



Barquilla de la Santa Maria

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Aug. 23: St. Rose of Lima

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*The interior of St. Rose Church, Spring Mountain, in 1969.
(Courtesy of Msgr. George Schlegel)*

St. Rose Mission, Spring Mountain Monroe Township, Coshocton County 1892-1971

The story of the log church of Sts. Mary and Elizabeth, Killbuck, founded in 1856, was told in the *Bulletin* of May, 1983 (Vol. IX, No. 5). With the story were presented tombstone inscriptions and sacramental registers. That church was located on the west side of what now is Township Road 30, about one-half mile north its intersection with Township Road 334. (The legal description places it on the eastern edge of Section 22, in southeast corner of northeast quarter of the southeast quarter.) The lot contained 1.34 acres. The church measured only about 30 by 40 feet and by 1892 was too small for the congregation.

A site for a new church in the village of Spring Mountain was transferred by Anthony Lentz to Bishop Watterson on Nov. 28, 1891. This is about

three miles northwest of the old site. The property was lot 8 and 20 feet on the south side of lot 7 in the village.¹ This is on the east side of Main Street (Township 336), the third lot south from its intersection with County Road 33, the main east-west street of Spring Mountain. Having lots on the east side of the street allowed the church to be built with the sanctuary in the east, in the traditional manner.

The new church was built in 1892. Father John M. Jacquet of Coshocton usually is given credit for building it, but the people of the congregation did a lot on their own. By the end of 1892 they had held a festival, apparently to help pay for the church, but Father Jacquet was not there and they told him nothing about the proceeds. He stated in his year-end financial report, "We have not settled for the

church,” but he was told that about \$300 in debt remained on it. By July of 1893 the debt had been reduced to \$162.00. Six-month income of the mission was just \$40, which he took as his salary.

The Church of St. Rose was blessed and dedicated on April 23, 1893 by Bishop Watterson.² The *Catholic Columbian* of April 29 reported,

The Rt. Rev. Bishop, accompanied by his Secretary, Rev. F. E. Clarke, left the city last Saturday for Spring Mountain, to dedicate the new St. Rose’s Church, a beautiful frame structure, a lasting monument to the zeal of the venerable Rev. John M. Jacquet, the rector of the mission, the piety of the few Catholics who make up the congregation and the generosity of the non-Catholics who contributed so generously towards its erection. The blessing of the church took place before High Mass in presence of a crowd which taxed the capacity of the building. Before the blessing, the Bishop gave a brief explanation of the ceremonies about to take place, and expressed his gratification at the large attendance and the interest manifested generally in the cause of religion by both Catholics and non-Catholics. After the solemn blessing of the church, High Mass was sung by Father Clarke. The sermon immediately after the first Gospel, was preached by the Bishop who won by his eloquence the rapt attention and keen interest of all present. At half past two in the afternoon, the Bishop again preached to a large congregation which closed the ceremonies of the day. During their stay the Bishop and Secretary were accorded the generous hospitality of Hon. E. L. Lybarger, who, with his estimable wife, left nothing undone to add to the comfort and pleasure of their guests.

A plot of ground for a new cemetery, adjoining the Spring Mountain Cemetery on the south, was purchased from John F. and Emma K. Hastings of Berea, O. on March 6, 1893. It is in lot 11 of Monroe Township, on the west side of Township Road 336, a short distance south of the village. It measured 206 feet along the road and a depth of 217 feet on the northerly and 311 feet on the southerly side.

The mission was well-attended in its early years. Seventy-eight made their Easter Communions there in 1893: Anthony, Clara, Agnes, and William Lentz; Joseph, Mrs. Joseph, Rosa, Edward, James, and Flora Phillips; Mary and Elizabeth Out; Albert and Adeline Phillips; Margaret, Belle, and Noe Haverick; Henry and Mrs. Watson; Theresa, Joseph, and Mrs. Joseph Kronable; Andrew and James McGrady; Anthony, Adeline, Charles, Agnes, John, Margaret, William, and Edward Kronable; Philip and Anna Milles; Albert Pye; Grand Mother, Clement, Mrs. Clement, Louis, and William Weil; Benedict, Jacob, Mrs. Jacob, Edward, Clement, Joseph, Louis, Julia, and William Grassbaugh; Jacob, Mrs. J., Emma, Eve, Fran, Flora, and Frona Hemmer; John, Mrs. J., Jacob, Mrs. Jacob, John, Mrs. John, Joseph, and Mrs. Joseph Lower; James and Mrs. J. Daugherty; Hugh, Mary, and John McDevitt; Michael and John Fesler;; John Weaver, Michael Warner, Mrs. Ripple, John Kronable, Mrs. Ott McDevitt, and James McDevitt. Fourteen were confirmed on November 20 that year: Louis and



St. Rose Church (Photo donated to the Society by Martha Grassbaugh in 1980)

Edward Grassbaugh; Charles and Agnes Kronaple; Florence Phillips; Clara Cecilia, Agnes, and William Lentz; Veronica Hemmer; Edward Kronaple, John Fesler, John Joseph McDavitt, Mary O'Dilla Guinther.³

Father Jacquet retired to Texas in 1895 and was replaced as pastor of the Coshocton parish and its missions by Father Walter A. Ross. He in turn was replaced by Father Owen J. Synan in 1900. In the spring of 1905 Father Synan became too ill to carry out all of his responsibilities and the care of St. Rose was given to the pastor at Millersburg.

The pastors of Millersburg who had charge of St. Rose were Fathers Francis Seeber, Otto H. Von Lintel, Francis Reynolds, John J. Fagan, Austin Tague, Vincent G. Schiele, and Eugene F. Dunn. Meanwhile the property at St. Rose was under the immediate care of trustees, who in 1909 were Joseph Krownapple, W. J. Krownapple, and Joseph Haverick.⁴ The remainder of lot 7, next to the church, was deeded to Bishop Hartley by John H. and Frances Schodorf on July 2, 1912.⁵ That December 16, a bell cast at the McShane Bell Foundry in Baltimore was donated by Jacob and Catherine Hamer and Ignatz and Mary Schodorf. In 1918 the mission was serving twenty families comprising ninety souls.⁶

Through the Twentieth Century, the mission congregation dwindled as people moved away from that vicinity, some to Coshocton, some to Knox County, and others to distant places in the west. By 1943 there were about sixty souls in the mission congregation, including fourteen children. Mass was offered about once a month there and the people attended Millersburg or Glenmont on all other occasions.⁷

There seems to be no record of the reason, but on October 26, 1945 Bishop Ready transferred the care of Spring Mountain mission from Millersburg back to Sacred Heart Parish in Coshocton.⁸ The pastors there through 1971 were Fathers Anthony Domm, John W. Kerrigan, Joseph E. McGlynn, William A. Stecker, John H. Graf, and William T. Rardin.

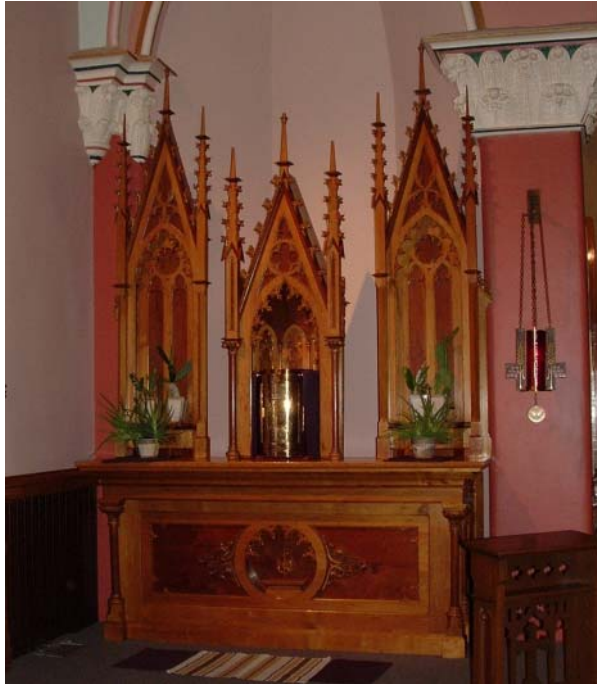
Beginning about 1964, Mass was no longer

offered at St. Rose's during the summer months. The roads were good and were open in the mild weather and the people could easily attend at Sacred Heart in Coshocton. The few people of St. Rose congregation approved of this arrangement.

On November 30, 1970 the pastor, Father Rardin, of Coshocton, spoke with Bishop Elwell about possibly consolidating St. Rose with Sacred Heart. The bishop advised him to sound out the people. He completed a survey early in March with the assistance of Mr. Bernardine J. Durbin, "the staunchest member of St. Rose." They found the maximum attendance in 1971 would be seventeen. Records showed that the collection averaged \$21.00 per week, while expenses were \$40.00 per week for the priest to attend the mission. The people were coming to Coshocton daily to shop and socialize and could readily attend Sacred Heart Church. The two elderly and infirm members were already receiving regular visits from Sacred Heart, on one of four Communion routes that covered the county. Most of the people of St. Rose actually lived closer to Coshocton than to the mission, with only seven persons living near St. Rose. By late summer of 1971 all but a few were reconciled to such a change and they recommended that, when the consolidation would come about, St. Rose Church should be razed, "so that it not be allowed to deteriorate as has been the case with the other buildings of the village." Father Rardin requested on September 17 that the consolidation proceed.⁹

Bishop Elwell gave permission to close the mission on October 12, 1971, and to raze the church and clear the land.¹⁰

By January, 1972, a family had expressed a desire to purchase the church to convert into a home, but abandoned this idea when they found its condition too bad. The altar already had been moved to Sacred Heart and two parishioners had refinished it to hold the tabernacle. The intention was to raze the old church and erect an altar-monument there, where outdoor Mass could be offered occasionally, and with a suitable housing for the mission's bell. However, members of the mission decided they would like the memorial of St. Rose Church to be in



The altar from St. Rose, modified for use as the Blessed Sacrament Altar at Sacred Heart Church, Coshocton.

Coshocton. They were attending Sacred Heart Church and would see it there. In addition, they thought the town of Spring Mountain was very run down and knew “many living there would have no respect for area around monument and would deface it with automobile parts, etc.” The petition was signed by Ann McGrady, Ethel McCurdy, Mr. & Mrs. Geo. McGrady, Clement J. Weil, Mr. & Mrs. Ralph McGrady, Mr & Mrs. Larry S. Cullison, Mrs. Rose E. Weil, Mr. & Mrs. Bernardine Durbin, Mr. & Mrs. Richard Sapp, and Mrs. Charlene Mullett.

Having received word of this proposal, Bishop Elwell gave Father Rardin permission to dispose of the church property. Disposition of the two cemeteries to the township trustees was already under way. Both the original Killbuck property and the Spring Mountain Cemetery property were deeded to the Monroe County trustees by Bishop Elwell on Nov. 12, 1872. The church lots were sold by Bishop Herrmann to Paul Wilson of Warsaw, O., on Dec. 10, 1974.¹¹

The beautiful little church of St. Rose had served its purpose, a sacred place where God’s Word and

grace were poured out into souls through the Sacraments; where sins were forgiven and souls gathered to worship God and to be nourished by the Body and Blood of Christ, for just under eighty years.

NOTES

Thanks to Msgr. George Schlegel and Father William Hritsko for their assistance with this article.

- 1) Deed Record 73/239, as noted in diocesan chancery files
- 2) Sacred Heart sacramental register, 254
- 3) Sacred Heart sacramental register, 255-256 and 262
- 4) *Centennial History of Coshocton County* by Wm. J. Bahmer, Vol. 1 (Chicago, 1909) p. 257
- 5) Deed Record 114/551, as noted in the diocesan chancery files
- 6) Rt. Rev. James J. Hartley, *Diocese of Columbus: The History of Fifty Years*; Columbus 1918; p. 396
- 7) Rt. Rev. James J. Hartley, *The History of the Diocese of Columbus*, Vol. II, Columbus, 1943, p. 107
- 8) Ready to Domm, Oct. 26, 1945, chancery files
- 9) Rardin and Ellifritz to Trenor, Mar. 13, 1971; Rardin to Elwell, Sept. 17, 1971
- 10) Soroan to Rardin, Oct. 12, 1971
- 11) Deed Records 291/406 and 301/43



Outdoor altar and the bell from St. Rose, at Sacred Heart Church.

St. Rose Mission, Spring Mountain Marriages, 1892-1910

Records at Coshocton Sacred Heart

- 1894 Nov. 27 in the house of Joseph Phillips, Henry Didinger (non-Catholic) to Rose Phillips; witnesses Paul Blanchard, Bertha Earnest, and others. John M. Jacquet
- 1896 Apr. 16 John P. Adams to Mary Rodock. Rev. Walter Ross
- 1898 Feb. 6 James W. Phillips of Spring Mountain to Miss Edna Sheldon of same, non-Catholic. WR
- 1898 Feb. 17 in the rectory in Coshocton, William Croskey from Spring Mountain to Mary McDevitt; witnesses James McDevitt and Miss Susan Manning. (dispensed for disparity of cult) WR
- 1899 Jan. 2 Charles Russell Krownapple of Spring Mountain to Miss Rosa Hamer; witnesses Honora Martin and Otto Brice. WR
- 1900 Nov. 14 Francis Didinger to Flore Phillips; witnesses Prosper Royer and Anna McKenzie. O. J. Synan
- 1901 May 29 Edward Krownapple to Agnes Lentz of Spring Mountain; witnesses Otto Bries and Mary Krownapple. OJS
- 1901 Oct. 22 William Krownapple and Lodie McNeal from Spring Mountain; wit. Mrs. W. H. McNeal and Ruth McNeal. (dispensed for disparity of cult) OJS

Records in Spring Mountain St. Rose register:

- 1907 Dec. 26 Frederick Fox from Walhonding (non-Catholic) and Rosann Fessler, daughter of Michael Fessler from Spring Mt.; witness Lutzia Von Lintel. O. H. Von Lintel
- 1908 Aug. 5 John P. Grassbaugh from Spring Mt. and Ada May Schmid (non-Catholic) from Killbuck; wit. [blank] Schmid and Clara Grassbaugh. Francis Seeber
- 1908 Sept. 24 George McDavitt and DeLila Krownapple, both from Spring Mountain; witnesses Thaddaeus and Lena Krownapple. OHV

1909 June 22 Francis Krownapple, son of Joseph, and Ada Louisa Hagelbarger daughter of Henry; wit. Leme Vogel and Catharine Krownapple. OHV

St. Rose Mission, Spring Mountain Baptisms, 1893-1910

Records at Coshocton Sacred Heart Parish: 1893

- Jan. 24, James Leo Phillips, son of Albert and Adeline, born Dec. 27; spons. James Daugherty and Mary Ann his wife. John M. Jacquet
- Feb. 28, Agnes Monca Milles, daughter of Philip and Anna, born Feb. 3; spons. William Grassbaugh and Mary McDevitt. JMJ
- May 30, Philomena Frances Lower, daughter of James and Mary, born Apr. 20; spons. John and Mary Lower. JMJ (Married Charles Edward Walsh in 1914 at Danville)
- July 30, Leo Grassbaugh, son of James and Catherine, born July 1; spons. Louis Weil and Mary McDevitt. JMJ
- Sept. 8, Mary Theresa Weaver, daughter of John and Mary, born July 31; spons. Louis Weil and Bertha Weaver. JMJ

1894

- Jan. 30, John Joseph Watson, son of Henry and Margaret, born Dec. 8; spons. James McGrady and Emma Hevener. JMJ
- Jan. 30, Helen Julia Kronaple, daughter of Joseph and Mary, born Nov. 29; spons. William and Julia Grassbaugh. JMJ
- Jan. 30, Victoria Eddy Pye, daughter of Albert and Helen, born Nov. 4; spons. James & Mary Daugherty. JMJ
- Feb. 27, William Edward Warner, son of Michael and Catherine, born Oct. 6; spons. James and Catherine Hemmer. JMJ
- Mar. 27, Hermana Catherine Hemmer, daughter of Francis and Frances, born Feb. 14; spons. James and Catherine Hemmer. JMJ
- May 29, Mary Hattey Lower, daughter of Joseph and Catherine, born Apr. 29; spons. John and

Mary Lower. JMJ (Married Edward Latier in 1915)
Nov. 27, Charles Henry Lower, son of James and Mary, born Oct. 25; spon. Joseph and Catherine Lower. JMJ

1895

Feb. 26, Margaret Rosann Milles, daughter of Philip and Ann, born Jan. 15; spon. John and Mary Weaver. JMJ
Mar. 31, Mary Elizabeth Didinger, daughter of Henry and Rose, born Feb. 17; spon. Joseph and Mary Elizabeth Phillips. JMJ
Apr. 1, Charles Phillips, son of Albert and Adeline, born Mar. 8; spon. James and Catherine Hemmer. JMJ
Oct. 29, Henry Roy, born Sept. 29, son of Joseph Lower from Spring Mountain and Catherine Pey; spon. James Lawler and Mrs. Lawler. Rev. Walter Ross

1896

Sept. 27, Maria Jenette, born June 7, daughter of John P. Adams and Mary E. Rodock; wit. Michael Gorman and Mary Sweeney. WR [no place given]

1898

Apr. 2, Ruth, born Dec. 19, 1897, daughter of Jos. Haverick and Agnes Crownapple; spon. James Grady and Mrs. Grady.
Same, Mary Ethel, born Feb. 1, daughter of James Grady and Clara Haverick; spon. Joseph and Mrs. Joseph Haverick. WR
Aug. 9, Francis Ambrose, son of Elmer Croskay and Mary McDevitt; spon. George McDevitt and Maria Krownapple. WR

1899

Apr. 8, Charles Marion, born Feb. 25, son of George McClain and Mary Alberta Phillips; spon. Mr. & Mrs. Joseph Phillips. WR
May 6, Agnes Marie, born Mar. 17, daughter of James Lower and Mary Stultz; spon. Mr. & Mrs. James Grassbaugh. WR (married Joseph Hardesty in Danville in 1919)
May 20, Emma Marie, born Apr. 29, daughter of Frank Hamar and Frances Hunt; spon. Mr. & Mrs. Hamer.

Same, Rose Mary, born Nov. 6, 1898, daughter of John Weaver and Mary Fisher; spon. Mrs. Mary Grasbaugh and C. Wild. WR

Oct. 1, James Michael, born Aug. 24, son of James McGrady of Spring Mt. and Clara Haverick; spon. Clemens Wild and Mrs. Wattson. WR

no date, Agnes Gertrude, born Nov. 13, daughter of Albert Phillips of Spring Mt. and Adeline By; spon. Clement Wild and Mrs. Wild. WR

1900

June 30, Helen Gertrude, born May 17, daughter of James Phillips of Spring Mt. and Edna Sheldon; spon. Mr. & Mrs. Phillips. WR
Oct. 27, Anna Vera, born May 23, daughter of Elmer Croskey and Mary McDevitt of Spring Mt.; spon. Joseph Phillips and Mary Phillips. O. J. Synan (married Roy King in 1918)
Same, Edna Fern, born Aug. 9, daughter of Joseph Lower and Catherine Pey from Spring Mt.; spon. James Hamer and Catherine Hamer. OJS

1901

Aug. 31, Ruben Albert, born June 20, 1901, son of Albert Pye and Ellen Brightwell; spon. Albert Phillips and Adeline Phillips. H. P. Conly, O.P.
Same, Ann Elizabeth, born Aug. 3, daughter of Joseph Haverick and Agnes Krownapple; spon. Purcell Krownapple and Rose Hamer. H. P. Conly, O.P.
Sept. 20, George, born Aug. 15, son of James McGrady and Clara Haverick; spon. Clement Grassbaugh and Mary Spade. OJS
Sept. 28, Cecilia, born Aug. 18, daughter of Francis Hamer and Flora Hunt from Spring Mt.; spon. James Hamer and Catherine Hamer. OJS

1902

Apr. 5, Walter Marcellus, born Jan. 22, son of Edward Krownapple and Agnes Lentz from Spring Mt.; spon. Anthony Lentz and Axia Haverick. OJS

(To be concluded)

Abstracts from the *Catholic Telegraph*

(Continued, from Vol. XXXVI, No. 7)

March 19, 1859

Seminary receipts:

\$5 each from Mrs. Teresa Ewing and Mrs. Ryan of Urbana.

(From the Catholic Mirror.)

Obsequies and Funeral Oration,

OF REV. PHILIP DOMINIC NOON, O.P., IN ST. DOMINIC'S CHURCH, WASHINGTON CITY.

At St. Joseph's Convent, Perry County, Ohio, on Monday, 14th of February, died Rev. P. D. Noon, O.P., in the 28th year of his age.

On receiving this sad information, the Dominican Fathers of Washington, prepared immediately to perform, after the prescriptions of their rule, the last offices of religion over the name and memory of their brother. A solemn requiem service was announced to take place in St. Dominic's Church, on Friday, the 18th ult., and the faith and charity of the Catholics of Washington, responded promptly to the call, and their high respect and veneration for the youthful departed priest led them at an early hour to that sanctuary where their souls had been so often roused and warmed by the words of his burning eloquence. The Church wore the usual insignia of death; and a coffin, covered with a rich pall, the full habit of the Dominican Order resting upon it, surrounded with lights, lay at the head of the aisle. At 10 o'clock the mournful "Requiem Æternam" was intoned by the choir, and Mass commenced, celebrated by Rev. Dominic Young, O. P., assisted by Rev. M. F. McGrath, O. P. Holy Mass being offered up, Rev. Raymond Young, O. P., proceeded to deliver, without text, the following:

EXTRACT FROM ORATION.

Not far distant from the Dominican house of St Joseph's, Perry County, Ohio, and almost within sound of its convent bell, in the year 1830, were happily settled and dwelt a young couple, true children of the Church; honest, honored, and chaste. They were John Noon and Lydia Delong. God sent them a son. The faith of the father's soul offered the

homage of grateful thanks. ...The worthy two journeyed soon towards the sanctuary of St. Joseph's... to fulfil their vow conceived; for they had vowed a vow to give their infant son to St. Dominic. And the child received the seal of salvation, the sign of vocation.... This child grew, and prattled, and developed the riches of grace; and he learned to obey, for the father's spirit had been trained in the discipline of truth, and the mother's gentle whisper came to his attentive ear. "Son, thou must love thy Father in Heaven." Two lustrums passed; and these truly generous and sacrificing parents prepared to clothe the tender form of their boy in the humble dress of the Friars Preachers. Little did they then know that this boy was to be the very soul of eloquence to his brethren in America. And a venerable Father, delighting in the robes and name of Dominic, received this boy in his arms, and declared of him that he should be great and good. And the Father smiling, spoke to the little boy, "My little novice! what name shall I give you?" and the child answered quickly, inquiringly, and firmly, "The name of Dominic, sir! My mother chooses this name; and I like it." And his little habit was put on him: and he stood up fearlessly, because in innocence, among the novices of St Joseph's: and he looked upon the beads that hung at his side, and he said to an older companion who encouraged him with a fatherly caress, "I love these beads; my father says I'll be good if I say the beads, I want you to tell me all about the Rosary." I fancy that I now see the good Catholic parents returning to their desolate home, blessing the ever-wise Providence...

Philip Dominic Noon is a candidate, at eleven years of age, in the novitiate of St. Dominic's Order. I find, upon the testimony of examination, that the youthful novice gave, from the beginning, these signs: he was regular in the duties of the community; he was strict and prompt in obedience; he was a lover of knowledge. Naught more was needed to bind him to the Order of St. Dominic. The time of his probation passed, and he was admitted to his

religious profession.... The student's life was now before him—the ecclesiastical student's career—the course that he loved, the course that befitted him. The student grappled at once with his difficulties, he entered upon his researches. He viewed the past of his glorious Order; he labored to know all the relations of the militant Church; he sought to understand the destiny—the Christian destiny—of the Republic. And his labors were not vain. He snatched the fruits of study from the bed of repose, when the light of day was denied him.... He led on his comrades to the emulation and fruition of science. ... He organized, established and blended into harmony and strength a literary society, which now flourishes, and is increasing, the monument of his clear, well-stored and logical mind.... The sacred sacerdotal character was conferred upon him; and he felt that the work of the ministry was to enlighten, to instruct, and to reform. Become a priest, Rev. P. D. Noon rose rapidly to distinction in his Order. The sub-priorship of St. Joseph's Convent, the presidency of St. Joseph's College, the chair of Theology, the desk of literature, these attest his merit.... He drew to him the hearts of his brothers as well at their attention. ...he exulted, rather to teach the ignorant the rudiments of letters, and the elementary catechism to the little ones of Jesus ...

...He clung to the hopes of his country; and with that ease, and grace, and fluency, and perspicuity, and strength, which were proper to him, would he argue from the *Church* the realization of these hopes. America Catholic! the United States the ruler and mover of nations! this was his aspiration, this the pulse of his heart. But his patriotism was purified and directed by the light of faith and the sentiment of piety.

... Father Noon was constantly engaged at teaching; and yet he was able to write a series of practical sermons, many of which would adorn the pages of Catholic instruction, to prepare a course of argumentative, richly-supplied, and highly interesting lectures, and to publish several treatises on his favorite study, history.... I see him busily employed in giving retreats, or in preaching the jubilee in several of the most populous cities of Ohio. I

hear his voice in the Cathedral of Cincinnati, in the Cathedral of Cleveland, in the Cathedral of Pittsburgh, in Kentucky, before the people to whom the saintly Gallitzin spoke, in nearly all the churches of central Ohio. He came to your city, directed by obedience... I cannot but allude to those most effective discourses which he delivered to you, in this church, one year since, and the announcement and experience of which so augmented and animated your number, and which you cannot, with justice to yourselves fail to bear in mind. You remember, I see that you do, how clearly and beautifully he depicted to you the nature and destiny of man and the mission of Mother Church; how he raised your hopes, and fed your desires, and led you to his Order. Look at him for the last time capable to act! He is very thin and wan. He has been invited to assist at the theological deliberations of the Provincial Council of Baltimore. The learning, majesty, and sanctity of the Church are there. Father Noon is called upon to report to the prelates on a very important and intricate question. He gives and proves his view; he answers all objections; he vindicates fully his position. And wise and great Bishops are filled with admiration, and embrace and extol the young theologian.

I must not close till I tell you of his fortitude in suffering.... I grieve to see his poor frame shaken by the working of death; and I am cheered at the light of his patient smile and tranquil endurance.... Until his latest breath was he gentle and resigned.

Father Noon is dead.... He has left the impression of his character upon you. He has left a name of distinction in this sanctuary. These walls will long echo, the thunders of his declamation and soul-stirring appeals. Practise the lessons he taught you! Pray for his soul!

...R. I. P.

Y.

(To be continued)

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Donald M. Schlegel, Editor