Barquilla de la Santa Maria
BULLETIN of the Catholic Record Society-
Diocese of Columbus

Vol. XXXXI, No. 7 July, 2016



Saced Heart Church, Dillonvale (Courtesy of the Archives, Diocese of Steubenville)

Sacred Heart Hungarian Parish, Dillonvale, Jefferson County 1905-1921

The town of Dillonvale in southern Jefferson County, Ohio, was platted as Annadelphia in 1816 and remained a sleepy farming village until 1889. That year the W & L E Railway was built through the area. The town was replatted as Dillon and soon the name was changed to Dillonvale. It became the principal mining center of the Short Creek valley. The Dillon mines of the Wheeling, Lake Erie and Pittsburg Coal Company were in operation by 1893. By 1910 Dillon Mine No. 2 had a capacity of 1000 tons per day. The Laurelton Mine was 3 miles south of Dillonvale; the Long Run mines were 2 1/2 miles

west; and the Connor mine at Connorsville was three miles east.

St. Adalbert's Polish Church

In 1890 the Polish mining families of Dillonvale and vicinity organized themselves as the Polish Benevolent Society of St. Joseph. In 1895 they purchased property for a church in the name of Father Adalbert Maria Dynia, their first pastor, for $1,550.[1] The lots are designated numbers 1, 3, and 5 in Watson and Thomassson's First Addition and comprise the block bounded by Third, Smithfield, Elm, and Railroad streets. Lot 1 runs along Third Street. They built a hall there, facing the railroad, that was used as St. Adalbert's Church.[2] The property was mortgaged, however, and on Jan. 15, 1898 the county sheriff filed suit against Father Dynia to recover $653.20 plus court costs. The court ordered the property sold and on May 23 Bishop John A. Watterson of Columbus bid $1,000 and, being the highest bidder, recovered the property for the Church. The sheriff's deed to him was dated June 17, 1898.[3]

Within a few years, Bishop Moeller decided that St. Adalbert's was not in a good location and told Father Casimir Smogor, the pastor, that it would be good to induce the people to move it to the heart of town. Soon Father Smogor had a new site, not in the heart of town but at its north end. Bishop Moeller gave Father Smogor permission to sell the old site and use the proceeds to pay for the new one and to begin a fund for the new church.[4]

Sacred Heart Hungarian Church

The date of establishment of Sacred Heart Parish seems clear but is not. Bishop Hartley's 1918 history[5] says that Father Louis Kovács was there beginning in April, 1904. The parish rubber-stamp "seal" agrees, giving a date of April 24, 1904. But there is much doubt about this.

It was not until October 28, 1904 that Father Smogor got the Hungarian Catholics of the area interested in having their own church and obtained Bishop Moeller's permission to transfer the old St. Adalbert's property to them for $3,500.[6] No Hungarians were included in Father Smogor's parish census of January 1, 1905, but they may have been included not in a new Sacred Heart Parish but in some other pre-existing but distant parish whose pastor spoke their language, as Father Smogor did not.

Father Louis or Lajos Kovács was a very young priest, just twenty-five years old in 1905, who had been ordained in Hungary at the age of twenty. No immigration record for anyone of that name has been found for 1904. A biographical sketch[7] says that he was still in Hungary in 1905 and migrated to America that year. A Lajos Kovacs, age 25, landed at Ellis Island on February 1, 1905, on the *Slavonia*.

The earliest sacrament recorded at Sacred Heart is a baptism by Father Kovács on April 9, 1905.[8] On Apr. 26, 1905, Bishop Hartley gave permission to Rev. Louis Kovács, of "Sacred Heart Church, Dillonvale" to borrow $2,500 to purchase the church and pastoral residence for the Hungarian people at Dillonvale.[9] On May 23, 1905, Bishop Hartley, representing St. Adalbert's Church, transferred lot 1 to himself as representative of the Sacred Heart Hungarian Congregation of Dillonvale.[10] Father Kovács sent a census report to Bishop Hartley dated July 1, 1905, on which he



Rev. Louis Kovács (1879-1927)

indicated the starting date for the count of sacraments was April 1, 1905.

The correct month of the ecclesiastical establishment seems to have been April, 1905. The April 24, 1904 date given on the parish seal probably represents the formation of a lay association of the Hungarian Catholics, like that of the Poles that had preceded the establishment of St. Adalbert's Parish, with whom Father Smogor negotiated to sell the property that October.

In that first census report of July 1, 1905, Father Kovács estimated the population at 2,000 souls.

The new parish took out a bank loan of $2,500 to purchase the property from the Polish congregation and collected $339 in donations from "12 different towns in U.S." It also borrowed $500 from parish member Stephen (Istvan) Seakács to purchase lot 3, adjacent to the church lot, on January 28, 1905.[11] Besides buying the parish property, they had to replace the furniture in the church and residence. There also was a school, for which new furniture was purchased and $42 was paid to the teacher.[12] According to the July 1, 1905 census report, the church was insured for $2,700 and the residence for $1,400, but no school building was listed. Classes no doubt were held in the church.

Having set up the parish, Father Kovács left in December, 1905, and on the 14th of that month Bishop Hartley appointed Rev. Robert Paulovits to replace him.[13] Father Paulovits was a more mature priest, being about forty years old. He had come to America from Hungary in 1898 and served as pastor of St. Stephen's Church in Toldeo before coming to Dillonvale. Bishop Hartley was anxious for him to retire the parish debt as soon as possible and to start a school for the children if this could be done without incurring more debt.[14]

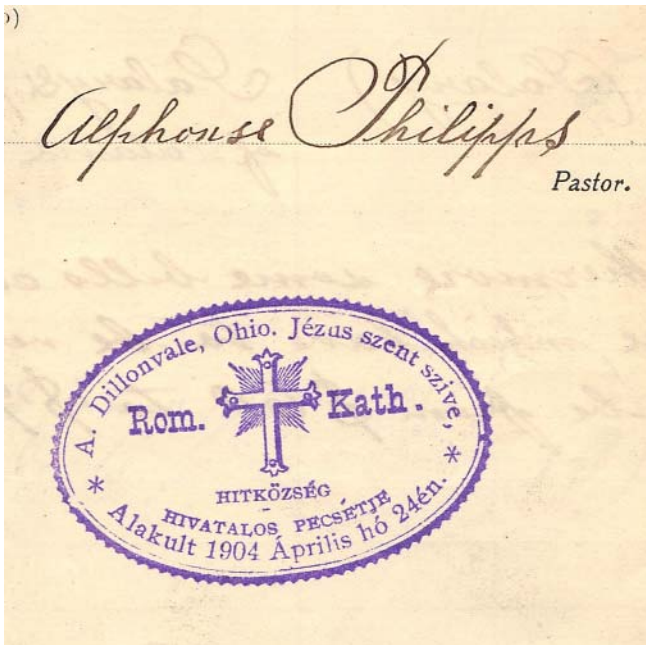
Father Paulovits found in the parish 234 Hungarians, 22 Italians, 15 Slovacs, 15 English-speakers, 12 Greeks, four Germans, and two French persons, for a total of 304 souls. They supported a St. Stephen King of Hungary Society, the Children of Mary, and a Sodality of the Sacred Heart. He was not able to start a school but taught catechism to the children himself three times each week. Besides Dillonvale, the congregation was scattered at seventeen missions or stations at Glen Run, Connorville, Ramsey, Bradley, Adena, Rolyvile (Robeyville), Ginther, Long Run, Upstill, Crow Hollow, Plum Run, Renix, Lourton, Pine Forks (Piney Fork), Onnil, Rush Run, and Herricks.[15] By mid-1907 there were 444 members of the parish (though half did not make their Easter duty) and to the list of stations he had added Dunglen, Blairmont, Startle, and Parlett.

At the end of his first year at Sacred Heart, Father Paulotits reported to the bishop with great discouragement. There was no way to pay the floating debt of over $550. He was receiving no salary, no Mass stipends, and few stole fees. He thought that if there would be another miners' strike the parish could not survive unless a proposed streetcar line was completed or the W&LE would provide a better passenger schedule so the people could get to Dillonvale from their dispersed homes.[16]

In accordance with diocesan statutes, Father Paulovits established a committee to assist him to manage the parish finances. Members at year-end 1905 were Andras Almász and József Mészáros; at year-end 1907, Andri Almaszi, István Kállai, Josep Trisko, and János Szabo. (The names are given as they appear on the pastor's reports, sometimes signed, sometimes written by him, but hardly ever easy to decipher.) One of the committee was to act as treasurer; the pastor and committee were to pass on all bills and the pastor to approve payment; the pastor was to preside at all meetings. But this was not all well-understood. In January, 1908, the bishop asked Father Rod McEachen at Barton to go to Sacred Heart, get the people together, and explain the rules regarding the committee, the priest's salary, and the duties of the committee. The bishop had heard that the people wanted to tell the pastor and the bishop what to do and the men seemed to have little respect for the priest.[17]

By this time, Father Paulovits was anxious to help Bishop Hartley start a new Hungarian parish in Columbus, but the bishop wanted to wait until he could find another Hungarian priest to replace him at Dillonvale.[18] The bishop found a temporary

solution for Columbus, for the problems at Dillonvale, and for the failure of Holy Cross Church at Bradley. He told Father McEachen on February 18 that, when he would go to Dillonvale, he should settle with Father Paulovits for his salary for January and February so he could leave for Columbus. He should arrange for young Father Joseph G. Mehler, who had been struggling along at Bradley and Plum Run for several months, to live temporarily in the parochial residence at Sacred Heart, saying one Mass at each place on Sundays. He was to select a new committee at Sacred Heart, which was to take up collections, pay Father Mehler $25 per month, and pay any extra funds against the parish debt. Father Paulovits left in March, 1908 to become the first pastor of St. Ladislas' Parish in Columbus.



The seal used by the pastors of Sacred Heart probably came from a lay organization of Hungarian Catholics.

Father Philipps and Temporary Closure

Bishop Hartley appointed Rev. Alphonse Philipps the next pastor of Sacred Heart on July 2, 1908, remarking, "The people are good and will help you" to pay the parish debt. Father Philipps had been born in Alsace in 1878. He was a seminarian in Washington, D.C., when he applied to and was adopted by Bishop Moeller of Columbus. Bishop Hartley ordained him on March 4, 1905 and sent him to Hungary to study its language for two years, so to that extent he was suited to Sacred Heart's congregation.

Father Philipps immediately submitted a census report, officially dated July 1. He counted 673 Hungarians and 11 English-speaking members. He offered Sunday and holy day Mass in the church at 11 a.m.. An earlier morning Mass was offered at each of the four major stations on a rotating basis. These stations were Parlett; Plum Run with Crow Hollow; Ramsey with Long Run; and Blairmont with Adena, Rubyville (Robeyville), and Ginther.[19] Catechism was taught twice weekly, once by him and once by Miss Mary Sonntag. By the end of the year he had managed to pay the debt to Steve Szakács down to $300, but the bank loan still stood at $2,500.

The use of a parish committee continued. Members at year-end 1908 were Frank Oris, Jozsef Hútkay, János Szabo, and Frank Erotsky. Father Philipps submitted a new slate in January, which was quickly approved by the bishop: Steve Kalai, secretary; Steve Szakacs, treasurer; and Joseph Hutkai and Frank Kovacs.[20] Subsequent committees were: year-end 1909: István Bartók, Ferencz Kovács, Frank Orris, and Steve Kállai; year-end 1910: Frank Orris, Andvá Kivik, Elek Jánós, and Ferencz Kovács. The committee's work resulted only in paying off most of the debt due to Mr. Szakács in 1910. The bank loan was outstanding, as was a large part of Father Philipps' salary. About the first of January, 1912, Father Philipps dismissed the committee "because of neglect of their duties & new one not yet elected."[21] Part of the problem was that the congregation was shrinking during these years, from 619 in 1909 to 576 in 1910, and to 405 in 1911. The vast majority still were Hungarian and still were scattered at the various mining communities.

In the spring of 1912, after three and one-half years at Dillonvale, Father Philipps suddenly wrote

to the bishop that his doctor had ordered him to take a year's rest. Bishop Hartley had no Hungarian priest to replace him. He told Father Philipps he would have to do his best to collect his back salary ($1,295) from the people. ..."please see that everything about the Church and house is placed in a safe condition, and the keys may be left with Father Mulhearn at Martins Ferry. I have no priest to send to Dillonvale. The people there have never shown very much appreciation of the priests who have served them. ...In due time I will send some one to visit the people, and learn what they intend to do about the debt due in the bank, and before I send them another priest they will have to show me that they intend to support him in a generous and respectable manner. ...It is very sad to see our Lord removed from the tabernacle, the Church closed, the priest gone, the people left without a Shepherd. It is certainly a severe blow to me, for...I must stick to them."[22] Father Philipps left in June.[23]

Later that month Father John A. Mattes of Sherrodsville neglected his own parish to attend Dillonvale on a Sunday, for which he received a figurative rap on the knuckles from the bishop.[24]

Sacred Heart Church was closed for almost eighteen months. Bishop Hartley did not have the church listed in the 1913 annual Catholic directory and no diocesan census report was filed for it that year. He had Father Maximilian Pivitz of St. Ladislas' Parish in Columbus visit in April so that the Hungarians could make their Easter duty. In May he asked Father Alphonse Nowogrodzki of St. Adalbert's Parish to see what he could do for them. He was to see if they could collect any money towards the bank debt. He also was to work with the Hungarian children, all of whom spoke English, to get them to school, Mass, Confession, and Communion. The parish sacramental records apparently were locked up in the parish safe all this time. Meanwhile, the bishop had written to the Primate of Hungary seeking a priest for the parish.[25]

Bright and Dark Times

A new pastor, Rev. Angelo Gallorini, arrived in December, 1913. A native of Italy, Father Gallorini spoke Italian, Hungarian, Croatian, Slavish, some Polish, and of course Latin and had some English. He had been ordained at the age of 24 in 1905 in Eger, Hungary for the diocese of Györ. For his health, his doctor advised him to go to some foreign mission, so the bishop sent him to Fiume on the Adariatic coast to become a member of St. Stephen Mission of the Order of Servants of the Blessed Virgin Mary of the Seven Dolors, or Servites. At Bishop Hartley's request he came to America and to Dillonvale.

Father Gallorini began his pastorate with an ambitious schedule of Mass and catechism. Mass was offered on the first Sunday of each month at Ramsey, the second Sunday at Bradley, the third at Tiltonville, and the fourth at Adena. On the third Sunday he would also offer a sung mass at Dillonvale at 11 o'clock. He would occasionally also offer Mass at Parlett. He taught catechism to the children usually on the Saturday before and the Sunday of his visits for Mass. The schedule changed from year to year and stations were dropped and added as the people moved. Other places he occasionally attended were Rhodesdale, Connor, Martins Ferry, and Piney Fork.

Parish committee members during Father Gallorini's years were:

1914 Joseph Hutkay president, Steve Kallai secretary, Elek Jánós, Joseph Polonkay, Steve Bartók.
1915 Joseph Hutkay, Steve Kállás, Ellek Jánós
1916 Steve Kálai, Ellek Jánós, Lükö Janos
1918 John Lipusz and Steve Vongar(?)
1919 John Lipusz, Stephen Vagase
1920 (elected in January) Steve Kallay president, Joe Polonkay secretary, John Elek treasurer; Peter Orosz, John and John Lükö and Ferenc Kovacs collectors.

Through these years, Father Gallorini seldom received his full salary of $800, and sometimes not even half of it. The $2,500 bank debt incurred to purchase the property in 1905 was not reduced until 1918 when a bazaar brought in $1,165 and the debt was paid down to $1,866 (where it still stood at the end of 1919).

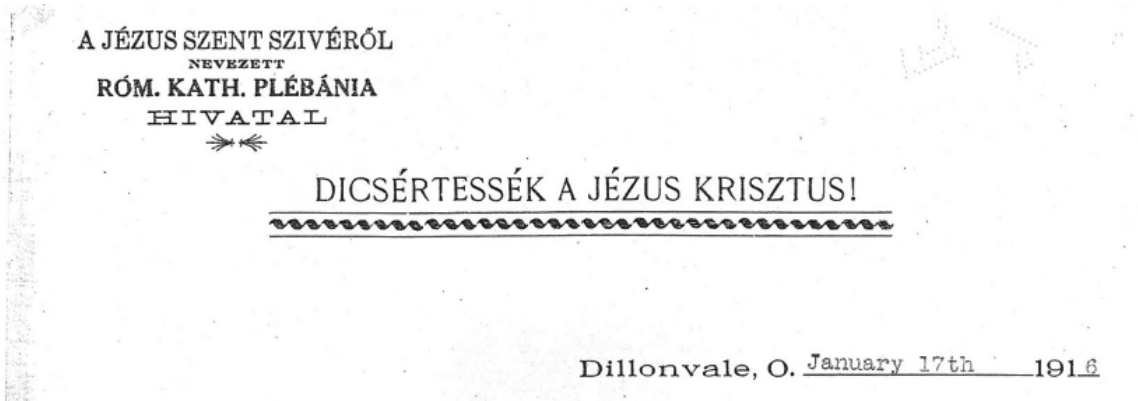
In 1915 a major improvement was made, when the church was moved from the Railroad Street end of the lot up to the Smithfield Street end. A new furnace was installed under it and mention is made of a new hall. The cost was $1,415.88, which was donated by Bishop Hartley. Everybody, even "store men" (apparently shop owners) helped move the building.

During the seven years of Father Gallorini's pastorate the congregation averaged 521 members. The population was still floating, moving with the coal mining jobs. Membership ranged from 304 in 1914 to a high of 1,059 in 1915, but many were leaving as that report was being written. Beginning in 1915 the Italians predominated in the parish, but in name only. In practice, even this Italian priest could not get his countrymen to come to Mass and the remaining Hungarians still formed the core of serious members. There were a few Slovacs, English, Syrians, Greeks, and Poles from time to time. By 1920 even the few active Hungarians were scattered: 25 were at Dillonvale, 50 at Adena, and 40 in other places. That year, the parish's last, there were 336 nominal members, and though reported as four nationalities, all spoke English. Details in early 1919 show the actual, poor status of the parish: after naming those elected to the committee, Father Gallorini noted, "Joseph Hutkay is very ill and Andy Kirik is laid up with a fractured limb. There are only nine families in Dillonvale and none very good; on Sunday I have just 12 or 16 persons in church." Nobody would go out to take up the monthly parish collections.

The Catholic Columbian on March 19, 1920, reported, "On March 12th Sacred Heart church at Dillonvale was seriously damaged by a heavy wind storm, the front door, windows and church hall are all in bad condition. The church, which is in a somewhat dangerous locality, will need repairs costing in the neighborhood of $200. The sympathy of the community is with Father Gallorini, the energetic pastor, in this loss." This appears, however, to have been an error on the part of the poorly informed editor. Sacred Heart Church was not in a dangerous locality; the damaged church probably was Father Gallorini's mission church of the Holy Cross at Bradley, which was exposed on a hill top and was badly damaged by a storm that year.

That summer, Bishop Hartley went to Rome for an *ad limina* visit and then spent ten weeks in Europe, returning at the end of September. In October he went on an "official tour of the eastern tier of counties of the Diocese."[26] It probably was at this time that he decided to permanently close and move Sacred Heart Church to a town where it would be more useful. It was about the end of October, and certainly by mid-December, that Father Gallorini was moved to St. Philip Neri Parish in Murray City, Athens County. On October 20 Bishop Hartley sold the Sacred Heart property (lots 1 and 3) for $5,000. From the sale he withheld "the frame building now used as a church and other property" listed in a separate contract.[27]

For fifteen years, Bishop Hartley and Fathers Kovács, Paulovits, Philipps, and especially Gallorini, along with a devoted core of the Hungarian


A JÉZUS SZENT SZIVÉRŐL
NEVEZETT
RÓM. KATH. PLÉBÁNIA
HIVATAL

DICSÉRTESSÉK A JÉZUS KRISZTUS!

Dillonvale, O. January 17th 1916

Sacred Heart Letterhead in Father Gallorini's Time

community, had struggled mightily to provide a prosperous parish for the Hungarian Catholics of Dillonvale and vicinity. One might think they were not very successful, but to settle on that outcome would be to ignore the infinite value of any one soul that had been brought safely to its eternal home by the effort. Now nearly all the Hungarians had moved away. Their former church soon was dismantled and moved west across country to serve the miners at Duncanwood in Harrison County.

NOTES

1) Jefferson County Deed Record 72/149.
2) James J. Hartley, *Diocese of Columbus, The History of Fifty Years, 1868-1918*; Columbus:1918, pp 401-402.
3) Jefferson County Deed Record 76/83.
4) Archives, Diocese of Columbus (ADC), Dec. 3, 1902 and Mar. 17, 1903, Bishop Moeller to Rev. C. Smogor, Dillonvale.
5) Hartley, op. cit., page 404.
6) ADC, Oct. 28, 1904, Bishop Hartley to Rev. C. Smogor.
7) on the Hungarian Wikipedia: https://hu.wikipedia.org/wiki/Kov%C3%A1cs_Lajos_(katolikus_pap)
8) Thanks to Pat Coyle, volunteer at the Archives, Diocese of Steubenville.
9) ADC, Apr. 26, 1905, Bishop Hartley to Rev. Louis Kovacs.
10) Jefferson County Deed Record 90/543.
11) It is not clear how lot 3 was transferred away from the Church after 1898. But Bishop Hartley purchased it on October 31, 1904; and on October 15, 1906 he obtained a replacement deed for it from Julius Petrowski and Maria Barbarievitz Petrowski his wife. See Jefferson County Deed Record 93/46.
12) ADC, 1905 and 1907 financial reports.
13) ADC, Dec. 14, 1905, Bishop Hartley to Rev. R. Paulovits.
14) ADC, Mar. 13 and May 2, 1906, Bishop Hartley to Rev. R. Paulovits.
15) ADC, Parish Census, July 1, 1906.
16) ADC, Jan. 7, 1907, Sacred Heart Church, Dillonvale, Ohio, Rev. Robert Paulovits to Bishop Hartley
17) ADC, Jan. 16, 1908, Bishop Hartley to Rev. R. A. McEachen.
18) ADC, two letters both Aug. 7, 1907, Bishop Hartley to Rev. Robert Paulovitz.
19) His later reports include stations at Connersville, Upstill, Rush Run, Bradley, Jug Run, Florencedale, Hopedale, Dun Glen, O'Neal or Herrick, and Kenwood. Bradley was not mentioned by name but was represented by Plum Run and Crow Hollow.
20) ADC, Jan. 12, 1909 Bishop Hartley to Rev. Alphonse Phillips, Dillonvale.
21) ADC, Sacred Heart Parish financial report for 1912.
22) ADC, Bishop Hartley to Rev. Alphonse Philipps, June 5, 1912.
23) As remembered by Bishop Hartley many years later, Father Philipps had put over some crooked financial transactions on a member of the parish, ran away after stripping the parish house of everything, took his housekeeper with him, and left debts and rumors for the bishop to face. (July 27, 1928, Bishop Hartley to Rt. Rev. Ferdinand Brossart, D.D., Melbourne, Ky. See also June 21, 1913 Bishop Hartley to Rt. Rev. Edward P. Allen, D.D., Bishop of Mobile) No doubt Father Philipps was trying to recover some of his unpaid salary. All of which we would not mention, but for its undoubtedly bad effect on the attitude of the congregation towards the Church and its pastors.
24) ADC, June 29, 1912, Bishop Hartley to Rev. John A. Mattes, Sherrodsville.
25) ADC, April 19 and May 3,1913, Bishop Hartley to Rev. Alphonse Nowogrodzki.
26) *The Catholic Columbian*, Oct. 15, 1920.
27) Jefferson County Deed Record 124/89.

Sacred Heart Church, Dillonvale
Baptisms, 1905

We are grateful to the Archives, Diocese of Steubenville (and volunteer Pat Coyle), for providing copies of these records. Transcription errors are the responsibility of your editor. Surnames are reproduced here as given in the record. Latin given names are tranferred to English; but a few given names recorded in languages other than Latin are repeated here verbatim. Places of origin are within parentheses. Editorial comments are, as usual, in brackets [ ].

page 1

Apr. 9 Giselle, born March 8, daughter of John Palkó and Barbara Szalkó, of Jung, Jefferson Co.; spons. Stephen Pócs and his wife of Crohala [i.e. Crow Hollow], Bradley. Rev. Louis Kovács

Apr. 22 Arthur Samuel, born Nov. 8, 1904, son of Linus Biltrom and Itiale Filipi, residents of Panifork; spons. Michael Balszam and his wife Theresa Balszam. Rev. Louis Kovács

Apr. 24 Albina, born Dec. 19, 1904, daughter of Eusanio Leone and Grace Sylva, of Crohala Bradley; spons. Michael Darom and Mary Murelli. Rev. Louis Kovács

Apr. 24 Mary, born Apr. 17, daughter of Michael Zurcsik and Mary Veréb of Dillonvale; spons. John Imricskó and Mary Fedorcsák. Rev. Louis Kovács "According to testimony the name is Zuoks not Zurcsik."

page 2

Apr. 27 Mary, born Apr. 1, daughter of Andrew Almási and Helen Héger of Dillonvale; spons. Joseph Tricskó and Barbara Szabó. LK

May 13 Celsus Augustus, born Dec. 27, 1904, son of John Bapt. Ciotti and Helen Ciotti of Piney Fork; spons. Peter Tabacchi and Joan Tabacchi. Rev. Louis Kovács

May 13 Giselle, born Apr. 19, daughter of Charles Boros and Elizabeth Vésci of Ramsville; spons. Anthony Táncos and his wife Christina Vésci of Ramseville. Rev. LK

May 14 Barbara, born May 9, daughter of Joseph Németh (Szany, Sopron) and Elizabeth Sàndor (Vaszar, Veszprém) of Ramsville; spons. George Németh and his wife Rosalie Sándor of Ramsville. Rev. Louis Kovács

page 3

May 16 Joseph, born Apr. 10, son of Francis Orosz and Anna Csontos of Dillonvale; spons. John Zátorszky and his wife Elizabeth Orosz. Rev. Louis Kovács "According to testimony of his mother, Joseph was born 10 May 1905."

May 22 Elmer George, born May 16, son of Adalbert Kiss and Theresa Yenei of Ramsey; spons. George Varga of Ramsey and his wife Catherine Kiss. Rev. Louis Kovács

May 25 Michael, born May 17, son of Thomas Confalone and Luccia Cacavella of Dillonvale; spons. Joseph Lanio and his wife. Rev. Louis Kovács

May 28 John, born May 22, son of Stephen Szücs and Rosalie Fáskas of Amsterdam; spons. John Dull and Mary Tost his wife and Francis Troczky. Rev. Louis Kovács

page 4

June 6 Joseph, born June 2, son of Gabriel Tóth and Anna Szili, of Plum Run; spons. Jacob Gáll and his wife Ann Gáll. Rev. Louis Kovács

June 8 Mafalda, born May 15, daughter of Carmine Daluisio and Dorinda Batisstone of Piney Fork; spons. Benedict Gajetano and his wife. Rev. Louis Kovács

June 11 Mary Julia, born May 5 in Pittsburgh, daughter of Pascale Jantorno and Rosalia Cortese of Bradley; spons. Cajetan Cosenc and his wife Rosalie of Bradley. LK

June 11 Mary, born June 10, daughter of Peter Dani (Szany, Sopron Co.) and Mary Horváth (Gyarmask, Veszprém) of Robyville; spons. Gabriel Kiss and his wife Rosalie Hajdu[?] of Robyville. Rev. Louis Kovács

page 5

June 12 Joseph, born June 7, son of Stephen

Varga (Tard, Co. Borsod) and Helen Zoller (Szilvas, Co. Borsod) of Ramsey; spons. Dionysus Harsányi and his wife Mary Nagy of Ramsey. Rev. Louis Kovács

June 13 Ann, born June 10, daughter of Andrew Pecho and Susan Pazsitka (both Lucski, Co. Liptó) of Connor; spons. George Lisak and his wife Mary Lisak. Rev. Louis Kovács

June 17 Joseph, born June 15, son of Joseph Bodnár (Torna Ujfaln[?] Hungary) and Barbara Molnár (Meszes, Abaúj) of Dillonvale; spons. Joseph Kalász and Rosalie Lukács. Rev. Louis Kovács

June 18 Elizabeth, born June 5, daughter of Andrew Vaszil (Nagy Szalánc Abaúj Co.) and Mary Kuskai (Torna, Abaúj) of Lung [Long] Run; spons. Paul Ferete and his wife Ann Hutkai. Rev. Louis Kovács

page 6

June 18 Joseph, born June 12, son of Joseph Baranyai and Rosalie Pongrácz (both Vaszar, Veszprém Co.) of Dillonvale; spons. Charles Baranyai and his wife Mary Hoffer. LK

June 18 Joseph Alexis, born June 17, son of Joseph Diennes (Baja, Hungary) and Giselle Bercsónyi (Gönez, Abauj Co.) of Dillonvale; spons. Stephan Szakács and Barbara Fazekas his wife. Rev. Louis Kovács

[marginal note, very difficult to read:]

June 28 Amando Pietro, born June 21, son of Francesco Adolphi and Erina Larari[?] (Montagnene, Firence[?]); spons. Alphonso Moffi and Carmen Moffi.

July 12 Eric, born July 11, son of Nicholas gordon (Borzewár, Veszprém Co.) and Agnes Mórocz (Bakonyszt, Làszló, Veszprém) of Connor; spons. Andrew Uhrin and Mary Yván. Rev. Louis Kovács

July 16 Richard and Michael, Edward and Patrick, born May 8, 1905, sons of Marco Pelegrini and Clementina Denardis of Upstille; spons. Francis Zambon and Dominica [Mrs.?] Onorina. Rev. Louis Kovács

page 7

July 16 Petronella and Saulina, born June 21, daughters of Caesareo Fortunato and Josephine Borgio of Upstille; spons. Angel Zambatti and Julia Storta. Rev. Louis Kovács

July 30 Catherine, born July 20, daughter of Adalbert Barsa and Helen Magyar of Bradley; spons. George Hromada and his wife Elizabeth Bárdos. Rev. Louis Kovács

Aug. 13 Stephen, born Aug. 10, son of Stephen Németh (Lovász, Patoma, Hungary) and Mary Kiss (Szany, Sopron Co.) of Ramsey; spons. Michael Kuthy and Helen Szélas of Ramsey. Rev. Louis Kovács

Aug. 18 Joseph, born Aug. 15, son of Ignatius Asbóth and Mary Vincze (both Szany, Sopron) of Robyville; spons. Emerich Funtek and his wife Elizabetrh Vincze. Rev. Louis Kovács

page 8

Aug. 24 Ann, born Aug. 17, daughter of John Nagy (Turterebco, Ugocsa, Hungary) and Réffi Teréz (Bakonyság, Veszprém) of Connorville; spons. Stephen Szabó and his wife Mary Karvas. Rev. Louis Kovács

Aug. 28 Margaret, born Aug. 17, daughter of Anthony Kuthy (Vanar, Veszprém) and Elizabeth Barka (Lovász, Patona, Veszprém) of Ramsey; spons. Joseph Schafer and Mary Polczer. Rev. Louis Kovács

Sept. 2 Francis, born Aug. 26, son of Stephen Pethö and Ann Kövi (both Kemenes St. Peter, Vas Co.) of Upstill; spons. Francis Pethö and his wife Elizabeth Giczi of Upstill. Rev. Louis Kovács

Sept. 3 Geillana, born Aug. 3, daughter of Ettore Trioni and Phillipina Thimothea of Bradley; spons. Mary Priletti of Renix. Rev. Louis Kovács

page 9

Sept. 17 Elizabeth, born Sept. 6, daughter of Andrew Bertók (overwritten Bartok) (Dorogháza, Heves Co.) and Ann Zörer (Solgó Tarján, Nógrád Co.) of Lewiton; spons. Stephen Szakács and his wife Barbara Fazekas. Rev. Louis Kovács

(To be Concluded)

THE DEATH OF BRIDGET SCANLAN

A Woman of Remarkable Erudition and Fine Character

In the tragic death of Bridget Scanlan last Friday night the Church in Columbus loses one of its most valuable members. For probably upwards of sixty years she was connected with the Catholicity of the Capital City, had watched its growth and had contributed to its upbuilding. She was here when St. Patrick's was a young parish and before the Cathedral was built, and ever since the days of Bishop Rosecrans hers has been one of the most familiar figures about the Broad Street edifice. Early and late, at all services and devotions, she was always there. She was there Friday night, two hours before her sad death.

Bridget Scanlan was a native of County Kerry, Ireland, and was brought to this country a child about seventy years ago. She grew up in Delaware, but when quite young came to Columbus to make her living. Few avenues in those days, except domestic work, were open to women, and so she became a maid at the Neil House. Later she went to the Deaf and Dumb Institution where she worked for over forty years. Of late years through the kindness of Mr. Jones, the Superintendent, her labors had been made merely nominal, making it easier for her and giving her all the more time for the reading to which she had been devoted all her life. It is likely that her education was not extensive, but few could boast of such a clear, intelligent, well-stocked mind. History, travel, biography, politics, fiction, theological and religious works, she had read them all, gathering and retaining something from each. Perhaps no one in Columbus has disseminated so much good literature as she. Nothing gave her greater delight than to pass on a good book to one who would appreciate it, and all who knew her had been her debtor in this regard. She was one of the most unassuming of persons. Though possessed of unusual intelligence she never had a moment of ambition to rise above her humble station; nor had she any foolish pride of intellect. Her mind and intellect would have graced any station, but all she asked of life was time to go to church and to read. These two things, with devotion to her relatives and kindness to her friends, made up the sum of her existence. She was well known to two or three generations of librarians, who esteemed her for her keen appreciation of good literature. She was in truth an unique figure in the literary history of Columbus, and one which any future chronicler cannot in fairness pass over without mention. She herself would have honestly scoffed at the idea that she was a woman of culture, but if an intimate acquaintance with and an ardent appreciation of the best in literature make for culture, then Bridget Scanlan was one of the most cultured women to be found anywhere.

In death as in life her character as an extraordinary woman received its due. Every honor of the Church which she loved was given at her funeral Mass on Monday morning in the Cathedral which was filled to its capacity. Very Rev. M. M. Meara celebrated the solemn high Mass, with Rev. T. J. O'Reilly, of St. Dominic's church, as deacon, Rev. William O'Connell, O.P., subdeacon, and Rev. J. F. McCarney, as master of ceremonies. Rt. Rev. Bishop Hartley was present in the sanctuary and gave the last blessing. Father Meara preached the sermon, speaking of the dead woman's many admirable qualities, her loyalty, humility and unexampled devotion. He deplored the widespread speed insanity of the day which had caused her death and said something should be done to check the maniacs who have no regard for the life of pedestrians.

The body was taken to Delaware for interment. Miss Scanlan leaves two nieces to whom she was much devoted, Miss Mary Hayes, of Delaware, and Mrs. Harry White, of Columbus, from whose home, 191 E. Fourth Ave., the funeral took place. She also left three nephews, Edmund Hayes, of Seattle, and William and Thomas Hayes, of Columbus.

—H.M.

—*The Catholic Columbian*, Nov. 3, 1922

Copyright 2016,
Catholic Record Society - Diocese of Columbus
197 E. Gay St., Columbus, Ohio 43215
Donald M. Schlegel, Editor