

III. God's People

D. The Papacy

076.

Editorial, *The Catholic Columbian*, Oct. 2, 1875 (4)

[The Pope's Mission.]

Some eastern journal of high pretensions--whose name we must be excused for forgetting--lately discussed the policy of making an American Cardinal out of the Most Rev. Archbishop of New York (in a friendly way, you know). The editor took in the situation in this way: "Catholicity is on the decline in the old world; the Pope wants to make up for it, by conquests in the new. Will the creation of an American Cardinal effect this object?" He discusses the question sapiently and impartially, and concludes that the effort is vain. Catholicity is going down on both sides of the ocean, and no stroke of policy will save it from being numbered with the past. Now, if he only knew it, the writer of all this wisdom would almost vote himself a lunatic. Imagine a person standing where he can see a cloud-shadow flitting across a valley, and gravely assuming to understand and weigh the policy of the sun in permitting the shadow to darken the landscape! The See of Peter is as far removed from political vicissitude as the sun is from the clouds and vapors of earth. Politicians can make martyrs of popes, but they can no more touch the papal office, or diminish the influence of the Catholic religion, than they can change the course of the sun. The Holy Father has no policy but to fulfill the mission of Jesus Christ: to teach His revelation and enforce His law in charity, in all lands and through all generations. This is a scandal to the Jews and folly to the Gentiles, but to the believing it is the wisdom of God.

077.

Editorial, *The Catholic Columbian*, February 13, 1875 (2)

[The Holy Ghost Guides the Popes]

"The Rock of Peter towers up high in air, but the malaria hangs round its base." "Infallible utterances are something so awful that they come forth but seldom." In words like these of Dr. Newman's letter to the Duke of Norfolk* is conveyed an error which has paralyzed more than one believing and aspiring soul in its attempts to reach that perfect obedience to the Church which is our Lord's own ideal of Christian perfection. The presumption underlying this error is that Jesus Christ sent the Holy Ghost to aid and guide the See of Peter in great crises only, and that outside of these great crises she has to take her chances of being right or wrong, like any human institution. He aids her to be infallible when Luther, Arius or Jansen is to be condemned; but when a policy is to be adopted He lets her alone, and, in many instances, anybody can see that the Popes blunder. "Who will pretend that Pius V did

not err when he interdicted Elizabeth?" asks the venerable writer, with the air of one whose proof is conclusive. Now our Divine Lord did not say He would be in the Church once in a while--when some great heresy is to be condemned--but, "Behold I am with you always." He did not promise the Holy Ghost to teach them some great truths but to teach them "*all truth*." The Holy Ghost dwells in the Church, shaping her policy as well as moulding her doctrines, preserving her from error in matters of principle always, and in matters of fact, too, when the fact is great enough to affect the principle. The body of the Church is indeed human, but the soul is divine. All life and movement in the body come from the soul--and infallible guidance is in the daily utterances of the Holy Father.

We do not see how this conclusion can be evaded by any logical mind. The Church lives a Divine Life. She not only keeps the wolf from the fold, but she leads the sheep into healthy pastures and to pure waters. She can not only proscribe the *Thalia* of Arius, but she can approve the books of Hilary, Jerome and Augustine. She can say with authority that Jansen's "Augustinus" and Quesnell's "Dissertations" are bad, but that the devout works of St. Francis of Sales and St. Alphonsus are good.

She can not only define who is Christian but who are Christian heroes, and canonize them. In a word, the Holy Ghost dwells in the Church and guides her all the time.

In regard to the instances in which they say the Popes have made mistakes, we do not concede them. The Holy Father governs the Universal Church, not to the honor or even advantage of any single person or nation, but of all.

If the sole aim of Pius V. had been to conciliate England, his interdict *may have* been unwise; but if he had to aim at asserting truth, upholding justice and law, then his course was not unwise. So if there is any fact in the Church's history in which the Chief Pastor seems to have failed to adopt what would seem to us the less [more] prudent course, we would rather believe that he saw things that are hidden from us, than believe ourselves capable--without calling from God--to shoulder the burthen of the Universal Church and correct and amend the actions of him whom God set specially in the office.

Moreover, there is something, to us, exceedingly hateful and calumnious in the imputation of craft and double dealing conveyed in the saying that the Holy Father has seldom to speak the words of Divine Revelation, but very often to put forth a human policy. Of all the rulers in the world the Pope has least latitude for his own wishes and caprices. By his oath of office, the canon law, the usage of ages, he is compelled to do little more than examine the question of fact and reassert the ancient law against the modern abuse. He cannot act the politician and inquire what will be most popular. But he must inquire what is just, and follow it, though it lead him to the scaffold. In prosperity and in adversity, he must take with him the simplicity of the dove--the single

intention of fulfilling the will of God.

It is strange that anyone can be familiar with the lives of Pius VI., VII., Leo XII., Gregory XVI., and Pius IX., and not see that they have no policy but justice. It is strange that anyone can believe the Church to be the Spouse of Christ, and yet imagine himself capable of shaping her policy, fathoming her aims and correcting her blunders!

* A 150-page book by Bl. John Henry Cardinal Newman, published in 1875. At this time Newman was simply an Oratorian priest who had entered the Church thirty years previously.

078.

Editorial, *The Catholic Columbian*, Nov. 27, 1875 (1)

[Unity in the Church.]

Unity, the chief mark of the Catholic Church, as distinguished from all the sects, is not simply coincidence of belief in essential points, but submission to a common authority, whose province is to enforce unity. For men may believe the same thing today, and different things tomorrow. Those patched up unions between jarring sects, which history has recorded, never gave unity to those sects, but left them still lopped off and withering boughs, separated from the life-sap of the true vine. Unity in the Christian Church cannot be conceived without infallible authority, such as resides in the successor of St. Peter. No one has a right to command belief, unless secured from all possibility of teaching falsehood; or to prescribe action unless as the representative of Him who said, "He that hears you, hears Me and he that despises you, despises Me." The unity of Catholics throughout all nations is in proportion to their reverence for the Holy See, whence comes infallible truth and just commands to both sheep and lambs--that is both bishops and the people. Schism is the sin of breaking the unity of the Church, by word or deed. Those who put themselves in opposition to the laws of the Church, to their appointed pastors, to religious orders approved by the Holy See, are guilty of schism in proportion to the magnitude and obstinacy of their opposition. Church history is full of instances proving God's abhorrence of this sin. From Dathou and Abiron down to the Greeks, decay and destruction have followed rebellion against the authority of God. Religious communities have risen in the Church and flourished, as they were submissive to the successor of Peter; and fallen to decay in proportion as they began to make their own traditions a guide against the judgment of the ever-living authority of the infallible Pontiff.

To be united with the Pope is to be united to Jesus Christ, united it is true, to his humiliations and sufferings, but also, to His irresistible power and final triumph.

079.

Editorial, *The Catholic Telegraph and Advocate*, February 3, 1855

Law.

Moral law is a rule of free action sanctioned by punishments and rewards.

The natural law is that which is founded on the essence of things, and is therefore immediately evident to natural reason.

Positive law is that law which owes its enactment to the positive will of some legislator. Positive *divine* law is the law enacted by God Himself; as for example, the precept of Christ that all must believe and be baptized.

Positive *human* law is that law enacted by a human legislator; and is ecclesiastical when enacted by ecclesiastical authority; *civil*, when proceeding from the legislative power of the civil government.

Since the essence of things is eternal and immutable, the natural law can never be abrogated or changed even by God Himself.

Positive law can be changed, or dispensed from, or abrogated, only by the legislator; *i.e.*, divine law can be modified by God, the ecclesiastical by the pope and bishops, the civil law by the civil power alone.

We have adduced this definition and distinctions of law from Catholic writers on the subject, for the purpose of inferring how absurd and stupid is the anti-Catholic rhodomontade about Catholics being ready at the bidding of the pope to rise up and destroy the American Constitution, cut the throats of Protestants, and violate, generally, all the principles of the natural law.

The pope has no more power to dispense us from the obligations of obeying both the natural and divine law, than has the poorest layman of the Church.

Nor has he any jurisdiction to exempt us from obedience to the civil law; since the abrogation, dispensation, etc., of a law must come from the legislator himself. He can dispense from ecclesiastical laws. He can give us leave to eat meat on Friday, to take three meals per day in Lent; but we do not see why this power of regulating the internal discipline of the Church should give any alarm to Protestants.

Now, to overthrow a just and equitable government, such as ours unquestionably is, or to cut the throats of Protestants, or to commit any of those horrid crimes which anti-catholics take delight in supposing us capable of committing, is undoubtedly contrary to the natural law. Therefore the pope--no, nor God Himself--could not justify us in perpetrating them.

We have said, and we repeat it, the pope has no jurisdiction, does not claim it, never did claim it, never will claim, to modify, or abrogate, or dispense from the observance of the civil law, of any country save in his own "*ecclesiastical States*." A pope can declare an unjust enactment of the civil power to *be* unjust; and so can every man,

high or low, that chooses to pronounce upon it; but he cannot take from the conscience of any man the obligation of obeying it, if it be just; that is, if it carry with it any obligation at all.

How shameful, therefore, is the ignorance, or how detestable is the malice, of those who represent Catholics as ready to perpetrate treason and murder, and wrong of all kinds, at the bidding of the pope!

080.

Editorial, *The Catholic Columbian*, February 20, 1875 (2)

How to Find the Malaria of Rome.

The complaint is that Rome has the Holy Father so hedged in by a circle of adventurers, door keepers, and red tape people, that you cannot get an answer or hearing from the Head of the Church himself, but once in a hundred times, while the red tape men, door-keepers and adventurers have you in hand the other ninety-nine times. We read a complaint like this as far back as the German Henry IV., and Frederick Barbarossa, and in the Council of Constance before it was legitimated, in the transactions of the French Phillip Augustus, and of the oppressor Kings of England; in the early works of Dr. Martin Luther, in the writings of the Jansenists and Gallicans, and occasionally now-a-days, in the utterances of certain people who are constrained by the principles of Faith to admit the Papal Infallibility, but who console themselves by thinking that the Pope says very little of what is said in governing the Church, and so the most of it is intitled to little or no respect. The "Roman Court" became a favorite style with those who flattered themselves that they belonged to a more powerful and brilliant court.

Now there never was or could be devised a more systematic method of transacting business which accumulates in Rome from day to day. The business is parceled out among the various Congregations, or, as we would call them, departments, in such a manner as to make it possible to dispatch it at once. Facts are examined, law and precedent scrutinized, and a report agreed upon which is then submitted to the Holy Father by the President of the Congregation. The Heads of different Congregations have their regular times for weekly audience and go to the Vatican with all their papers prepared. As each one is submitted to him its contents are explained, and if necessary he reads it and decides upon it then and there, and the business is finished. The Congregations meet as often in the week as is necessary to treat of all affairs referred to it that week, and no unfinished business is left over at any meeting.

Delays are sometimes caused by circumstances in no degree under the control of the Roman Congregation.

For example, the affair may not be referred, in the written statements, to the

proper department. It may fall into the hands of some one who knows nothing more about it than that it is not his business, and be tossed into a waste basket.

The statements in it may be at variance with other statements before the Congregation; and then the matter has to be suspended for fuller information. Many other circumstances may cause legitimate delay, not unknown to certain departments of our free and enlightened government; which proceeds from the absence of lubrication on the joints of tardy subordinates. Of course there are imposters in Rome. There is a riff-raff of foreign and native artists; a crowd of American and English loungers; many educated natives too proud to work and too lazy to devote themselves to a profession. These will "do" any gentleman that goes to Rome looking for "malaria." Any one who goes there ignorant of the language, of the legitimate ways of accomplishing business and of the tone of society, and imagines that he must make his way there with money, as they do in London and New York, will find abundance of malaria. If he offers his *vetturino* a Napoleon to get him an audience with the Holy Father, ten to one the *vetturino* will take the Napoleon and procure him the audience. And so, through the whole swarm of idlers, he will find none to refuse his presents, and none who will not promise to get the affair through, which he might have got through better by consulting none of them from the beginning, but going where they have to go, and saying for himself what they have to say for him. To say it all in a few words: Put yourself face to face with the proper authorities in Rome, and your affair is settled at once. Grope around among outsiders and waste your time in intriguing, when straight-forwardness is all that is needed, and you will find the malaria--but not among the Congregations or those trusted by the Holy Father.

081.

Editorial, *The Catholic Telegraph and Advocate*, January 8, 1853

Bad Popes.

It has ever been the delight of the enemies of the Church, to publish the vices of the Popes. As if every unworthy action of a Pontiff were a jewel in *their* brow, they plod through all the manuscripts of antiquity, in order to rake together all the scandalous stories that were ever told concerning the popes of Rome. Then, as if the fact of a pope's having committed an indecent act, rendered its recital edifying, they place in the hands of the young books of the most obscene nature.

Now with regard to these narrations, several things are worthy of earnest consideration:

I. In the first place, the number of popes whose private conduct has been unworthy their high station has been greatly exaggerated by anti-catholic writers. The whole number of popes that have governed the Church from the beginning down to

Pius IX. is two hundred and fifty-two. Of these the first forty-eight or forty-nine are all, with but one exception, canonized saints of the Church, against whom malignity itself could not establish the shadow of an accusation. Of the remaining two hundred and two, very many scattered throughout the ages, are also acknowledged saints, of the others many, though not canonized saints, have passed through life, leading blameless, though not heroic, lives.

Then at last comes the class of those who are accused of vices, perhaps twenty or thirty, out of all. But again, of these many are quite innocent. For the accusations against them are calumnies of their enemies. A great majority of the accused popes were those who, for some reason or other, had powerful enemies. During the struggles between the Empire and the Holy See, about investitures, all the talent of the northern nations was employed by the emperors, to defame the Roman pontiffs. During the faction-wars of the Guelphs and Ghibillins, the popes were always exposed to the partizan hatred of the Ghibillins, and sometimes, to that of the Guelphs. Even Dante, steeped his pen in gall against the Holy See, when the popes refused to aid as vigorously as he wished, the Guelph party in Florence. In like manner, French writers, satellites of Philip Augustus, against Innocent III., and of Phillip the Fair, against Boniface VIII., and English writers, under the stipend of some of her oppressing monarchs, have been found to malign popes, to whom history has done a tardy justice. Thus, for instance, Voight, a Protestant, did justice to Gregory VII.; Hurter to Innocent III.; an Italian progressist in 1848 to Boniface VIII.; Roscoe to Leo X.; and, as time passes, doubtless, other ancient calumnies will be refuted by the aid of documents that are, from year to year, brought to light, in the libraries of the old world. Finally, there remains the small number of those against whom the charges of immorality are but too well founded. But these no anti-catholic, be he Protestant, Jansenist, schismatic, or infidel, ought ever to adduce. For they prove the divinity of the Church. "Grant," says the eloquent Italian Segnori, "that these have been bad Popes; what then?" They were bad. Therefore they were not restrained from broaching new doctrines, from changing the faith, from overturning the discipline of the Church by any sense of probity. But they did not this. The popes charged with immorality are not the ones charged with falling away from the faith. Therefore, they were guided and overruled by the Spirit of Truth; so that, even in their wickedness as men, they taught as popes the faith delivered to them, from of old. Jesus Christ has permitted some bad popes, in order to show that the See of Rome is indefectable in the faith not because of the prudence or learning, or probity of those who occupy it, but because it is directed and guided by Him: to show that the city of God rests on no human foundation, but on the everlasting Rock, Jesus Christ.

II. In the second place, if the great number of the popes, and the variety of times in which they lived be considered, we rather wonder that so few have been bad, and so

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many good, than that some vicious ones should be found.

From St. Peter down to Pius the Ninth, the various occupants of the Holy See have seen many trying times. Some have been tried by adversity, some by prosperity; some have had to struggle under the weight of humiliation, others have been obliged to beware of the stares of ambition and the pride of power. They have been tried in the dark windings of the catacombs, under the fire and pincers and rack of the torturer; and amid the splendor of a court, surrounded by pomp, adulation, treachery. Yet how few have fallen! Show me another dynasty in which two hundred and fifty two potentates have succeeded each other, of whom so few have lived bad lives--another line of bishops half so long, in which the number of "hirelings, that cared not for the sheep," was not double that of the bad popes. Yet the popes have no guarantee for the holiness of their lives in the promises of Christ. But His economy seems to have been to effect that, while a few, for the confusion of His enemies, might exist, in order to show that the Roman See triumphs by His, and not by human power--the greater part, and by far the greater part--might be of edification to His own faithful Catholic people--the bad ones for the confusion of His enemies; the good ones for the example of His children.

082.

Editorial, *The Catholic Telegraph and Advocate*, February 11, 1860

The Pope a Temporal Prince.

That the head of the Catholic Church should be free from the jurisdiction of any particular government, is evident from the nature of his office. As all nations are subject to his spiritual power, so all should have free access to him and free communication with him. But this could not be were he under the "protection" of any single government. Protection implies surveillance; and surveillance renders free communication impossible. The "protecting" government might have the magnanimity and prudence, not to attempt coercion in any particular instance; but it could scarcely be expected to refrain from using its power to provide for its own interests. It could intercept letters, deny audiences, arrest the bearers of disadvantageous tidings under a hundred pretexts. It would abolish the congregations, dissolve religious communities, seize upon Church property, gag the press that publishes bishops' pastorals. It could make every nation feel that hostility to it, was the separation of its Catholic enemies from the head of the Church. If France were the protector, the pope could not ask the faithful to pray for peace, in an encyclical. If Austria held the controlling influence, he might be compelled to exhort all to pray for the success of Austria. If King Victor Emmanuel were dictator, the pope must allow civil marriages among Catholics, and give God speed to the abolition of religious communities, the banishment of bishops, and the increase of taxation on the people.

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If Spain got the upper hand, the Cubans might get a private exhortation coming confidentially from the pope through the Spanish ministry to avoid the union with their northern neighbors.

What would be the result if the office of protection fell to the lot of England, Prussia, or Russia?

But, say the advocates of Napoleon's pamphlet, there must be reforms. The existence of bad feeling proves the existence of abuses. The opposition to the pope proves that he is not up to the times, as a ruler.

Grant that there must be reforms. Yet there must be *government* first. It is not time to talk of trimming the tree, while the whirlwind is straining its roots. Let England take her agents out of Italy; let Louis Napoleon cease to coquette abroad with the party, upon which he has set an iron heel at home; let Sardinia be compelled to recall her banished bishops, restore liberty of speech, and of the press, abolish her anti-Catholic laws, and keep her murdering rabble-robbers at home: and then "reforms" may be commenced. Then railroads, gas works, cotton factories, rolling mills, steam fire-engines, and all the inventions of modern progress, may be set in motion so as to engross the public mind in the making of money to the forgetfulness of political discontent. But, at present, the question is not one of reforms, but between order and anarchy. Why should discontent in the pope's dominions prove that he is behind the times any more than the same feeling in our own country proves that our republican institutions are not adapted to our condition?

Wendell Phillips [Massachusetts abolitionist], Garrison, and their party profess to loathe the government of the United States. Does that prove that our government needs radical reforms which it is the business of France and England to compel us to make?

Would not the principle that discontent denotes abuse prove too much for Louis Napoleon? too much for any English ministry? too much for any country on the face of the globe?

We confess that we very much prefer the political condition of our own country-- Baltimore, New Orleans, and Louisville to the contrary notwithstanding--to that of Rome. We have been reared to love the privilege of taking care of ourselves without the aid, and inconvenience, of passports, certificates, enrollments and other complications of circumlocution offices; but we are firmly convinced that the people of the Roman dominions, considering their habits and traditions, could no more profit by our institutions, than they could use our sleighs and skates. They will, and must have a sovereign, be he Victor Emmanuel, Mazzini, or the pope. The pope is the least expensive of the three, and, waiving his rights, for their own interest, they had better keep him.

The States of the Church.

One of the arguments most commonly used to maintain the revolutionary cause in the Romagna, is the alleged fact, that a majority of the people wills it. Now this we deny. As well may it be said that when Taylor ran for Mayor of this city, he would have been chosen by a majority had his friends succeeded in destroying the ballot-boxes in more wards than one! Like the assassins and violators of public peace in Baltimore, who claim to be elected though in violation of every law and in defiance of the Constitution, so do the infidels of Italy assert their right to govern by the potent agency of the knife and the schemes of the secret anti-Christian societies. The same unscrupulous minds in this country would crush out order, religion and society, if God did not govern the world and say to the impious--so far--no farther.

083.

Editorial, *The Catholic Columbian*, February 14, 1878

Pius IX.

Thirty-one years ago the Great Pius IX. was in the zenith of his popularity. On Easter Sunday 1847 a number of people estimated at one hundred and twenty thousand received the Papal Benediction in the *Piazza di San Pietro*, amid the roar of cannon, the waving of handkerchiefs, the gushing of enthusiastic tears, the shouts of enthusiastic *vivas*. In the summer the men of the secret societies were released; converted, they went to confession and swore fealty to Pius IX. before receiving Communion at his hands. They betrayed him as soon as they were able. A secular paper says they demanded reforms, among them the banishment of the Jesuits. They also abolished property, stole the bells from the steeples of churches, assassinated the Prime Minister of the Pope on the stairway of the Assembly rooms, and he [Pius] escaped to Gaeta as chaplain to the Countess Spaur. Following the exile was a pandemonium, in which all the elements of evil held the upper hand, and decent men hid in their homes. The day the French entered Rome, July 4, 1848, three priests were stabbed to death in the public streets. The Pope's return from Gaeta was a grand festival for the entire city; the writer of this witnessed the procession and heard the acclamations from the roof of St. Peter's. Louis Napoleon violated his promises to the Pope, and went down at Sedan. Francis Joseph repudiated the concordat, and his name of Catholic ruler, and was humbled at Sadowa. Victor Emmanuel dishonored the traditions of the house of Savoy, and died a month ago. The English politicians drew their dirks on Pius IX., on the establishment of the English Hierarchy. Palmerston is dead, Lord John Russell died before the deceased, and Gladstone's house was stoned by a mob the other night, in London. Bismarck alone remains. How long will he remain? In the meantime let us offer up prayers and sacrifice for the soul of the great Pontiff who has at last been allowed to go beyond the

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reach of those who can kill the body. We believe him to have been a saint, but who knows the judgment of God? If he does not need our prayers he will be honored by them and we will be rewarded.

084.

Lecture, *The Catholic Columbian*, February 21, 1878

This address was delivered in St. Joseph Cathedral on the afternoon of Sunday, Feb. 17, 1878. Pope Pius IX. had died on February 7, 1878, after a reign of over thirty-one years. "The altar was draped for the occasion, the audience large, and the address one that did justice to the eminent ability of the speaker." (Daily Dispatch, Feb. 18, 1878)

Memorial Services in Honor of Pius IX.

(Synopsis)

At the Cathedral last Sunday after Vespers, the Rt. Rev. Bishop delivered a short lecture on the deceased Pontiff. We give below an abstract of it:

THE CHARACTER AND MISSION OF PIUS IX.

Over two hundred millions looked with love and reverence to Pius IX. He was the head of that Church on earth whose founder was Jesus Christ. They loved him for his many virtues, for the simplicity, the nobleness, of his character; and as the father of the Christian Church his name, by long years of association, had become a household word. He is dead, yet many, the world over, were not yet apprised of the sad intelligence. Around the altar of the Most High, millions of the faithful are gathered, today, offering up prayers. Shall these prayers be *to* Pius IX. or *for* him? Our affection, our feelings of gratitude and love, impel us to consider his life as that of a saint, struggling against countless foes, struggling and conquering and dying--a martyr's death--but the calm, sober thought that weighs every act, even impulses, in the nice balance of reason, bids us await the declaration of that infallible authority, whose fiat renders assured the assertion that sanctity and intercessory prayer may be predicated of the dead Pontiff. Do we pray *for* him, it is with that confidence that prayer is ever meritorious. "Ask and you shall receive," is the promise of the Author of life, the Fount of all truth. Was there aught of earth on that soul ushered into the presence of the Just Judge? Our prayers were that it would be cleansed away. Our supplications would not be lost, for the Vicar of Christ, the successor of Peter, placing the record of his deeds before the eternal throne, would be honored by our remembrance, and the but partly realized aims and projects of his wondrous pontificate (for his holy zeal and far-reaching love anticipated countless measures of good to the Church) would be crowned with God's blessing and fulfillment. If our affection moves us to pray *to* him, as one of those who forever will invoke Him present to aid us, the affection is not without

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abundant proof and consolation. Should we still pray God for the eternal repose of Pius IX., our gratitude is outspoken and we are not anticipative.

HIS MILITARY CAREER.

That Pius IX. was of noble birth gives uncalled for pain to certain ultra-republican minds. Strange to say, this terrible thought never occurred to the peasant or beggar overwhelmed with the Pope's munificence, and cheered by that father's word and kindly smile to courage and confidence for the years to come. He joined the Noble Guard, formed from the young Catholic nobles of Italy, whose devotion to the Chair of Peter found more substantial expression in action than in winged words. His enfeebled health forbade the onerous career of arms; and laying aside the uniform of the soldier, with all the promise ambitious friends held out to him, he put on the plain cassock of the religious, trusting that He in whose service he now engaged would see to it that John Masti Ferreti would receive "the part of his inheritance."

A PRIEST.

His first appointment, after ordination to the priesthood, was the charge of the orphans. The orphans were there with all their wants to be supplied; the young priest was to find the wherewith. How he succeeded is known to all, and the scene in the orphanage when Father Ferreti was called to another and more important position in the Church, is beyond description. He seemed unable to part those arms clinging to him as if in despair of finding ever again so loving a friend and father. Volumes could be written on the many acts endearing him to poor and rich, the friendless and the powerful, and yet the half would remain unsaid.

AS POPE AND VICAR OF CHRIST.

To those loving to individualise there comes disappointment. Pius IX. has no particular history; it is the history of the Church. He knew his duty as Christ's Vicar on earth. God gave him the graces necessary for its fulfillment. His aim and prayer were to sustain the prerogatives of God's Church, to resist encroaching the mission of his predecessors; his record proves him to his mission, a model for his successors. Italian enthusiasts miscalled politicians hailed him, the regenerator of Italy; the popular young pope was tendered the sceptre of United Italy. The Vicar replied in the words of his Master, "This is not my kingdom," and declining with that firmness peculiar to him all that savored of yielding to expediency and renouncing principle, his high resolve and purpose inspired of God, kept him at the helm of Peter's Bark, unmindful of the threats of revolution. Who will recount the untold acts of his charity? Who surprised him in ill humor? Who ever found him other than kind, affectionate, and forgiving? Charity held the string of his purse, and not the Rothschilds of the imaginative cablegrapher. The poor and suffering, the widow and orphan, the homeless and the stranger, knew him, loved him, blessed him. The assassin, the revolutionist, the apostate, knew him, and withdrew from the charm and urbanity of his presence to counsel with malice, to

hate and plot against him. They were God's enemies, not his. "Vengeance is mine," said the Lord. The rock that looms up in mid-ocean has no history. It is silent and immovable. The billows, ever in motion, dash against it again and again, their impotent spray may conceal it for a moment, surge may follow surge, the tempest may lend its fury to the scene, but the sunbeams once more enwreath it with the garland of victory, and the deep slumbers in its exhaustive fury. Pius IX., like Peter, was of the Rock builded not with hands, but by Him who foretold its trials and gave the promise that even "the Gates of Hell should not prevail against it." Pius IX. has laid down the burden of years and cares, and take on immortality. Our prayers should unite with [those of the] Church that his successor may be another Pius IX.

E. Clergy

a. Bishops

085.

Editorial, *The Catholic Columbian*, May 15, 1875 (2)

[Bishops' Right to Live their Rank]

The headline in an anti-Catholic journal, "A Fearless Catholic," attracted our attention the other day to an article from that mischievous sheet the *Irish World*. As was to be expected from the Know Nothing eulogy, the writer is inconsistent in logic, slanderous in fact, and wrong in principle.

The substance of his reasoning is fault-finding with Cardinal McCloskey for having a carriage, and with bishops generally for having any "dignity to support." "There is no distinction but holiness of life." True; then what is there to distress you in the fact that a man has a carriage? If his house and his horses do not distinguish him, why single him out for vituperation on account of them? If he ought not to be proud of them, why should you be envious?

2d. That bishops are rich in this country is simply and absolutely false. All of them are in debt; and all of them have seminaries, orphanages and building work on hand which would consume ten times their revenues, if they had them as copious as the Communistic slanderer would feign.

3d. The principle that persons of ecclesiastical rank do wrong in accepting the means of living as other people of rank live is an error. They are certainly bound to avoid vain display.

But they have a perfect right to be hospitable and pay for their marketing; to keep servants, and pay their wages; to write letters, and pay the postage; to subscribe for newspapers, and pay the publishers; to help the poor; to assist young men to gain an ecclesiastical education; to ride instead of going on foot, when they are in a hurry--in a word, to be as unembarrassed in their mode of living as their people are happy to make

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them.

We admit that no ecclesiastic has a right to accumulate. The more fool he, if he does, since he has no family; but he has a perfect right to be a gentleman, and can maintain his spirit of detachment from the world just as pure as God wills, even if he has a dime on hand when a beggar calls on him.

086.

Editorial, *The Catholic Columbian*, May 16, 1878 (1)

[A Bishop Knows a Catholic.]

The *Western Watchman* has the bad taste to say of Bishop Becker's article on Secret Societies in the *Catholic Quarterly*, that a "German Bishop cannot understand Irish Catholics." A Catholic can understand a Catholic the world over; and a Bishop has the grace, in his consecration, to understand and sympathize with every one of his spiritual children. He may not be able to tell on sight of his brogans which bog the editor of the *Watchman* came from; but he can understand all the Catholicity there is about him, easily.

The Western Watchman was a Catholic newspaper published in St. Louis, Mo.

087.

Editorial, *The Catholic Columbian*

as reprinted in the *New Orleans Morning Star and Catholic Messenger*, Dec. 30, 1877

[Rule of the American Bishops]

In the St. Louis *Western Watchman* of the 15th appears (an editorial) from Father Phelan the gist of which will be found in the following paragraph:

"If Bishop Rosecrans will write two columns in defense of the present arbitrary rule of American Bishops, we agree to reprint the argument without comment and submit the case. There is not a bishop in the country who would venture a simple and full statement of his powers and privileges; the very enumeration would shock the popular sense of justice and common right."

In answer to this Bishop Rosecrans says:

To pursue a discussion in the tone in which the *Western Watchman* begins it, would be scarcely edifying. Bishop Rosecrans declines the honor, with thanks, of "writing two columns" in defense of a state of things in the American Church, which seems to him inevitable, or at least, not to be avoided by appeals to the American public. We have, however, a few things to say, rather as a confession of faith, than as provoking dispute.

1. The Church of Christ is a spiritual kingdom, having an infallible successor of St. Peter always living for its head.
2. All real government is personal and pre-eminently so that of the Church.
3. Written laws may patch quarrels but cannot remedy evils.
4. The only remedy for all evils is faith informed by charity.
5. That the end of the sacerdotal life is to save souls, and not to prepare a comfortable old age.
6. That no charge of souls can become the personal property of priest or prelate.
7. That when St. Paul said, "the laborer is worthy of his hire," he was not speaking of the laborer whose motive is "hire."

As the *Western Watchman* says, the sight of an aged priest, out at the elbows, and in want, is melancholy; but so is the spectacle of thousands of worthy poor in rage and shivering. But the lay poor suffer, without thinking themselves wronged at not being placed in charges for which they are unfit. When was it understood that the office of Apostle was a pecuniary perquisite? How can we preach trust in God to the people, if we advocate trusting "*in pecunia et thesauris*" [in money and treasure] for ourselves?

b. Priests

088.

Pastoral Letter, *The Catholic Telegraph*, Feb. 17, 1870

[The Work of Priests, Lent, 1870.]

Sylvester, by the grace of God and the appointment of the Apostolic See, Bishop of Columbus to the clergy and laity of the diocese.

A sense of duty as your chief pastor constrains us to address to you, at the opening of the Lenten Fast, some words of exhortation. For us of the clergy, Lent is a time for self-examination, earnest prayer and amendment of life. We must scrutinize all our ways in the light of God's law; our recitation of the divine office; our manner of prayer and meditation; our preparation for and dispositions in offering the Holy Sacrifice; our administration of all the Sacraments; our zeal and fidelity in preaching and catechizing, in visiting the sick, and aiding the poor; our private walk and conversation; and giving thanks to God for things wherein we have been faithful; amend ourselves wherein we have been negligent or erring. In the observance of the Lent let us, like our divine Lord and model, in His whole life, begin first to do and then to teach; urging nothing upon others which we have not done ourselves; rebuking nothing which we have not shut out of our own hearts.

If our thoughts were up to the level of our divine ambassadorship, if we could see the fields white for the harvest, wherein Jesus Christ has commissioned us to gather, we would be moved with mighty zeal in the fulfillment of our office.

In the Church there are first those elect souls whose aspirations are to be perfect, needing our guidance and encouragement that they may neither go astray nor grow weary. Next there are those multitudes who hold the faith, they know not how, and without appreciating its value or obligations; who need be followed with entreaty, rebuke, instruction, warning, to make them understand what it means to belong to the mystical Body of Christ, and how to walk as those who have been redeemed, and have partaken of the Sacraments.

Then, outside of the Church, there are multitudes weary of the inconsistencies and jarrings of the sects. Shrinking back from the gulf of infidelity and atheism from which private judgment furnishes no logical escape, and ready to embrace the truth, if by any means we can bring it home to their understandings.

Our commission to teach is a command to do more than to state truth. We must mix with men and make them see and love the doctrines of Christ. A philosopher can write the truth. The priest must make men attend to it, understand it, and make it real in their lives. He must know his people, and suit his teaching to their capacity and disposition; enlightening their ignorance, correcting their wrong views, reproving their faults, encouraging their good dispositions, leaving out of his thoughts all else but the charity of Christ. He must set forth the truth, not as his conviction, but reverently in the garb of its own splendor. He must confound error, but not trample on the erring. He must assert authority, but not extol himself. He must rebuke sinners, but not as if he were the party aggrieved by sin. As all his dignity--and it is higher than angelic--comes from his representing the person of Jesus Christ, he must have no personality or interests of his own, but must be ANOTHER CHRIST. "No wonder twelve apostles were enough to convert the world," said St. Phillip Neri. "They were disinterested."

Christ speaking in the Church is the great point to be made in our teaching. As He lived in the Apostles so He lives in their successors, the bishop and priests, united to the See of Peter. He is with them all days, not negatively keeping them from destroying souls, but positively guiding them to save. The test of divine authority is unity with the rock on which the Church is built. In that unity the priestly, the episcopal, and papal authority is ONE; according to the saying of St. Cyprian, "the Episcopacy is one, of which each part is held by all conjointly." The sentence, "He that hears you hears Me, and he that despises you despises Me," does not allow any one to despise the priest on the plea of going to the bishop or to sneer at the bishop under pretext of devotion to the Pope. This constitution of the Church was not born of our wishes nor upheld by our influence, but comes from the will and is sustained by the power of Jesus Christ. All of us, clergy and laity, are not supporters, but children and servants of the Church. Simple obedience in all matters of faith and morals is our policy and our wisdom. This doctrine strikes directly at the intellectual and material pride of our age.

Intellectual pride, manifesting itself in those outside the Church, in the

monstrous claim of private judgment to select from God's revelation what to believe and what to reject, is glaringly absurd. Yet the same pride may be among Catholics, manifesting itself in a refusal to recognize the work of the Holy Ghost in the living authority with which they are brought in contact.

In this country, Catholics have an extraordinary temptation to pride of intellect. Contrasting the depth, clearness, precision and logic of the doctrines they hold from the Church with the shallowness, darkness, vagueness and inconsistency of the views of human life, entertained by the profoundest thinkers and most brilliant writers among non-Catholics, they are in sore danger of flattering themselves that their own powers, and not Christ's teaching, have made this wonderful difference, and that the acuteness which has reached such marvelous light is able to guide the Church herself.

To avoid this snare, they must be kept mindful of Christ living in the Church and speaking through it, whose power, as it lifted them from darkness, lives to guide and direct the Church in all lands wherever the authority of PETER is known.

Materialistic pride does not so much rebel against the sway of Christ as neglect and ignore Him. It is the irreligion of the age. It is in all the enterprises, excitements, schemes, thoughts and conversations that are not exceptional and unfashionable. A man's worth means his property; his success is the number of dollars he has scraped up; his rank is his ability to spend on flatterers; his charity an advertisement to his greed. Living in this atmosphere, our people are in danger of infection. They are in danger of forgetting their spiritual interests, of imagining that temporal prosperity is the great end of life, and of valuing religion itself according to the weight it may have on their worldly projects.

We must keep them in remembrance of Jesus Christ crucified, our Redeemer, Friend, Model, Judge. We must accustom them to measure worth by the cross, success by self-denial, and triumph by overcoming the world.

We can best do this by giving our whole minds to the teachings of the Church. We must drink in her spirit, in order to infuse it into others. Our whole aim must be to believe all she teaches and practice all she commands. Of public worship in the administration of the Sacraments, the laws of the Church must be our sole guide as to the time, place and manner. Abuses never creep in among a clergy or a people who look singly to the judgments of God, and make His will their law.

The support and improvement of Catholic schools is one test of the sincerity of our faith. What value can be set on Jesus Christ, who will not suffer His little ones to come to Him? If we allow our children to grow up in schools where the true religion is derided and misrepresented, or what is scarcely better, where all religion is put off and neglected as being no part of daily, actual life, we will seek to reclaim them afterwards in vain. We must use all our energy in making our schools flourish, teaching all that is necessary to secular life in them, along with religion and practical piety.

89 - The Charity Required of the Clergy

It may be that an era of persecution is preparing for us. The General Council of the Vatican seems to have evoked a virulence that had been sleeping. That killing with the tongue, which always goes before the killing with the sword in religious persecutions, seems beginning in anti-Catholic journals, and in the indecent harangues of strolling preachers. The right observance of Lent will either avert the storm or prepare us to bear it with patience and profit.

Finally, Brethren, we ask the aid of your prayers and alms for the building of our cathedral. Under the blessing of God, we have been able to prosecute the work through the past season, and should your cooperation enable us to go on vigorously, hope to have it ready for divine worship in the Fall. We desire the names of all our benefactors to be sent to us, in order that their names may be recorded among the sharers of the weekly Mass to be celebrated perpetually for their intention.

The blessing of God Almighty, Father, Son, and Holy Ghost, be with you, Brethren. Amen.

Given at Columbus, Feb. 15th, 1870.

089.

Editorial, *The Catholic Columbian*, December 2, 1876 (1)

[The Charity Required of the Clergy.]

Of course every priest is fully aware that of his own personal merit he is entitled to no more consideration than any other child of Adam. His mission from God to celebrate Mass, to administer the Sacraments, and to teach the doctrine of Christ are as far above himself as they are above his people. The Communists get encouragement whenever they see a priest confounding the dignity of his office with his personal convenience, his private whims, his temper, his nationality, or his family. This may occur among those who mean to fulfill all the duties of their office. It is possible for them to get in a way of trying to make people observe the Commandments, because they desire it; to preach a reverence in Church, themselves do not observe; to urge devotion on any others from which they exempt themselves; in a word to imagine that the sanctity of their office is their own personal sanctity, and to treat themselves as secure against those dangers of which they warn others. It was this mistake, the more fatal because made so unconsciously, that St. Dominic undertook to repair against the savage Communists of Languedoc. He went among them without scrip or staff, holding his life in his hands. There is no question about the right of those scattered nuns and butchered monks to their burned convents and razed monasteries. But rights cease to be regarded when heresy is triumphant, and the charity of Christ must come in with a new miracle to transform the world once more. The times of the Poor Men of Lyons, the Albigenses, and of Jack Cade are threatening us now through certain organs

of a perverted Catholic sentiment. Why should God have fine Altars when poor men lack bread, is beginning to be the question of a new phase of impiety. It is idle for the clergy to attempt to stem this tide by holding simply to their rights; it would be vain on their part. There must be a charity that will consent to be wronged to overcome the spirit that is not satisfied with having simply what is right. There is no use reasoning and arguing about work done for God being bread in the mouth of the worker. The sooner we understand this, the better for souls that are being perverted by envy and jealousy of God Himself. Our Lord has a right to rich temples and altars--but he will not insist on his right to them if He can have an altar in the hearts of His faithful. Let us not be impatient when assailed by evil tongues and unjust judgments. There is a greater work to be done than our vindication. They can have our salaries if Our Lord gets their souls.

090.

Editorial, *The Catholic Columbian*, February 7, 1878 (3)

[Poverty in Spirit.]

It is related in the life of St. Dominic that he was moved to establish his order chiefly by his desire to win back the Albigenses to the faith. They could not be approached by anyone not outwardly in the condition of the Apostles, "without scrip or purse, or change of raiment," and therefore he determined to employ in their conversion the poverty of Christ. Now this illustrates the spirit that should animate every fervent Catholic, and especially every priest. Actual poverty is not required of anyone, but real detachment of the heart from avarice is an obligation upon all. If we can win souls to salvation by being poor, we ought to be willing to be poor. Faithful Catholics like to see clergy in independent circumstances, the equals of the highest classes of society, and able to be the benefactors of the poor with whom they come in contact. But if faith is cold, and hearts are dulled on envy and avarice, we must revive it by showing our detachment from the world in a practical and unmistakable way. It is the American fashion, taken from the English, to look upon the clergyman as a kind of genteel servitor of the family and the community, tolerable company when there is no livelier, and the melancholy entertainment for the monotonous Sunday. As to his having any views of current events, or any judgment not cut and dried for him out of his theological books, the thing is never dreamed of. Even children are in the habit of evading the sting of warning and reproach which their sensible companions, now and then, inflict upon them by saying, "O that is a sermon now," as if common sense and sermons were strangers to each other. Our detachment from the world will disarm the stupid prejudice, and they who slighted will learn to reverence if not our persons at least our office.

091.

Editorial, *The Catholic Columbian*, July 18, 1878 (1)

[Mission of the Priest.]

There is no grander mission among men than the salvation of souls. This is the mission of the Catholic priesthood--to rescue God's people from the dangers of sin and bring them to the road that leads to peace eternal. It is the spirit of God dwelling with His priests that enables them to leave home, kindred and friends, and to suffer trials and privations. In giving up their will to the will of God, they know that in them are being fulfilled the words, "You have not chosen Me, but I have chosen you, that you may go and bring forth fruit, and that your fruit shall remain."

c. Pastors and People

092.

Editorial, *The Catholic Columbian*, May 23, 1878

[Thankless Work of the Priest.]

It is hard for one engaged in the effort not to get "weary of well-doing" amid materialistic surroundings. A priest or a religious giving his entire life for the good of society is apt to feel discouraged when he finds society unappreciative. This is particularly the case when he finds, in men whom he must respect for their talents, their position in society, and their general good intentions, no sympathy with the works of charity and zeal that make up his life. In nearly every congregation there are some persons who think they have the interests of religion sufficiently at heart; who will even advise the pastor how to preach, and how to manage church affairs; but who see no use in any anxiety about keeping up the school or supporting the orphans; who instead of thanking the pastor for giving them a chance to merit by asking from them help in some pious work, treat him rather as if he were a beggar or a "dead beat" with designs of the most sordid kind upon their pockets. Of course the priest must not expect his reward in this world, but he thinks he has a right to be treated not as a hired servant, adventurer, or swindler by those who call him "father." And so were it not for the charity of Christ urging him, he might be tempted to say, "What are these peoples' souls to me? What profit have I in worrying over the education of these children, in contracting debts for them, in going about begging for them, in going whenever called to their sick-beds?" But "the Good Pastor who lays down his life for his flock" will never fail, in the Church, merely because his task is thankless. "He knows whom he has trusted."

093.

Editorial, *The Catholic Columbian*, April 11, 1878 (2)

[Cooperation in Charity.]

It is a matter of regret, whenever the co-operation of pastor and people in works of piety and charity is divided and reluctant. The time when the priest has to remonstrate and reprimand and urge, in order to keep people in mind of their duty to God's House, His orphans, and His poor, is always an unhappy one. It is worse still when his appeals begin to be looked upon as exactions, and the public opinion of willing members of the congregation has to be invoked to shame the unwilling into compliance with their duty. "The good pastor lays down his life for his flock," that is, he gives all his talents, strength and education to the welfare of those under his charge. What he asks of his people is, simply, what they should think of without the asking. If the pernicious misrepresentation of the sect supporting the *Irish World* and kindred pestilential sheets which picture the priest as receiving for his own benefit what he spends on the altar, the seminary and the orphans.* It is greed that makes men count out with care and pain what they give to the Lord, while they keep no memorandum of what is spent on luxury. But the fell spirit of division between priest and people is worse than the woes it causes to the poor. It ruins souls, while it starves bodies. Can a man be saved who, absorbed in the business of accumulating, counts God no sharer in his income? We doubt it. Can he hold up his head before the Judge, who has never sympathized with any enterprise dictated by religion? But when he allows himself to think of those who beg for the means of saving souls, as scheming and avaricious like himself, what favor can he expect?

* Incomplete sentence or erroneously set in the *Columbian*, as reproduced here.

094.

Editorial, *The Catholic Columbian*, May 6, 1876

Priests not Mendicants.

It is no uncommon thing in this country to see the clergy considered as a pauper class, i.e., a class depending for support on the charity of the public. Even Catholics whose light of faith is growing dim amid the cares of the world sometimes treat their clergy as "beggars," and speak of them as such. In repudiating such a designation, the priest does not desire to give way to his own natural pride--which moves him to scorn the name of beggar, because other people scorn it. He remembers that though he is not a beggar, yet, as far as his personal merits are concerned, he has nothing to boast over the beggar. He remembers that his Master was a homeless wanderer during His

preaching life, and yet maintained all the authority and dignity of the high priest forever, according to the order of Melchisedec. Not for his own honor therefore does the priest fling off the name of beggar, but for the honor of religion, and save from reproach those who are true to the Church.

Priests are called by God from all ranks; but prince or peasant, he lays aside his family when he enters the ecclesiastical order. He has no family to support, and no posterity to provide for. His personal wants are very simple, and with his education, health and industry, has no need to depend on the public for support. What he does have to ask for is the means of carrying on those enterprises which the public needs, and therefore ought to pay for. But in this the faithful are the debtor, not the priest.

Suppose (a spring-time illustration) a kind hearted person intent on doing good, were to call at the house and ask for your hammer and nails, just to mend your own garden fence, or borrow your garden rake to clean up your own yard--when he came back to the door to leave the rake and hammer, would you bid him "begone for an old beggar?"

If priests, in addition to their duties of celebrating Mass, hearing confessions, attending the sick, teaching Christian Doctrine &c., have the zeal to assume large money responsibilities and perplexing superintendencies in order to build churches, schools, and the like, for the good of the people, can they, who thus wear themselves out for society, be called paupers and a burthen on the public?

No one ever thinks of a priest in that way, until he begins to think that good which the priest dispenses is not worth having, until he has begun to lose his faith.

It is not so much the insult of being treated as an unwelcome beggar or exactor that the pastor feels, as the pang of being brought face to face with one who *had* the priceless gift of faith has begun to forfeit it; who, "when he was in honor," in the companionship of the Angels, "did not understand," and is now fast "becoming as the horse and mule, that have no intelligence."

095.

Letter, Archives, Diocese of Columbus

A man claiming to be a "Father Miller" sent telegrams introducing himself as sent by Bishop Rosecrans to conduct missions at the churches at Dresden and Mattingly Settlement in Muskingum County, on July 25, 1876. He arrived on the east-bound train and sent to the Sisters at St. Nicholas Parish in Zanesville, asking them to send altar bread. They having none, they mentioned this to the pastor of St. Nicholas, who sent a note to Father John M. Jacquet, pastor of Coshocton, who was in charge of the two missions. Father Jacquet immediately sent a telegram to John Hornung, druggist at Dresden, warning him that "Father Miller" had no jurisdiction there. Nevertheless the latter, who spoke fluent German but broken English, and

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came with two sets of vestments, offered Mass or a form thereof the next morning. He then sent a note to Father Jacquet that he was going to Columbus and the pastor assumed he was gone. But he only went to Newark, where he sent more false telegrams supporting his claim of authority from the Bishop. He then returned and from July 28 to 31 he "said Mass" in both mission churches each day. The Mattinglys became suspicious and would not allow him into St. Mary's Church on Sunday and on Monday he departed, saying he was going to Columbus to see the bishop. He received only fourteen or fifteen dollars while on the mission. (summarized from The Catholic Columbian, August 19, 1876)

Letter to the Catholics of Dresden

Columbus Ohio

Aug 14 1876

Dear Friends and Children in Christ,

You have been imposed upon by a man who came to you after a forged dispatch with a lie in his mouth. You ought to have known that no good priest ever gets leave to say two Masses on a week day; that no good priest would begin a mission by talking against the regular pastor; and by striving to unite them in a common party against their own pastor. You ought to know that if you made communion while there was hatred in your hearts against any body that the Communion was sacrilegious. You do not speak of the Priest [Father John M. Jacquet] in the way Catholics ought to. If he gives you Mass, chance to go to Confession, attends sick calls, and sees that the children are instructed, that is all you want. People that are not pleased when they get this much, want some service which is out of the line of the priestly office, and must be content without it, or else hire somebody besides the priest to render it to them. Priests are ordained to celebrate Mass, to baptize, administer the Sacraments, to explain the doctrine of Christ. They are not ordained to do anything else. If they are blessed with eloquence, with smooth and pleasing manners, and anything else that will make them take with everybody, so much the pleasanter for all sides. But so long as they can attend to the spiritual duties above mentioned, they are good enough for any congregation. If you are not united under him it is because you want something more of him than Mass and the Sacraments, and the Church cannot travel outside of her mission to find out and furnish anything else. Her business is to furnish the means of salvation to all who are willing to be saved; and to do this alone. I should distrust the Holy Communion very much which would end by a person speaking ill of the priest, foolishly accusing him of jealousy, threatening to lock the door on him.

I am afraid that Jesus Christ had a cold welcome in the hearts of those assembled to rail and find fault with the regular Pastor, judge him falsely and resolve to not go to Mass unless he were driven away. If I thought the whole congregation were in this mood I would not let him go there any more; because people who think more of their

little miffs and spites than they do of the Holy Sacrifice of the Mass do not deserve to have a priest at all. I trust in God that the mistake you made, and the swindle that was practiced on you may not have so sad an outcome. It was bad enough to be deceived; but if it should end in separating you from the Church it will be truly horrible. In the judgment day you would not dare reproach the sacrilegious wretch who, under the appearance of priest, dared to handle with polluted hands and receive into an unclean heart the Immaculate Body that was for us nailed on the cross.

May God enlighten you my dear friends and give strength to become humble and devoted Catholics. If a man were to come to you once a month and give each man, woman and child, twenty five dollars of Government money, would you grumble and send word to the government that you would not take the money any more, if it were not brought by a different messenger? But what are twenty five dollars to the opportunity of making Confession and the benefit of Holy Mass, what you have every time the priest comes among you? You will find in the day of judgment that those who were not satisfied with this did not know what they wanted. May our Lord have you all in His Holy Keeping.

S. H. Rosecrans
Bishop of Columbus

To John Hornung
Dresden, O.

096.

Letter, Archives, Diocese of Columbus

[Obedience to Pastors.]

To the Congregation of St. Mary's, Portsmouth

Some time since, your Pastor Rev. Louis Nonnen sent to me a copy of certain rules for the conduct of affairs among you, which I referred to the Very Rev. Vicar General and on his recommendation I approve them. Since then hearing that there was dissatisfaction concerning them I re-examined them and again approve them. I will now state the Catholic doctrine on which they are founded to put you all on your guard against the danger their opposers are in, of falling into heresy. Salvation and all the means of salvation come from the will of Jesus Christ. The Church comes from His will. No man or set of men in the Church has any rights or authority unless by His appointment. No Bismarck or Victor Emmanuel, no politicians or people have any authority in the Church. The Pope is Supreme Head of the Universal Church and under him bishops rule it in their own dioceses who are aided by priests in their respective congregations. The authority comes from on high and goes down to the people--not up from the people to the clergy. Hence the pastor of a congregation is its ruler, as the

father is the ruler of his family. He is not arrogant when he asserts his headship in all Church and school matters, because he would betray Jesus Christ were he to speak less than the truth. He is head of the congregation, not elected by its vote but appointed by Jesus Christ.

Whoever does not regard his pastor as acting for Jesus Christ has no right to the name of Catholic for he has denied his faith already.

True, the people furnish the means of building the churches and of carrying on the schools: but people do not become the owner of religion by supporting it. The priest consecrates himself to labor for the interest of his flock, but not for their caprices. He works for them as willing to lay down his life for their good as their father, not their servant. They are free to contribute to his support or not--that is to be true Catholics or fake ones--but they cannot buy his services. What he teaches and the Sacraments he administers, and the authority he exercises are from God, not from the pew holders.

If he does wrong he can be corrected by his bishop and the bishop himself by the Pope, but not by his flock or any portion of his flock.

It is only outside the Catholic Church that a man can choose the quality of the religion which he will take for his money. Within her he must take what Jesus Christ reveals, and save his soul by obedience to His commands.

At this moment the Holy Father is in prison because he will not yield his spiritual power into the hands of a tyrannical and robber king who pretends that in closing up religious houses and robbing colleges he is only taking what belongs to him.

At this moment many archbishops and bishops of Germany are in prison because they insist that the Sacraments and teachings of God's Church are not subject to the decrees of the government and refuse to give up the care of souls into the hands of the persecutor Bismarck. Disturbers in your congregation, men who proclaim that their rights are violated, because the priest claims to be the head of the congregation, and to control its religious affairs, simply announce their sympathy with Victor Emmanuel and Bismarck and ought to exercise their freedom by ceasing to call themselves Catholics. There are twenty sects they can join in Portsmouth. Let them take their choice.

But for the great mass of you beloved children persevere in your faith and your good works. It was not the spirit of distrust and hate towards your pastor that built your church, house and school. It was not those who spend their time in calling their priest foul names and writing anonymous letters who did the work that made you respected. Pass by those reckless and unbelieving men and do not heed them. In a little while they will have found their place with Judas & Martin Luther and your church will still be there and God will still be faithful to reward your virtue.

The Church takes rights from no man--she gives healing and salvation. But she could not give either were she a human contrivance, and subject to the vote of any multitude or the whim of any despot. You belong not to a Church of your own making

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but to the Catholic Church. Those who want to make their own religion are free to go out from amongst you. If they remain, let it be seen from your faith obedience and charity that they are not of you.

Blessing you with paternal affection,
+ Sylvester H Rosecrans
Bp of Columbus

Columbus Sept. 15, 1874

097.

Letter, *The Catholic Columbian*, August 5, 1876

The following letter to Bishop Rosecrans does not survive in the Diocesan Archives. However, a letter of July 26 from Father Louis Aloysius Nonnen at St. Mary Parish in Portsmouth warned the Bishop to expect a petition against him, the pastor. He requested the Bishop to send it to him and said those who signed it were members of the benevolent society, whom the other members wished to "cast out."

[Administration of a Parish.]

The following correspondence speaks for itself. We suppress the names of persons and locality, in order to save the feelings of parties who will have to "get down" a little, in order to be Catholics. A Church in which the squire can say Mass is not worth bothering about.

July 28, 1876

Right Rev. Bishop Rosecrans!

Right Rev. and Dear Sir:--A few weeks ago Rev. ----- called a meeting of the congregation, and at said meeting stated the object to be the building of a pastor's house, and the giving of the present one to the Sisters, and the present Sisters' house he proposed to move and make two dwelling houses of it for rent, the cost of said improvements would be about \$4,000. The same on motion (entertained by himself as chairman) was disapproved of by a large majority of all present (reason, debt and hard times.) And now, Rt. Rev. and Dear Father, after said improvements (so called) were voted down, he (Rev.) still persists in running this congregation in debt. A meeting last evening was held by a number of members of the congregation, and on motion resolved that they enter into protest against any debts or improvements being made at the present time, and if necessary will take legal steps to enjoin Rev. ----- in so doing. Rt. Rev. Sir, the above we were instructed to send to you. Hoping you may save us the trouble of enjoining, by staying the work yourself.

Bishop Rosecrans' Answer

My Dear Friend:--The courteous tone of your letter to me, shows that the un-Catholic course you have adopted in regard to the improvements proposed by your pastor is the result of ignorance and not of ill-will.

The course of action you propose to follow assumes two false and heretical principles:

1. That the "congregation" has any real existence as an organization apart from the pastor.

2. That the "congregation" is in any sense proprietor or owner of the church, parsonage, school-house or ground.

Catholics may go into partnership with one another in business of any kind. They may associate socially, but they cannot form any ecclesiastical society unless under the headship of a priest. All authority to govern in the Church comes from Christ, through Holy Orders, and Communion with the Apostolic See. Those who attempt to interfere in any way with the administration of Church affairs, must show by whom they were ordained, and what bishop commissioned them to meddle in the business of the sanctuary. This is the difference between a Church made by Almighty God and one made by man. Those who do not like this arrangement can protect themselves in this country by making a church of their own. But they cannot remain Catholics and pursue such a course.

The congregation is in no sense owner of the church or church property, much less the employer of the pastor. When a church, parsonage or school-house is built, it belongs to God and must be treated as His. It is held in trust for Him by the bishop of the diocese, whose affairs are arranged in legal form so as to be secured to his legitimate successor. The people of a congregation have a right to be consulted in charity about any proposed improvements; but their vote is simply their wish, not a command to anybody. They can secure their own liberty by refusing to contribute or, still further, by repudiating their faith.

In regard to the proposed injunction, any one attempting it before civil courts, will be excommunicated, according to the laws of the Church in force now for many hundred years. Hoping that the meetings, which ought not to be held in any Church building without the sanction of the pastor, will resolve to remain Catholic and submit to authority, I remain

Your sincere Friend and Pastor,
S. H. Rosecrans,
Bishop of Columbus.

d. The Priest and the World

098.

Editorial, *The Catholic Columbian*, May 1, 1875

The Catholic Priesthood and the World.

The teaching order of the Catholic Church built up on the See of Peter has certainly a very high mission. It is the witness and interpreter of the revelation of God to men, through which alone they can attain salvation--that is, through which alone they can learn the truth and be strengthened to embrace it with their whole hearts, so as to gain freedom from sin and the endless punishment of sin.

But the world does not believe in God or salvation, or sin needing any healing. It believes only in pride, avarice and lust. Hence the world is puzzled with the existence of the priesthood--thinks it a folly, speaks contemptuously of it from a distance, but is fiercely angry with it when forced into its company. "They are all knaves and gulls in Catholic countries," it says carelessly. But when the matter comes home they say, "What do these ignorant wretches mean by intruding themselves on us here, pretending to have rights and consciences; interfering with our tax levies, our distribution of salaried offices, our education,--not of our own, but of their children? What right has a greasy Irishman, or a krout-eating German, to say in the matter of bringing up his own sons and daughters? It is the arrogance of the priestly order wishing to make our civil concerns subservient to their interests and advancement."

To a man in this mood expostulation would be fruitless. But all the people of Ohio are not in this mood. They have been taught to hate the Catholic Church, to look upon priests as untrustworthy schemers craftily arranging matters to seize upon this land of liberty and all "the dwellers, and the substance therein," and make a present of them to the Pope--but they are not beyond the power of reasoning.

Without believing in the divine origin and supernatural authority of the priesthood, they can at least see this much, that there are two sides to the question of Catholic priests being unscrupulous and wicked plotters of ill to those among whom they live. They profess to desire good to all men--to Catholics perseverance and obedience in their faith, to non-Catholics conversion and peace--happiness to all.

Their enemies denounce them as monsters of ambition, avarice, lust and all iniquity.

Now let any man who wants to be fair-minded ask, where do Catholic priests get the motive for living a perverse and conscienceless life? They are men and operated upon by human motives. Generally they leave home and friends and hopes of a worldly career in early youth and go to the seminary where a regular routine of prayer and study employs them until they attain the age, knowledge and habits of virtue required by the laws of the Church in those to be promoted to holy orders. Then they

are ordained and have a place assigned them in which administering the Sacraments, preaching and catechizing, visiting the sick and celebrating Mass fill up their lives. What is there in these things to turn a pious and modest child into a monster?

How absurd to assign ambition, or avarice, or love of sensual indulgence as a motive for remaining in the priesthood and being faithful to its interests! These motives would have kept them out of the priesthood. Were the life of a priest such a riot of ambition, avarice, sensuality, worldlings would want to lead it, and our seminaries would be too small to accommodate the aspirants to it. What worldly interest has a priest in aggrandizing his order? He has no family to build up, and no successor of his blood.

Candidly, the very existence of the Catholic priesthood throughout the entire world is nothing short of a miracle of the divine power. What worldly interest holds them to the imprisoned Pontiff? Everywhere they are "spoken against," in many places fined, imprisoned and put to death for this fidelity. And supposing them to be men living for worldly power and wealth, this miracle is all the greater.

099.

Editorial, *The Catholic Telegraph and Advocate*, March 16, 1861 (1)

Disgrace.

It seems that all who deny the justice of compelling men to adhere to a free government, are to suffer in public opinion; and that the editors of the *Catholic Telegraph* are to be among the victims.

Now this threat suggests two trains of thought. One on the precise disgrace to be apprehended by the *Telegraph*; and the other on the subject of disgrace for Catholic priests generally.

With regard to the odium in which the ground that free governments have no right to compel communities to submit to the blessing of their rule, is to be swallowed up, we have little fear of it. Red Republicanism, or the doctrine that those who have the numbers, may do as they please, will never enter into the American popular mind. Or if it should, we must e'en submit to its reprobation. For God is God. If the administration of Mr. Lincoln pursues a policy based upon the principle, that great and compact bodies of people are capable of self-government, and must be ruled by reason, and not by force, it will justify all we have said. If it takes another course, passions will be stirred, and events be brought on that will very effectually drive all remembrance of our mild generalities out of the public mind.

As to any disgrace not of his own making by violation of duty, befalling a priest, the idea is absurd. In the eyes of the world his calling is the blackest disgrace. He renounces the world, and takes God for the portion of his inheritance. He is the

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representative of the One whom the world crucified. He has accepted beforehand the hatred of the world, and has voluntarily clothed himself with its curses. Anti-catholics, and bad Catholics are expected to malign him unrelentingly. To gain their favor he must commit crime. He must imitate Leahy, or Achilli, or Gavazzi, or Chiniquy, in order to be spoken well of by them. The disciple is not above his Master. No priest who has any faith can look for freedom from obloquy. No one who has any experience or power of observation, wants confirmation of his faith in the Redeemer's words. The legislators who tax Catholic charities, the Know-Nothings who burn Catholic churches, and tar and feather Catholic priests, the ambitious and dishonest men who, making a thing of barter of the religion of the ancestors they have dishonored, still write themselves "Catholic,"--all furnish unwitting, but incessant evidence, that the world will hate those servants, whose Master it crucified.

Such hatred is to the faithful priest, as honorable as it is inevitable; and to bid him beware of it, is to warn him from his own chosen destiny. It is to tell the sick man to beware of medicine, the runner to avoid his crown, the hungry man to shun food. Wo to the priest who earns the applause of the world, and the eulogiums of the men who love it! They are the livery of his treason to God.

100.

Editorial, *The Catholic Telegraph and Advocate*, June 29, 1861

Can a Clergyman have Political Opinions?

The editor of a New York Catholic weekly has been very industrious for some time past in advocating the theory that a priest cannot be an editor, or give any judgment on political matters, in his character of priest. We supposed, in the beginning, that he had proposed this American prejudice, as an admitted principle, on which to base an *argumentum ad hominem*; but when we found him repeating, illustrating, proving it, and making it the foundation of unctuous admonition to the clergy, it seemed to us that the question should be defined, and some few principles established in regard to it.

Our New York friend [James McMaster of the *Freeman's Journal*] seems to have reached a most unwholesome state of confusion, by not having cleared up his ideas upon what is meant by a "*clergyman speaking as such*," and by "politics." No one, not lamentably far gone in metaphysics would consent to classify any man's acts by conceiving them as proceeding from as many different persons as there are kinds of actions. We know it is a common practice--but it is not the only common practice which is uncommonly stupid. Personality is indivisible. Whatever of reverence, obedience, or love may be due to a person at one time, and in one capacity, are *ceteris paribus*, due to him at all times and in every capacity. To take an interest in public affairs is the act of a

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citizen; but when the priest acts as a citizen he does not cease to be a priest. From the day of his ordination for all eternity he cannot for an instant or a single act cease to be a priest. To say that in writing for a newspaper, he doffs his clerical character, is unutterably stupid. A priest eats, drinks, sleeps, not *qua sacerdos* but *qua animal*: would you therefore feed him with timothy, water him to the horse-bucket, and lodge him in the stable?

A priest therefore who speaks at all on politics must speak as a priest. Even if he errs he must err as a priest--and take the responsibility. But has a clergyman the right to speak of political matters at all? If by politics partizanship were understood we would say no. Pot-house politics--the scramble for office--the tactics of the caucus, imply a set of surroundings, a kind of information, and a manner of spending time that would be discreditable to a priest. But when politics mean questions or measures, affecting the honor of God, the public tranquility, the basis of government, and the consciences of citizens, the priest has a right to form and express opinions. He has the right because he is educated, intelligent, observant, thoughtful and disinterested.

Of course he has no right to counsel wrong; but neither has any other man. If his people see the wrong they may reject the advice; but they cannot reject it simply because a priest gave it. Whether he puts his advice in a newspaper, or utters it orally, is of no importance. Editors form a distinct class of society *de facto* but not *de jure*. A man has no commission to teach society, because he prints his opinions and calls himself "we:" nor does he cease to be what he is whether in the pulpit or in print. The priest remains a priest, the layman a layman both in and out of print. Let us hear no more of the absurd distinction between the man and the priest.

101.

Editorial, *The Catholic Telegraph and Advocate*, July 20, 1861

The Respect Due to the Priestly Character.

It is difficult for an active politician to consider principles in themselves. The mind once afloat on a sea of schemes, plots, hopes, fears and rivalries, seems to lose the power of apprehending truth except as available to partizan ends; and though the honest purpose, which was once thought the life-spring of every action, remain, it is never suffered to peer out from the grave in the soul, where it lies hidden under a mass of jealousies, hopes, and crooked intentions.

Sometime ago we were pained to see urged, in a Catholic journal, the distinction between a priest as a priest, and as editor, philosopher, &c., of which European experience has made us heart sick. The editor of that journal differing in opinion from the priest did not so much refute his arguments, as condemn his person, by insisting that he had gone out of his sphere, in delivering any opinion on a political subject. We

thought the priest wrong at the time, but did not think him wrong because he was a priest. We remembered too well how the Italian infidels of '48, while they venerated the pontiff, abused, calumniated, insulted and exiled the temporal ruler, Pius IX., not to see the meaning which a priest's adversary must attach to the distinction between the priest and the editor. We therefore called attention to the fact that respect in the concrete is paid to persons and not to abstractions, that all the characters one may have, although separable from each other, are indivisible from the person who supports them, and that no *person* can be venerated in one capacity, who is contemned in another. If a man is both colonel and judge--as seems to be the happy condition of Mr. McCunn of New York--he must be respected as both, whether the respect is shown in a military or a civic fashion. That a priest is always and in whatever he does, a priest is "an *ascetic* consideration" to be sure, but not a false one. Let him be fallen whether into the fighting ranks of the Confederate army or into any other abyss of sin, he is still a priest. He cannot lose respect without meriting detestation. If Mr. MacMaster succeeds in showing that a priest *writes* imprudently, falsely, ignorantly, that priest will stand before the altar and in the pulpit, as one not to be trusted or respected, though the distinction between priest and writer were insisted on till doomsday. Live men should treat things as realities. Everyone knows that in actual life respect to persons is something indivisible. Why not regard it so in writing?

Premising then that a priest cannot (in so far as respect is due him) speak or write or do anything else but as a priest, we remarked in a former article, that he has the right to form and express political opinions because his education, occupation, and surroundings fit him to be a judge of general questions, and to speak of them with discretion. Of course he is not acquainted with the petty personalities, the small plots and counter-plots, which pot-house partizans call politics. He does not know why Smith was appointed postmaster, or how Jenkins go the vote of the soap-boilers. But his knowledge of history, philosophy, human nature and actual things enables him to judge shrewdly of the tendency of great measures; and his theology qualifies him to decide on their right or wrong. He may make mistakes, but his being a priest will not render him more liable to them.

The editor of the *Freeman's Journal* admits that a priest has the human right to express his political opinions, but denies the expediency of doing so just now. Would it not be better to allow each priest to judge of the expedience of talking or not talking, for himself? or permit him, in case of perplexity, to take advice from his bishop? to let him take the position prescribed by the canons of the Church, to hear Confessions and say Mass, catechise the children, and give honest advice without seeking notoriety by fawning on any party, or fearing to utter the *non licet* in the face of tyrant or mob?

To talk about the Church assuming this or that position before the American people, of this or that policy being desirable, is to us inexpressibly shocking. The

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Church has no policy but right. She does not kneel begging, at the feet of the American people for place and influenced. She wants to save souls--and to save them she will not fear to guide them. No priest is pursuing a wrong policy unless he is doing wrong--and if he is doing wrong denounce him to his ordinary. Let ecclesiastics be ruled by their superiors, and let no man assume leadership among them unless "he is called of God as Aaron."

102.

Editorial, *The Catholic Columbian*, March 7, 1878

Respect for the Priestly Character.

The Saxons never lost entirely that feature of paganism--contempt for their priests. In this country, even when preachers were popular, they are not respected. They are ornamental, good, stylish society, enchanting speakers, "darling creatures," nice to be coddled in rocking-chairs, and presented with kid gloves and white handkerchiefs. But as to their judgment in any practical matter of real life, why, of course, what do they know of anything outside of their books? What are they for but to help pass the Sunday and make themselves agreeable without taking up any room through the week? They are thought of popularly as genteel paupers whose business it is to go around expressing gratitude to their patrons, and rendering them social service assiduously. This feeling has to some extent invaded the minds of Catholics in this country. Too many of them have the habit of discussing flippantly the personal qualities of priests--perhaps even more freely than they speak of those of ordinary acquaintances. They forget that to be a priest is so sublime a character that all who can celebrate Mass and administer the Sacraments are essentially equal, and then natural graces or defects are lost in their supernatural dignity. Hence comes the frequent disregard of advice, counsel and warning given from the altar. Hence also that lamentable alienation of young men from the Sacraments, after having made their first Communion and escaped the watchful eye of the pastor. They never did stand in awe of the priest, because he was a priest, but only because his presence enforced obedience. Hence also the daring with which interested men try to make money and popularity by meddling in the affairs of congregations. The priest does not cease to be a man, but his defects are his own, to be avoided if possible, or to be denounced if scandalous.