset, in a word, wherever a Catholic priest proceeds on a mission."

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