

FROM SWORD TO CHALICE.

Sketch of the Soldier-Priest, Rev. John Augustine Hill, O. P.

The remarkable case of a man and wife abandoning the world for a more severe devotion to the service of their Maker...

About a mile south of the city of Somerset, Perry county, Ohio, where the great soldier and the greatest cavalry commander of whom history makes mention...

John Augustine Hill was born in the northern part of England in August, 1772. Died in Canton, Ohio, Sept. 3, 1828. His remains were removed to St. Joseph's, Sept. 20, 1848.

He was a nephew of Lord Hill, and a relative of Rowland Hill, the famous Methodist orator who died in 1833.

He came from a military family, his uncle, Vincent Hill, having been a commander in the British army, and the nephew, John, would have been his successor to titles and estate...

During the Napoleonic war in Belgium he was an officer under Wellington, and at the battle of Waterloo, in June, 1815, commanded a regiment.

Some time previous to this he and his wife became converts to the Catholic Church. Mutually impressed afterward with the idea that they must devote their lives to the service of the Church...

He started at once for his chosen field of labor, the United States, accompanied by M. M. DeRymacher and John Hines, both novices in minor orders, the latter afterwards Bishop of Demerara (in partibus) also several lay brothers, all of whom had been secured by Bishop Flaget on his visit to Europe a few years before.

They arrived at St. Rose, Bardonia, Ky., September 23, 1821, the party having stepped a week or two at St. Joseph's, Perry county, and at Lancaster, Ohio, where Father Hill said Mass and preached, leaving behind an agreeable impression.

The Bulls erecting the See of Cincinnati and nominating Father Hill into the Church in 1821. The establishment at Bardonia had been a very successful one and was resorted to by English and American Catholic families for the education of their sons.

Bishop Fenwick went there for his classical education without any intention of studying for the priesthood; in fact went from the college to the novitiate and was ordained there. After the violent breaking up of the college, the place at St. Rose in Kentucky was purchased with Bishop Fenwick's patrimony, as a refuge and new centre for the community.

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As well as may be imagined this controversy attracted much public attention. It did much good in awakening the serious to the claims of the Church, and wrought conversions, some among the first families of the city.

It was the first clearing up of the ground and a worthy prelude to that noted controversy of a later day before a large audience, on the same theater in which the banner of truth was so triumphantly defended and upheld by the almost boy Bishop.

On the coming of Bishop Fenwick and Fathers Wilson and Hill to Cincinnati in 1822, the one small church stood quite outside of the inhabited part of the city. The lot on Sycamore street, on which St. Xavier's church now stands, was soon afterwards bought and the church moved on rollers to this site, where it was put on a foundation high enough to admit of living rooms below, in which the Bishop and Fathers lived for some time.

The twenty-five or thirty pews in the church brought but \$80 per year, so

the same purse was the support of the Bishop and his clergy until his death, of that dreadful scourge, the cholera. Bishop Fenwick was first taken sick at Sault Ste. Marie, but continuing his journey to Canton he visited Rev. John M. Hennig; going by the only mode of travel in those days, the stage, he got as far as Wooster, where he died Sept. 26, 1822.

During Father Hill's stay in Cincinnati, his labors were not confined to that place alone, for by virtue of an agreement with Bishop Flaget, Indiana was placed under the jurisdiction of Bishop Fenwick for some years, and Father Hill with Rev. Stephen Montgomery, O. P., had charge of the western missions and all scattered Catholics as far as Vevay, Indiana, and Rev. Dominic Young and two others had the eastern missions as far as Marietta, St. Clairsville and New Lisbon.

While Bishop Fenwick was in Europe in 1823, Father Hill made a conditional bargain with General Lytle of Cincinnati, for the purchase of his mansion and grounds for \$20,000, intending it for church and educational purposes.

This was subject to the approval of the Bishop, who on his return felt unwilling to incur so large a debt, and accordingly disapproved of the purchase, a result so mortifying and disappointing to Father Hill that he asked leave to withdraw to the convent of St. Joseph's, Perry county, O.

From there he devoted himself to the missions, chiefly in the north, and finally took charge as resident pastor at Canton, in November, 1824, which fact places Canton as the third parish in chronological order in Ohio, the first being St. Joseph's, dating from October 11, 1812; second, Cincinnati, 1822.

The first time the Sacrifice of the Mass was offered up in Ohio, of which any record has been kept, was at Gallopis, in October, 1793, when the Rev. Stephen F. Badin, the first priest ordained in the United States, officiated for the French at that vicinity, and his name appears on the records in Canton in the years 1825-36, as being sent occasionally after Rev. John M. Hennig, late Archbishop of Milwaukee, who was recalled to Cincinnati by Bishop Purcell. Father Badin died at Cincinnati, April 21, 1852, aged eighty-five.

Before the erection of the first church in Canton, divine service was held at the residence of John Shorb, the first Catholic to arrive in this vicinity, who came in 1807 and who lived a few hundred yards west of the site of the present church. And when the weather permitted a temporary altar was improvised under the large oak tree yet standing at the south end of the house.

For ages undisturbed; The tear was wiped from Sorrow's mercy; And 'er then the dove of mercy hovered. In life beloved his virtues shined; A sacred love he sought; Then blessed the sword that bound him; And with his last trumpet woke him; And priestly robes were round him; In Dominic's holy steps he trod; And thought his name burning from his tongue; And raised his suppliant voice to God; To save us ere we perished.

Through him in woods and deserts wild, For ages undisturbed; The tear was wiped from Sorrow's mercy; And 'er then the dove of mercy hovered. In life beloved his virtues shined; A sacred love he sought; Then blessed the sword that bound him; And with his last trumpet woke him; And priestly robes were round him; In Dominic's holy steps he trod; And thought his name burning from his tongue; And raised his suppliant voice to God; To save us ere we perished.

The above is a translation of an inscription on stone now almost obliterated, and was composed by his successor, John M. Hennig, late Archbishop of Milwaukee. Rev. J. P. McGuire, present pastor of St. John's; Hon. P. B. Ewing of Lancaster, Ohio, for information, accession to records, manuscripts, etc. in his search for information regarding the subject of this sketch.

Our Angelic Patrons. The present life is the time for work; the future life is the time of rest and reward. Those who have already gained this rest and this reward are angels and saints. The angels are pure spirits, who at the moment of their creation, in the beginning of time, were created to them by God from afar, and thus merited by this act of faith, submission and humility, all the glory and the blessedness of Paradise. At their head are the great Archangel Gabriel, and the Archangel Raphael, whose sacred names are all mentioned in the Holy Scriptures.

The holy angels are in heaven—that is to say, they are enjoying, in the bosom of God, and in union with the Lord Jesus Christ, a beatitude which no creature can at all comprehend, seeing God face to face, fully participating in His infinite blessedness and bathed in the infinite ocean of the joy and the peace, the light, and the life of the Holy Ghost. They are lost in the fulness of infinite and immeasurable love; and by one single act of love, which never ends, and of which we cannot, here below, even comprehend the perfection and the rapture, they adore the Father, the Son, and the Holy Ghost; they praise Him and bless Him through Jesus Christ, who is their heavenly King and the principle of their happiness.

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the shadow of the church he had built (for such was his desire) with the emblem of a sheathed sword and raised chalice, was erected in 1830 by his successor, Rev. John M. Hennig. In time the elements have almost obliterated the inscription, as well as broken it. Some several years ago it was bound together by iron bands and placed in its present protected position by Rev. P. J. McGuire, present pastor of St. John's.

The little stone, seen in front of St. John's Church, marked his grave under

DISCIPLINE. "Manners maketh the man." "The dandies fought well at Waterloo." The careful observer can not have failed to notice that it is often the gently nurtured who bow most gracefully to the storms of life, who endure pain with the least outcry, who best suffer exile and want, who never prate of having seen better days, and who toll like slaves, if the need arises, with no word of lamentation. Who has not in his mind some woman for whom the refinements of life were as her very breath, who when overtaken by reverses not only accepted her changed fortunes patiently, but even welcomed them smilingly? Who does not remember some hero who had been a curled darling of fashion, meeting the bullets in battle as calmly as he would greet a friend?

The "kid-gloved" and "silk-stockinged" regiments have ever had a way of leaving many dead upon the field. I recall one as this is written. It had been in its peaceful militia days foremost in the gayety of a large city. Its patronage was an assurance of success. Its members were mainly gathered from the mansions which graced an avenue whose beauties have given it a world-wide reputation. Most of the names on its rosters had been distinguished in the republic for generations. When this regiment left for the front there was no time to send dandies (the word dandy was not then invented) into action; that brave men were needed. And the sequel? In a few weeks that regiment had gained the name of the fighting—th, and most of its curled darlings were sleeping in shallow graves far away. When the pitiful little remnant of them came home, a bluff old fellow, the tears streaming down his cheeks at sight of the bandaged heads and empty sleeves and the crutches, called out: "Boys, the silk-stockinged fellows could fight, after all!"

Now, those lads did not gain their bravery from their stockings, nor from their social position, nor from their fathers' bank accounts, nor even from their long lines of honorable ancestors; but they did possess it because they were born to lives of discipline. They were of a class which disdained the vulgarity of display; and almost without exception, the training which was to make them comprehend the higher courtesies and practise the kindly amenities of life began with their babyhood. As soon as they could walk they knew 'y experience the meaning of discipline. The grades do not flourish where the weeds of revolt abound. Teachers and mothers who had never known the "mistaken impulse of an undisciplined heart" dealt out to the wholesome doctrine of self-restraint to those tiny wearers of the purple.

Manners are not religion, but they are one of its handmaids; for they do, in a sense, make the man. The same training which prevents the boy from seeming to notice the deformity of the cripple, or withholds the eyes of the girl from the poverty or uncleanness of the family to which she goes to minister, may make of the one a man ready to die at duty's call if need be, of the other one to be silent and uncomplaining in the most profound grief or bitterest privation. They are not to be found in the ranks of those who go about with hearts on sleeves, loudly demanding sympathy—which they seldom get. The same routine which trains the child to be respectful to his elders, mindful of his inferiors, and obedient to the slightest wish of those in authority over him, prepares him for any untoward circumstance which may befall. One fancies that the martyrs must have been taught good manners, and one knows that the blessed saints were well-bred, though many of them were humbly born.

It is not alone the rich or well-born who can possess this shield against disaster. Proper discipline can be had without cost, and often the most winning manners are found among the very poor; for it is the kind heart only in which the flowers of courtesy flourish. The affluent may have the wealth with which to purchase many of the means of discipline, but the beggar can have the same gift for his children if he will; for it is founded on the Golden Rule—the one golden thing which no monopoly controls. Teach your children the manners which are the outcome of self-restraint, and they will fight as valiantly and bear as patiently as the Duke of Wellington's dandies at Waterloo. —Louise May Dalton, in Ave Maria.

Do Right: Leave the Rest to God. Don't torment yourself about what people are going to think, about this and that action. No matter what you do or leave undone someone will criticize you severely, and the very best rule for getting through life with comparative comfort is, after you have made up your mind as to the propriety and advisability of a certain course, pursue it calmly, without paying the slightest attention to the criticisms of the lookers-on from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they think.

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A JESUIT ON DIVORCE.

The Boston Globe of last Sunday contains a symposium in which various writers discuss the question, "Should Divorced Persons Marry Again?" The Catholic idea is supplied by the scholarly president at Boston College, Rev. Timothy Brosnan, S. J., who writes as follows:

I am asked my opinion on this question, and answer as did Cardinal Newman on a certain occasion. "I am certain that a marriage legitimately contracted by Christians and consummated is indissoluble. That, therefore, marriage after a legal divorce does not differ from concubinage, except in its immunity from legal penalties.

Only a trifler would think of denying this after reading the words of Christ, (Matt. 19, 6.) "What God hath joined together, let no man put asunder."

In fact, a candid consideration of the nature and purpose of matrimony will show it is a contract which is just only when it is permanent. The better instinct of civilized and rightly-cultured people have always recognized this. A certain social impropriety attaches to marriages contracted after divorce. These convictions are more deeply founded than they seem. The permanent well-being of society depends on them.

Grant the possibility of the dissolution of the marriage tie by the decision of a judge, and those who find the duties or obligation of the marriage state onerous need only commit some of the crimes or misdemeanors requisite to obtain legal separation. That this is often actually the case will not, I think, be denied by any one of moderate experience and observation. The possibility, therefore, of obtaining divorce increases crime and renders homes unhappy in which, under other circumstances, self-control and mutual forbearance and respect would have finally produced happiness and developed character.

The reasons generally advanced in favor of divorce are such as ignore man's higher nature, and would, if carried to their logical conclusion, justify us in evading any moral restraint that comes in conflict with our lower inclinations.

The Divorce Evil.

It is hard for many people to get rid of the foolish idea that all the evils of the world can be cured by law. All that is required to combat any increasing evil, they seem to think, is to frame new laws or to reinforce existing enactments. The most recent statistics of divorce, however, prove that the legislation designed to check the spread of immorality resulting from ill-assorted marriages had the contrary effect. The number of divorces among Protestant whites alone in the United States during the past year is estimated at 35,000 against 10,000 in 1887. And it is found that illegitimate births are most frequent in localities where divorces are most numerous. This certainly goes to show that no amount of legislation can make people more moral. The sense of duty to society must be based on the sense of duty to God—Ave Maria.

The saints won their empire over the hearts of men by their wide and affectionate sympathy. This was the characteristic gift of St. Paul, St. Francis Xavier, St. Titus, and many others.

If you must draw the line at lard and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will USE COTTOLENE instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come. Buy a pail, try it in your own kitchen, and be convinced. Cottolene is sold in 3 and 5 pound pails, by all grocers.

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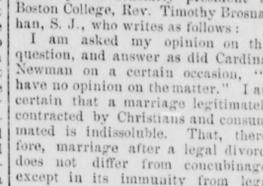
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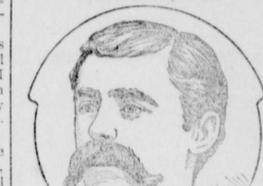
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