

VIII. Diocesan and Personal

A. Diocesan Documents

570.

Letter Regarding the First Provincial Council of Cincinnati, *The Catholic Telegraph and Advocate*, April 14, 1855

First Provincial Council of Cincinnati.

The First Provincial Council of this Province will be opened, God willing, in the Cathedral of Cincinnati, on the fifth Sunday after Easter.

On the three Sundays immediately preceding the opening of the Council, as prescribed in the *Manuale Cæremoniarum*, it should be published from the pulpit, before the sermon, in all the churches of the Province, and the prayers of the faithful requested for its success.

In this diocese the clergy are directed to add the collect *de spiritu sancto* at Mass every day till the conclusion of the Council.

The Right Rev. Bishops, to whom notice of the intended opening of the Council has been previously given, are requested to bring with them, each, an amice and cope. The members of the clergy, invited by their respective prelates, or who have a right to assist, will please to bring, if they can conveniently, the vestments used at Mass.

Our citizens will feel both happy and honored to welcome to their hospitality the clergy during the continuance of the Council. And it is therefore requested that the names of the clergy be forwarded as early as possible to the undersigned that arrangements to this effect may be made in due time. By order of the Most Rev. Archbishop,

SYLV. H. ROSECRANS, *Secretary.*

571.

Pastoral Letter, *The Catholic Telegraph and Advocate*, July 22, 1868

This letter was printed in the Telegraph with translations of the March 3 documents that established the Diocese of Columbus and named Rosecrans its first bishop. The letter also was printed in the Daily Ohio Statesman of July 25, 1868.

[The New Diocese of Columbus.]

In obedience to the Apostolic mandate, though with unfeigned regret severing our connection with the venerable Archbishop of Cincinnati who has been as a father to us since we entered the ecclesiastical state, and with profound dread of the new responsibility, we assume the charge of the new Diocese of Columbus.

The reverend clergy will please send in for renewal all the faculties and appointments they stand possessed of, including names of churches and stations.

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The Very Rev. B. F. Hemsteger is named Vicar General, and Rev. G. H. Ahrens, Chancellor. The statutes of the Diocese of Cincinnati will continue in force as before the division.

Venerable brethren of the clergy, we are no stranger come into your midst. We are familiar with your labors, your self-sacrifice and your zeal. In them and in the pious prayers of the good people is our hope, under God, to carry out the will of our Holy Father which is the will of God, in this new Diocese. Our first undertaking is a Cathedral, of which the foundations are already laid, and the work progressing. In this undertaking we would wish every Catholic of our Diocese to have a share. The holy sacrifice of the Mass will be offered every Saturday for all who contribute to it, and we wish the names of all subscribers to be sent in for publication in a pamphlet to be laid under the altar, and to be distributed among their families. The cathedral once finished the little seminary, orphan asylums and colleges will with the blessing of God soon follow. We ask your cooperation in this very vital matter.

We are few laborers in a vast harvest--few in numbers, weak in resources, with a great work to be done. Our first care must be to give the necessary sacraments to the children of the faith; our next to further the religious education of youth, and beyond these cares lies the great mass of unbelief and error to which our Apostolate is also directed. We must do what we can by industry, care, zeal and example; and pray God earnestly to find his own means for doing the rest.

Beloved children of the laity, you see your faith spreading, and increasing round about you; new bishops, sees, and new churches in many places evincing the power of truth when it is free to face error. Let faith spread and increase in your hearts, together with charity which is the bond of perfection. Your lives can preach to unbelievers more powerfully than the clergy. Your faith now is the same as it was when the martyrs died for it. Cherish it as dearly, and obey it as unfalteringly, and the peace of Christ will keep you.

+Silvester H. Rosecrans,
Bishop of Columbus.

COLUMBUS, OHIO, Feast of Our Lady of Mt. Carmel, July 16, 1868

572 - Appeal for the Cathedral

572.

Appeal for the Cathedral and Commitment to the Perpetual Mass

Columbus, O., _____ 1868

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY.

A M E N .

Having been burthened by the Apostolic See with the charge of the new Diocese of Columbus, Ohio, in which the Catholics are poor and scattered, and the non-catholics numerous, rich, yet kindly disposed, we are forced to appeal to the charity of Catholics without, as well as within our jurisdiction, for aid. The foundations of a Cathedral, not unworthy of our Holy Religion in the Capital of a great Statte, have been laid : and for the means of its completion we rely, through God's goodness and the intercession of His Blessed Mother, on the charity of those, whom this appeal may reach.

In gratitude to those who aid us, with no matter what amount, we bind ourselves, to offer, or cause to be offered, every Saturday, the Holy Sacrifice of the Mass, according to their intention, up to the day, when, with God's blessing, our Cathedral shall be consecrated.

Immediately on its consecration we will establish in it a PERPETUAL MASS, every Saturday, as long as the Cathedral shall last and there shall be a Bishop of Columbus, not simply for the spiritual and temporal good of our benefactors, but according to their intention, applicable at their option, to themselves or their friends living and dead, and an heirloom in their families to the end.

Any one contributing Five Dollars or more, to aid our Diocese, will receive a certificate and become a full Sharer in the fruits of the perpetual Saturday's Mass.

Mr. _____

We send you this appeal, entreating our Lord and His Blessed Mother, that your catholic charity and zeal may lead you to unite in t his good work, so beneficial to you and to our poor flock.

SILVESTER H. ROSECRANS, .
Bishop of Columbus, Ohio.

Rev. G. H. AHRENS, Chancellor,

To whom all communications should be addressed.

The above appeal for the Cathedral was reported on and a certificate similar to the above apparently was reprinted the The Tablet, the Catholic newspaper published in London, England.

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It was seen there and misunderstood by the Bostonian editor of Zion's Herald, a newspaper of the Methodist Episcopal Church. In the Dec. 24, 1868 issue he wrote, "A step toward Tetzels indulgences!--The Tablet publishes an appeal from the Bishop of Columbus, which in its tone reminds one very forcibly of the Popish corruptions which drove Luther from the Church of Rome. This remarkable appeal states that after the consecration of the new cathedral in Columbus, a regular weekly mass of 'sacrifice' is to be kept up for the benefit of those who contribute toward the building \$5 or more. But to all who give \$25 or more, a receipt will be sent with the accompanying certificate: 'We do hereby certify that your name has been entered as a full sharer in the fruits of a perpetual mass, to be offered every Saturday, not simply for your spiritual and temporal good, but according to your intention applicable, at your option, to yourself or your friends, living and dead, and an heirloom in your family unto the end.'" No further comment is provided. The following editorial provides explanation and encouragement.

Editorial, *The Catholic Columbian*, January 30, 1875 (3)

Perpetual Weekly Mass

Perhaps very few of our city readers bear in mind the fact that a Perpetual Weekly Mass has been established in the Cathedral for all its notable benefactors. This Mass is celebrated every Saturday by the Rt. Rev. Bishop, or by some priest at his request. It is *for the intention* of those who are partakers of it. The Mass being the Sacrifice of the Cross offered in an unbloody manner is of infinite value, and its fruit, when applied to one, is by no means withheld from another.

Whatever deliverance from evil, and whatever participation of good we hope for, must come through the hands of our Lord, that is, through the Cross--must be therefore among the fruits of the Holy Sacrifice of the Mass. Many entitled to them have never called for their certificates to the Cathedral Perpetual Mass. They receive the benefit all the same, however, and should be mindful every Saturday morning, when they cannot attend Mass, to offer it up for the blessings they stand most in need of. There are few homes on which some shadow does not rest; few hearts that do not feel a void, if not a torture. There are no enterprises so secure as not to need God's aid, no plans so complete but they will be baffled without it. There is no health so strong but that it may wither in an hour if God permits, no sickness so light and so well understood that it may not take a fatal form. There is no virtue so strong but that it may yield to temptation; no will so resolved, but that it may be overcome. Death lurks near life, sickness near health, vice near virtue, dishonor near honor, failure near success, poverty near wealth. As sun-shine and shadow play with each other all the day long.

Who can know when he is safe? Therefore we should pray, and the Sacrifice of the Mass is the highest form of Christian prayer.

The weekly Mass will be celebrated not only during the progress of the work on

the Cathedral, and during the lifetime of the present Bishop, but as long as the building stands, and the Holy Sacrifice is offered in it. Pew No. 1 on the Epistle side is the one whose proceeds are to be devoted to the Perpetual Mass. There being fifty-two masses yearly, that will furnish the stipendium of the priest appointed to offer the Mass, and the other expenses of candles, vestments, etc., and the holders of that pew will always have it as an honor that they are the ones who sustain the particular Mass which is a perpetual obligation on the Cathedral, and of which, ages hence, their descendants shall reap the benefits. The certificates of fellowship in the Mass rightly belong to every one who aids in the construction of the Cathedral to the amount of five dollars.

573.

Letter, *Daily Ohio Statesman*, Dec. 16, 1868

The Cathedral Fair.

A CARD--TO THE CITIZENS OF COLUMBUS.--During the twenty months in which I have had the honor of a home in this city, the foundations of a structure fit to be an ornament to the Capital, have been laid at the corner of Broad and Fifth streets. The means for discharging some debts already incurred, and carrying on the building, ahve to be raised as the work goes on.

I ask, without hesitation, all classes to aid an interprize, in which all citizens are interested. Every one should have a share in what is destined to be a glory to all-- Catholics should be liberal through a motive of religion; others through desire of the city's prosperity.

A Fair will be held next (Christmas) week, to be the channel through which every one's interest in the great building can be manifested. I ask for it he liberal patronage of all.

+ S. H. Rosecrans,
Bishop of Columbus.

Dec. 18, 1868.

574.

Pastoral Letter, *The Catholic Telegraph and Advocate*, April 28, 1869

Support for the Seminary

Venerable Brethren of the Clergy:

You are as well aware as we of the necessity our diocese is in, of a greater number of priests. During the past six weeks one priest has died away from his home on a mission in the fulfilment of his hard duties. Two more have left the diocese. Many of you have missions, taxing you above your strength and clamoring piteously

for resident pastors. We must have an increase of laborers--the harvest is so abundant. You are also aware that there is no lack of vocations among us, but only of means to educate the candidates. We have no seminary, but the Seminary of Mount St. Mary's of the West has been opened to us on generous terms. Our seminarians there have accumulated a debt on the diocese since March 3d, 1868, and this must be discharged by the collection of Pentecost. Please spare no effort to make this as great as possible.

Beloved children of the laity:

Your own salvation and that of your children depends on the priesthood of the church. Where there are no priests there can be no sacrifice, no sacraments, no correct religious instruction, and consequently no salvation. When you are asked, therefore, to help educate candidates for the priesthood, you are not solicited to perform an act of pure liberality, but of justice to yourselves and to your children. Those you educate, consecrated to God, have henceforth no interest to serve but yours. They have no fortune to make or offices to gain or family to build up. To offer the holy sacrifice for you, to administer the sacraments to you, to instruct your children, to guide yourselves in assiduous labors, to wear out their strength till death releases them is their whole life. Not you but others, if just judgment must be pronounced, are the patrons and benefactors. They appeal to you, not as beggars on your bounty, but as thoughtful providers demanding the means to meet your own wants. They do not ask you to help them but to help yourselves. They form no separate caste, living in idleness, or in the pursuit of selfish schemes, but they live to baptize, to instruct, to give spiritual healing, to dispense the Body and Blood of Christ, to sanctify marriage, and arm the dying against the last great assault of the enemies of his soul. What gift of God have you so good as the gift of Catholic Faith? What treasure can your children inherit from you equal to it in value? What shall it profit you or them to gain the whole world if their souls should be lost for want of pastors to break to them the bread of life?

We have now about fifteen seminarians in various stages of advancement in their studies. Since the creation of this Diocese no collection has been made for their aid; we have no resources but in your voluntary contributions. Almost daily we meet with youths, whose hearts have been turned away from the world by the Holy Ghost, and who need but the means of education to go on uncontaminated, to the altar--and are constrained by our indigence to send them sorrowing away. We beg you, therefore, beloved children, by the charity of the Great High Priest who laid down His life for us, to come forward with one heart and aid, each to the full extent of his ability, in the holy work of educating our candidates for the priesthood.

In conclusion, we request all pastors of congregations to establish or revive the society for the propagation of the faith in their congregations, as soon as possible. The Rev. G. H. Ahrens, Chancellor, will give any information they may need and make application in the proper quarter for the *annuals* awarded to each decade of members.

575 - Promulgation of the Decree on Papal Infallibility

The peace of Christ be with you.

+Sylvester H. Rosecrans,
Bishop of Columbus.

Columbus, April 26, 1869.

575.

Pastoral Letter, *The Catholic Telegraph and Advocate*, Sept. 1, 1870

Promulgation of the Decree on Papal Infallibility

Sylvester, by the Grace of God, and the Appointment of the Holy See, Bishop of Columbus, to the Clergy and Laity of the Diocese.

With a glad heart, venerable brethren and beloved children, we fulfill our duty of promulgating the solemn decree of the great Vatican Council, concerning the prerogatives of the See of Peter, immediately on its reception in the very language of the Holy Father himself.

As the date shows it was announced on the 18th of July. It reached us on the 10th inst., the Feast of St. Lawrence, Deacon and Martyr. We have nothing to add to the clearness of its language; but a few words to say on the greeting it deserves from us. We accept it without questioning because it is the oracle of the Holy Ghost. It is the judgment of the successor of St. Peter by the advice of a council which has unquestionably all the mark of legitimacy in a preeminent degree, legitimately convoked by the Roman Pontiff in letters apostolic of Dec. 8, 1869. Every bishop and prelate of Christendom had knowledge of its assembling, and free access to participate in its deliberations. Presided over by the Delegate of the Holy See, every latitude of discussion and voting was allowed before the decision was reached. If the actual debate was shortened because the repetition of arguments had become irksome, both sides were cut off impartially from further speaking. The vote was taken and only two bishops were found registering their names as advising against it. In the document above-mentioned is the solemn approval of the Holy Father, which is the essential source of authority to all decisions of the Catholic Church. With regard to its reception by the bishops not in the council (though that is of little importance) there can be no doubt that the great mass of them will receive it, like ourselves, with joy.

Hence all the authority ever invoked by any theological school calling itself Catholic is in this decree: The sanction of the Holy See, which in all ages sufficed for the great mass of Catholics: The vote of a general council, and the approbation of the Church dispersed or not in council, are united in silencing forever those schools whose opinions can no longer be held by any who believe in the divine authority of the Church of Christ.

The way of faith is now made so plain that no one can be mistaken.

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We know that this decision is both true and opportune because the Holy Ghost has made it. All things on earth are in the hands of God's providence, so that working what way they will, He governs the world. But the Church is not merely under His control. She is His own work. What she proclaims is His proclaiming. What she commands or forbids is His commanding and forbidding. A decision once rendered, therefore, there is no longer question of its opportuneness. This is the victory that overcomes the world--our faith.

But aside from this consideration of supernatural faith, this solemn proclamation of the ancient and cherished belief of the universal Church ought to fill us with joy.

This long and acrimonious discussion is over. The books that were written in the cause of Caesarism and national vanity, which afforded pretext to so many acts of oppression of the Church by the rulers of European nations, can now be laid aside forever. They need no further confutation. The misguided will receive the light with joy. The others who believed nothing, but employed theology to deceive the incautious and pervert the faith of the simple, will go away to their own place, and disgrace no longer the name of Catholic. The line between the believing Catholic and the politician Catholic will be drawn clear and sharp; and the Church in her struggle with atheism, infidelity, heresy, and materialism will no longer be encumbered with the dead weight of those who for the past three centuries have been trying to use religion as a means of promoting their own selfish, temporal ends.

It is now of divine faith, that the spiritual authority, or the human conscience divinely taught, is free from every trammel of human enactment, every *placitum* of king or cabinet, and the calumny of those who have represented the Church as opposed to true liberty, is forever silenced.

We have no fears, beloved brethren, of any defection of sincere Catholics, whether converts or by education. If any "go away and walk no more with us" on account of this decree, their defection was a thing of long ago. The faith they held was never Catholic faith, because they never held to the divine authority of the Church. To them faith was taste, fancy, caprice, self-interest, not reality. The vineyard of the Lord of Hosts is all the better to be pruned of such dead branches.

On the world, outside the Church, this proclamation can have but one effect and that is a good one. To define where the infallibility of the Church resides, does not in the least alter her attitude toward them. But the definition has created much ignorant comment, many foolish misrepresentations, and bitter feelings among them. All this will provoke inquiry, and consequent knowledge of the truth. In a few years from now writers for public journals will blush to remember that they once confounded infallibility with impeccability, or the Pope teaching as head of the Universal Church, with the Pope expressing private opinions on local facts, or scientific theories. Above all things we have to rejoice that we have verified by divine authority the saying of St.

576 - Silver Jubilee of Pope Pius IX.

Cyprian, "A head is constituted, that the occasion of schism may be removed." Henceforth, there is one fold under one shepherd. The Church the spouse of Christ appears before us now, with all her majestic proportions defined--a purely spiritual kingdom whose strength is from above, not from beneath. The kings of Europe have foolishly tried to resent the declaration of the independence of the spiritual authority. Austria has abolished the *concordat* and France has left the Holy Father to the mercy of the perfidious Italian government. Time will show that Jesus Christ is able to take care of His own--and perhaps teach a lesson to those rulers who imagined themselves not the children but the patrons of the Church.

To signalize the proclamation of this dogma we direct that in each principal Church on a day to be designated by the pastor, a *Te Deum* be sung and benediction of the Blessed Sacrament given after the reading of the decree, and this pastoral letter, with such observations as the pastor may see fit to make.

In view of the fact that the council is no longer in session, and that the Holy Father is menaced by grave perils, we direct also that the prayer *de Spiritu Sancto* be discontinued, and the prayer *Deus Omnium Fidelium* be placed in its stead in every Mass whose rank allows the recitation.

+ SILVESTER H. ROSECRANS
BISHOP OF COLUMBUS.

Given at the pro Cathedral of St. Patrick's, Columbus, August 13, 1870.

576.

Clergy Circular, *The History of Fifty Years, 1868-1918*, pp 45-48

Circular to the Clergy on the Silver Jubilee of Pope Pius IX.

Rev. Sir.--It is our earnest wish that the approaching 21st of June, the day on which our Holy Father, Pius IX., will have "filled the years of Peter," completing twenty-five years of troubled but glorious pontificate, be signalized in the most solemn manner possible in every church in this diocese.

The devotion of faithful Catholics demands it, and the need of infusing the spirit of Catholic faith and piety into the hearts of the indifferent and tepid calls for it.

Amid much apathy and worldliness among Catholics there is also much fervor and sincere faith. In every congregation, besides the slothful, sinful, avaricious, selfish and scheming, there are many who count their faith their best treasure, their membership of the true Church their dearest privilege; who love piety, innocence, truth and justice for their own sake; who give alms to build churches, support orphans and succor the needy, not to be seen of men, but to obtain the blessing of God.

These know the faith rests on the See of Peter; that all revealed truth and all divine law among men come from the chief pastor of the Church, the Roman Pontiff.

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Hence their hearts are ever turned towards him. As in the apostolic days when Peter the first Pope was held in prison, prayer was offered without ceasing by the Church for him, so now the truly faithful throughout the whole world cease not, day or night, to beseech God to defend, protect and strengthen Pius IX.

These will not be satisfied without some manifestation of Catholic joy at the silver jubilee of the Holy Father. Moreover, it is by such manifestations of sympathy with the living head of the Church that faith is nourished and enlivened. Catholics who fall away from the practice of their duties, and from their faith, do so by despising, neglecting, and at last opposing the spirit of the Church. They become dead members of the living body by ceasing to receive into their souls the current of life which, coming from the Holy Ghost, descends from the head of the Church through the entire mystical Body of Christ. Without meaning to apostatize, they surround themselves with other feelings and views than those of the Church; and those cut off from the source of life fall easy victims to the demon of infidelity. We cannot better check this spirit than by fostering whatever reminds them that the Church is not only an infallible, but a living guide, that we are bound to the Holy Father and he to us by bonds higher, purer, and closer than ties of blood or human love.

The solemnization of the Holy Father's twenty-fifth anniversary will be an excellent occasion to revive the faith of those who, immersed in business or pleasure, have forgotten that their faith is their only worthy rule of life. If pastors would find it convenient to instruct the people on that day, they would find plenty of argument in the events of the present wonderful pontificate. It has been, as it were, a miniature history of the entire Church. Triumph and humiliation, exile and ovation, have followed each other through the years as they did in by-gone days through the centuries.

Twenty-five years ago Pius IX. was idolized through the entire world. The next year his friends were assassinated, and himself forced into exile, at Gaeta. Another wave of popular feeling brought him home in triumph the year following. The definition of the Immaculate Conception; the canonization of the Martyrs of Japan; the centenary of St. Peter's; the great Council of the Vatican; and the final crushing out of the Gallican faction by its definition of Papal infallibility, are all events of gigantic significance.

Pius IX. has seen three forms of government overthrown in France, two in Spain, and one in Portugal. He has witnessed the humiliation of Austria, whose emperors once threatened and defied the pontifical authority; the growth of Prussia into a colossal empire; the crushing down of Italy under the heels of a lying and lawless faction. Robbed many times, insulted and threatened often, exiled once, imprisoned now, he has ever proved forgiving in triumph, grand in his unalterable patience through adversity. His bitterest enemies have nothing to accuse him with, except that he is the head of the Catholic Church, and as such, speaks the words of truth as

fearlessly to kings and princes, and mobs, as to the docile and obedient children of the faith.

To any one not blind with infidel malice or self-conceit, the finger of God is as visible in this pontificate as in that of St. Peter himself, and therefore we hope from this celebration a great increase of faith and fervor among the people. The mode of celebrating we suggest is a High Mass and Benediction of the Blessed Sacrament, together with the Litany and a sermon, in all those places where it is practicable. The people should be exhorted to offer Holy Communion on that day for the Holy Father. The grace of God be with you.

+ SYLVESTER H. ROSECRANS,
Bishop of Columbus.

May 19, 1871

577.

Pastoral Letter, *The Catholic Telegraph*, February 27, 1873

**Pastoral Letter of Right Rev'd S. H. Rosecrans
to the Clergy and Laity
of the Diocese of Columbus**

We are called to sanctify another Lent by the Church, the living Spouse of Jesus Christ. Sitting at the right hand of God the Father, He wields all power on earth and in heaven in her behalf. Kings reign through Him--wicked ones to purify the mass of the faithful; good ones to give justice and freedom to those who watch for the salvation of men. Popular opinion comes and goes. Whatever turn it takes, He, all-knowing, shapes to her interests. Whether His vicar on earth is the arbiter of the civilized world, or a prisoner, the result is the same--the good of the Church. The commands of the Church are, therefore, the commands of Jesus Christ. Their authority is His. We fast, not because it was the custom of our ancestors; not because we see that the evils of indulgence need the medicine of abstinence; not because it would be a shame to belong to a church and not live up to its rules; not because, if we did not, we would be called renegades, but because the Church commands us to fast, and we believe her commands to be those of Jesus Christ. Those commands have their sanction--the reward for their observance, and the punishment for their infraction--in the hands of the Eternal Judge, who guards them as He guards all His other laws, and loves them as dearly.

The fashion of the world, unbaptized and baptized, is to condemn ecclesiastical authority. Priests and bishops have influence, sometimes, but it is not as ministers of Christ and dispensers of the mysteries of God, but because they have, to a greater or less degree, position, place, the reputation of others in their keeping, to give or to withhold. The simplicity of the just is derided. The man who has the wit and strength

to compass his carnal ends by trampling upon the rights, plundering the goods, and blackening the name of the priests of God, would be overwhelmed by scorn, were he to be held back by the fear of only spiritual penalties. Yet are those penalties sweeping, far-reaching, and inexorable. The persecutor can exile, imprison, and slay, until, looking around the earth, he sees none to contradict him, and folds his hands in the pride of his power, saying, "My enemies are under my feet," when lo! the fabric of glory he has built heaves upward from its foundations, burying him in its shattered fragments, and the anathema of the Church, which he has called upon himself, follows him through the darkness of his defeat to the lowest depths of changeless and hopeless ruin. Be not deceived--God is not mocked. His words of command, like His words of promise, do not fall idly on the air, to return no more. He speaks through the living Church; and every word He utters, whether through the Supreme Pontiff, to the Universal Church, or to particular peoples and to individuals, through bishops and priests united to their head, will be called up again, as a theme for judgment, in the final day. God is patient, but not forgetful. He lets the unjust, the mocking, the neglectful wanton in their triumph, because He knows they cannot get beyond His reach. That day is as assured to Him as if it were already past, of which He says by His prophet, viewing the completeness of their ruin: "Alas! I will be avenged of mine enemies!"

This line of thought shows us, beloved brethren of the clergy, with what reverent and well-pondered wariness we ought to command, exhort, entreat; how carefully we should abstain from hasty suggestions or irrelevant opinions, and temper all our utterances with all wisdom and gravity. For our words are not our own, but His Whom, by office, we represent with authority and far-reaching consequences.

It shows you also, beloved children of the laity, with what solicitude and alacrity you ought to listen to instruction and obey commands. When you hear your pastor, you hear Christ. Listen, therefore, not to hear your own thoughts set forth, your own persons or nationalities eulogized, your own self-love soothed, but to find out what Jesus Christ wills you to do; and having heard, obey, not because such is your inclination, your habit, or natural longing, but because He wills it.

We have to live in an atmosphere full of dangerous sophisms pretending to honor science. The Catholic Church has fostered true learning from the beginning, and by long centuries of patient labor has impressed the minds of the barbaric tribes she converted with veneration for it. Now, the sophists and demagogues of the day seize upon this universal public sentiment, and cunningly announce themselves its champions, and the Church its enemy. In Europe, they obstruct the publication of Catholic periodicals, and banish Christian teachers through love of enlightenment. In this country they cease not to calumniate the Church as the patron of ignorance; though they would have to shut their eyes not to witness numberless proofs of her eagerness to diffuse instruction among all classes.

It is true that the Church holds her place of divine teacher in all that pertains to the development of the mind. The search for knowledge must be under the guidance of faith. Whatever sophists may declaim, faith is, both in value and in certainty, higher than knowledge. When God speaks, error is impossible, and what He teaches is as much more valuable than what we see, and feel, and taste, as the imperishable goods of the spirit are better than the fleeting interests of the body. Therefore, religious knowledge is not only to be sought after, but it is the knowledge which gives its sole value to all else we can learn. The Church founded schools by every cathedral, hallowed monasteries of cloistered students and teachers, gathered libraries together from far and near for the sanctification of souls alone; and for this same end seized upon and appropriated all the so-called secular sciences, as they were developed. This is the understanding in which we must seek knowledge. Whatever science conflicts with faith is sophistry and error; and whatever is divorced from faith is vain and futile. The leaders of learning, so called, among us, those who are laboring to emancipate the human mind from the humility of trust in God's teaching; those who are delving among fossils and anatomies or scouring the African jungles for proof that man is only a beast after all, are but empty trumpeters of their own conceits, boasting that they are nearer the light, the farther they get from its source.

Learning is power among men; but where it is used to withdraw the soul from Jesus Christ it is a curse to its possessor and to society. Science which scorns its place, which refuses to be handmaid to Religion, is without charm or beauty.

We should bear this in mind for guidance in our studies, and for the direction we must give to others. We may not be able to stop the licentious disorder with which people read everything, regardless of its truth or falsehood, of its good or evil tendency, but at least we will be able to hold up clean hands in the Day of Judgment, when we have borne our witness. This learning from idle curiosity and audacious self-assertion is both a fruit and a seed of the most pernicious error of our day: indifferentism. Intellectually the most contemptible of all sophistical doctrines, practically it puts forth power to the ensnaring of many. What more manifest absurdity than to say that God's truth concerning all that is dear to our hearts lies somewhere among jarring sects, but is not worth the seeking after? What more imbecile conclusion than to say God became incarnate to teach the world, but we can get along as well without His teaching as with it?

What worldly man outside of the idiot asylum would say, "I know that there is a fortune for me in yonder house if I will but go and get it, yet I will not go." "I know there is among those packages a medicine that will heal me, yet I will die without opening my eyes to see which package it is?" Yet this is indifferentism--the stupidity of those who take the earthly for their portion, but do not renounce their intellect! Yet it is the commonest snare by which Catholics are entrapped into practical unbelief.

We find some with the habit of looking upon their faith as their property, and the priest as the servant of the people. They do not seem to understand that faith is revelation, that the Church is the mouth-piece of Jesus Christ, and that the priest, though the servant of the humblest through the charity of his office, is the leader and guide of the most exalted through authority.

Hence follows another error which must be guarded against with zeal--that of calling the aid given in material way for the support of religion by the name of charity. It is not charity, but justice, to aid in building the church we worship in, or to support the priest from whom we receive the Sacraments, or the seminary by which the succession of priests is kept up.

Another error of pernicious consequence is that of those who, disregard[ing] the nature of things, the whole tenor of the Church's teachings, the repeated and explicit declarations of the Holy Father, Pius IX., and the decrees of our own councils, persist in declaring that schools in which no religion is taught are allowable to Catholic children. Apart from the consideration that false religion is taught in these schools by innuendo, in text books and teachers' instruction; that to educate without inculcating religion is to deny its importance, and by implication its truth, the doctrine that godless schools are good enough for Catholic children is explicitly condemned by the authority of the Church. He who holds it pertinaciously ceases to be a Catholic as thoroughly as if he denied the Real Presence or the Divinity of Jesus Christ. It is no wonder we see them joining hands and tongues with bitter anti-Catholics in representing the Catholic desire of Catholic education as nothing but the instigation of priestly ambition, and the cry of the Catholic conscience against the oppression of state schools as the expression of clerical fanaticism. Were they to strip off the mask and say, "*Down with THE GALLILEAN!*" their hostility to the Church might be more stingless, but it would not be more pointed.

Another error of grave consequence is that of those who imagine that the Church's condemnation of secret societies does not apply to such societies in this country, or else is not binding. It is true that the societies against which the condemnation was originally directed were local and political; but the condemnation applies strictly to all secret oath-bound societies throughout the world. No Catholic can give his name to them without cutting himself off from the grace of the Sacraments.

These errors are best refuted by showing where they belong, that they are simply additions to the heresies of the past. A few who think themselves wiser than the Church may go back and walk no more with her; but the children of the faith will be warned and saved.

Among the vices we ought to note and combat are, we blush to say it, some of the gravest and most offensive to God and to nature--intemperance, blasphemy, and impurity.

We have no need to tell you, brethren of the clergy, the evils caused by intemperance. You have seen them in squalid homes, wasted lives, despairing deathbeds. The more your experience, the clearer your knowledge must be, that this evil is not one, in this country, to be treated as it is in Germany, or France, or Italy. It is not the cause of an occasional disorder, a foolish quarrel, a little loss of time and money; but it is a huge evil, enveloping the whole life of its victim, and by degrees of society. Whether the cause is the greater intensity of pursuit which marks our countrymen, or the nature of the fiery drinks which are accessible to the commonest, recklessly concocted of all manner of poison creating desire, the appalling fact is clear before our eyes. We must not cease to combat it, in season and out of season, at the altar and in private discourse, and especially by fostering temperance leagues.

Two things furnish an excuse to those who, thinking themselves safe, refuse to lend their aid to the cause of temperance, among Catholics. One is the social habits formed in other climates and surroundings, which are not habits of intemperance, but, here, are hardly distinguishable from them. The other is the antipathy of the people to whatever savors of puritanical hypocrisy. They feel suspicious of the advocate of temperance, lest he prove to be of the pestilential sort of those who think drinking to be the only sin, and boast themselves to be free from it! It is easy to show any reasonable man the difference between the use of stimulants in the gardens of Germany, or the social glass in Ireland, and the wild disorder of reckless indulgence in this country, and our people understand very readily that they can easily be members of the temperance league, without endorsing the vagaries of the prohibition politicians.

What a shame to say that blasphemy needs to be put down among Catholics! Yet it is true. Blasphemy, idle cursing, profane utterance of the most sacred names are heard in common conversations, in public and private places. Fathers and mothers curse their children and one another at home. What can we do to stop such a torrent of vice? We must protest, argue, entreat; we must keep habitual cursers away from the Sacraments until they show clear signs of contrition, and must particularly dwell on the Second Commandment in our instructions to children. Let us form associations of the Sacred Heart, to pray against this disorder, and cease not to strive until the Holy Name is blessed throughout all our charge.

We can battle against the spirit of uncleanness, when once it becomes the custom in society or in any lesser circle. How it takes possession of the thoughts, and lips, and acts, until nothing in hope, or memory, or imagination, or word, or sight, or work, is unpolluted! God saw this when the deluge extinguished life and lust together, and when the cities of the plain found the fire they had kindled had reached heaven, and fallen back again to consume them. Does He see it now among us? Not yet. But we need all our vigilance to guard against the example of those who, outside of the Church, sway the fashions of society, and boldly proclaim that corruption is only a physical evil.

578 - Second Synod of the Diocese

Nay, we need more, a sanctification for ourselves and for those entrusted to our care, that can spring only from a living of our hearts with the Sacred Heart of Jesus Christ. As father, redeemer, friend, guide, stay, hope, and consolation, He must be familiar to us as our own thoughts. My Redeemer liveth, must be a reality to the heart that would be obtained with corruption. [sic] The fire of charity must drive out the fire of lust.

In conclusion, beloved Brethren, let us spend well the time of Lent. The regulations are easy of observance. Let us not neglect them, or easily seek a dispensation from them. Let us join with our bodily austerities the most fervent prayers to God, that He may turn upon us the eyes of His mercy, deliver our Sovereign Pontiff from captivity, confound his enemies everywhere, strengthen the faithful hierarchy, bless the devout religious, give peace to the faithful, contrition to the sinning, conversion to the unbelieving, and rest to the faithful departed.

The Grace of Jesus Christ be with you all.

+SYLVESTER H. ROSECRANS,
Bishop of Columbus.
COLUMBUS, Feb. 15th, 1873

578.

Pastoral Letter, Bishop Hartley's *The History of Fifty Years, 1868-1918*, pages 60-63.

This letter also was partially printed in The Catholic Telegraph and Advocate, October 9, 1873, with only the slightest, internal hint that a portion had been omitted.

Episcopal Approbation of the Acts of the Second Synod of the Diocese of Columbus.

In consigning the record of the Synod to print, I have thought it best to add a declaration of those points which must henceforth be considered as regulations of the Diocese.

1. The approved method proposed by the committee for supporting the Seminary and contributing to the Cathedral building is to be considered a temporary arrangement, liable to be changed by the present or any future Ordinary. The completion of the Cathedral building will make some change necessary, and the growth of the congregations, with other circumstances, will doubtless bring others.

2. We acquiesce with reluctance to the putting off to a future time the establishment of Clerical Conferences. Sacred studies are too much neglected amongst us; still it does not seem possible as yet to promote them by Conferences.

3. The Catholic school question is one that comes home to us more and more every day. In approving the report of the committee we must add some comments.

Lest the expression "the Holy See and the Ordinary of the Diocese have

answered this question," might mislead someone, we must say that the Ordinary of this Diocese has given judgment on this point by simply adhering to the See of Peter. The utterances of our Holy Father have seemed to us clear and unmistakable, and have left us no discretion in pronouncing it to be a sin for Catholic parents to use schools in which the Catholic religion has no place. But as those who persistently violate the other laws of the Church exclude themselves from the sacraments, so Catholic parents who violate this law make themselves unworthy of absolution and Communion, and must be kept away. This is not policy on the part of the clergy, but conscience. If we were to say otherwise, we would betray the souls intrusted to us, and our own to the condemnation of the Judge whose vicar has rendered his decision. We must bear in mind, while modestly discussing possible exceptions in the application of this law, that we are not asked for a law--*that* is made already--but for our judgment as theologians and father confessors concerning the manner of fulfilling it.

The exception mentioned in the report of "Missions where a Catholic school is an impossibility," suggests a grave question, viz: Is it lawful for parents with families of children growing up, to settle or remain in Missions where a Catholic school is an impossibility? The French and Spanish Catholics crossing the ocean brought the Church and school with them. The Germans generally gather together and build church and schoolhouse in the middle of the settlement. The Irish, being stripped of their possessions before their exile, could bring with them only their strong faith, which built churches and founded schools everywhere. But both they and the American Catholics, in changing habitation here, think only of the material advantages, or if they inquire whether there is a church where they are going, speak of it as a matter of gratification to their feelings, and not of conscience. We speak not here of the lawfulness of remaining without Mass on Sundays, but of the peril of faith. One may stay away from Mass to avoid a heavy loss or inconvenience, but can he put the faith of his children in certain peril for the sake of any material advantages?

Those having charge of these souls ought to see to it that only imperious necessity ever holds a Catholic family far removed from church and school. Our experience of Catholic children alienated from the faith of their fathers, and from salvation, by being remote from instruction, for the sake of gain, suggests what we have said upon this question.

The sense of the law that Catholic parents cannot use non-Catholic schools for the education of their children, is that the general compass and drift of each child's education must be under the authority and direction of the teaching Church. It does not make it unlawful for them to be instructed in specific sciences by non-Catholic teachers. Hence we approve of the exception mentioned in the report concerning persons of fifteen or sixteen years of age. We also approve of the restriction there expressed. To be a good Catholic, one must be united to the living Church. There is no

ideal Catholicity. It was the poison of Jansenism to disobey and calumniate living pastors under the pretext of love for dead ones, to vainly war on the Church of today out of feigned devotion to the Church of a day gone by. Catholic life is union of prayer and action with the pastor God has set over us now.

4. The levity with which young Catholics in some of the missions of this diocese have been known to contract marriages before preachers and civil magistrates, leads us to go farther than the committee on this subject recommended.

Those who seek heretical ministers to marry them are excommunicated by the general law of the Church of an act of apostasy--*Communication in Divinis cum alienis*. And this excommunication is reserved by the same law to the Holy See. All Confessors have it in their faculties, however, to absolve from this, as from other acts of heresy and infidelity. But we think it best to reserve to ourselves for the future, this case, unless to confessors in time of mission or jubilee. We do reserve it, therefore, and also the case of those who contract marriage before a civil magistrate.

We call the attention of the clergy to the fact that the Diocesan statutes are those of the Archdiocese of Cincinnati, as they were published in this region before the creation of the Diocese of Columbus.

We propose to prepare a new edition, with some slight changes, as soon as the demand will justify its publication.

+ SYLVESTER H. ROSECRANS,
Bishop of Columbus.
COLUMBUS, Sept. 12, 1873.

579.

Pastoral Letter, *The Catholic Columbian*, Mar. 6, 1875

[The Jubilee]

To the Clergy and Laity of the Diocese of Columbus

The Official copy of the Allocution of our Holy Father Pius IX., of the 21st of December, 1874, announcing the Jubilee of 1875, and extending its privileges to the entire Catholic world, has been received this day; a translation of the letter of our Holy Father Pius IX. was copied from the *Freeman's Journal*, of New York, in the THE CATHOLIC COLUMBIAN, two weeks ago. Together with this letter is officially transmitted to all the Bishops a copy of the Encyclical of Pope Leo XII., extending the Jubilee of 1825 to all Christendom, of which an abstract will be found in this number of the COLUMBIAN.

From this date, therefore, the time for gaining the indulgence of the Jubilee commences in this Diocese; and the Pastors of Congregations may arrange for any special devotions their zeal suggests, and at what time they find most convenient

580 - Pentecost Collection for the Seminary

between the present and the end of the year. In this city, the four churches to be visited are, of course, the Cathedral, Holy Cross, St. Patrick's, St. Mary's--though persons impeded by feeble health, or other legitimate cause, may make the Chapels on Rich street, at the Hospital on State street, at the Sacred Heart Convent corner of Broad and Seventh streets, St. Aloysius' Seminary, or the Chapel of the Good Shepherds, their place for visiting the Blessed Sacrament.

The time for the Jubilee in the Cathedral will be the entire month of May--when all instruction on those points laid down by the Holy Father will be a part of the May devotion--and the month will close by the Forty Hours' Adoration of the Blessed Sacrament.

The giving of alms and fasting are not among the conditions of the Jubilee--though both are recommended.

+ S. H. ROSECRANS
Bishop of Columbus.

580.

Pastoral Letter, *The Catholic Columbian*, April 17, 1875

Pentecost Collection for the Seminary

We call the attention of the Rev. clergy thus early to the annual collection for the Seminary to be taken up on Pentecost Sunday, in order to give ample time to make it as large as possible. As was shown in the Synod of August, 1873, the annual collection has hereto been insufficient to meet the expenses of the Seminary, much less provide for the payment of purchase money, and for necessary improvements. A more earnest effort is needed this year than in former years, both because the times are harder, and because the debt on the Seminary has been growing.

There can be no doubt of the absolute necessity of the Seminary to religion in the diocese. Besides the loss of priests occurring from time to time, new stations are being opened and new congregations petitioning for resident clergymen. We must see to it that the Sacraments are not demanded in vain in the diocese. We beg, therefore, all the Pastors to take particular interest in this matter and explain it carefully both in Church and out of it to the people. Though not wealthy, our people have been generally blessed with plenty--and of what use will that plenty be if they do not honor God and provide for the continuance of the Holy Sacrifice among us? If each one does a little for God's sake, the aggregate will suffice for pressing wants, and we trust to God for increase of means to meet increasing wants--fearlessly when we find no lack of good will on the part of the people.

+ S. H. Rosecrans,
Bishop of Columbus.

581 - Saturday Abstinence

581.

Pastoral Letter, *The Catholic Columbian*, July 6, 1875

OFFICIAL

The dispensation, permitting to the faithful of this diocese the use of flesh meat on Saturdays, is hereby renewed for one year, in virtue of Apostolic letters dated May, 1872. The practice of the Universal Church is by this relaxed for our diocese; but it may be renewed at any time, when it may seem good to the Holy Father.

+ Sylvester H. Rosecrans,
Bishop of Columbus.

Columbus, June 19, 1875.

582.

Pastoral Letter, *The Catholic Columbian*, August 21, 1875

OFFICIAL

Owing to disorders, glaring and scandalous, in churches of this city, night marriages with church doors open are forbidden hereafter. All the clergy know the need of this regulation and must enforce it rigorously. As far as possible let marriages be at Mass.

Funerals also should be at Mass, instead of in the afternoon. It is painful to see a long line of carriages following a corpse to the grave--and not a single prayer.

The clergy of the city are advised to compel punctuality as to the time of funerals. And for this purpose they are directed to close the doors of the church against funerals that are more than twenty minutes late.

+ S. H. Rosecrans,
Bishop of Columbus.

583.

Pastoral Letter, *The Catholic Columbian*, December 25, 1875

[Our Obligations]

To the Clergy and Laity of the Diocese of Columbus.

Dearly Beloved Brethren and Children in Our Lord:

It is now seven years since, by appointment of our Holy Father, Pius IX., the undersigned was directed to take charge of the new Diocese of Columbus and to organize therein the Institutions proper for a Diocese. The building of the Cathedral was the first of these; and being started on the basis of what we hope Religious wants will be, here, rather than on what they are now, has been a cause of much anxiety and

583 - Our Obligations

embarrassment. To the people of Columbus it has never been a very great burthen. No individual subscription has exceeded \$1,500; and many of smaller amounts have been left unpaid. The annual Fairs have never brought in more than \$6,000, and, of late years, have fallen to \$3,000 and below. The annual collections through the Diocese have seldom come up to \$2,500; and, this year, will hardly reach \$1,500. Collections outside the Diocese have been made through subscribers to the PERPETUAL WEEKLY MASS, exceeding all the regular subscriptions in the city of Columbus.

One or two bequests have also aided, materially, in carrying on the work. The balance of the work is the Cathedral debt, on which there is a very heavy interest account.

The Seminary was the next Institution proper for a Diocese, and it was founded at heavy expense, and has been since maintained partly by credit from year to year.

Lastly the Orphan Asylum was established by the incurring of another debt for the greater part of its cost.

These are the obligations resting on us.

The Bishop of a Diocese is commonly addressed as one having large resources, at command, and obliged to many acts of generosity, and even munificence. The Bishop of this Diocese has no regular means of even paying the current expenses of the Institutions that depend on him for subsistence.

It has seemed to us an obligation, therefore, to lay before you a proposition by which present difficulties may be met and future ones avoided; that is, the formation of a Cathedral and Seminary Aid Society in every congregation of the Diocese.

This society is to consist of persons contributing a certain monthly sum, according to their means. The names of contributors are to be forwarded to the Bishop's residence, and the amounts collected every month, and receipted for in THE COLUMBIAN. This will require interest on the part of all the members of the Diocese, and persevering attention.

There are sufficient means in this Diocese for the support of Diocesan Institutions. People who are taught to love God are not those who complain of being forced to honor Him, not only with their lips, but with their hearts. But the spirit of faith will die out, unless we keep it alive by the practice of good works.

We, my Brethren, are overburthened with cares foreign to our State and to our inclination. We would publish the Gospel by word and writing. But our time is short, and whoever comes after should find nothing wanting that we might have supplied, or unfulfilled that was enjoined by our Holy Father.

+ Sylvester H. Rosecrans,
Bishop of Columbus.

584 - Clergy Retreat

584.

Clergy Circular, *The Catholic Columbian*, August 19, 1876

[Clergy Retreat]
OFFICIAL.

The Retreat of the Clergy will open next Monday night at St. Aloysius' Seminary. The order of Exercises will be such that those held in common may be attended by Priests lodging at different Pastoral residences, as well as those staying at the Seminary. The Synod will be held on Friday morning, according to the form prescribed in the Roman Pontifical. Every one will need Cassock and Surplus.

+ S. H. Rosecrans,
Bishop of Columbus

585.

Clergy Circular, *The Catholic Columbian*, Oct. 14, 1876

[Collection for the Cathedral]

To the Rev. Clergy of the Diocese

The annual collection for the Cathedral building was fixed by the Diocesan Synod for the Sunday within the octave of All Saints. It cannot be omitted this year, as the Cathedral debt is large and some of it is pressing just now. Besides, it is our duty to organize the means of extinguishing it, in order that income consumed by paying interest may be devoted to the orphans and the Seminary. This collection will be counted on the *Cathedraticum* to be fined on each church according to the late Diocesan Synod. The city churches which take part in the Cathedral Fair will have no collection taken up in them.

+ S. H. ROSECRANS
Bishop of Columbus.

586.

Pastoral Letter, *The Catholic Columbian*, February 21, 1878

[Pius IX. and Lent]
PASTORAL LETTER.

To the Clergy and Laity of the Diocese of Columbus:

The death of our Great and Beloved Pontiff, the meeting of the conclave to elect his successor, and the return of the Lenten season impose on us, your unworthy chief Pastor, the obligation of communicating to you some suggestions and directions.

You will not have awaited our recommendation to offer public and private

prayers for the repose of that great and holy soul, so long tossed on the billows of persecution by the rage of the heathen and the vain imaginings of the people against the Lord and against His Anointed. Whether purified by trial or still needing aid, our Masses, our rosaries, our family prayers and private devotions in his behalf have profited him and ourselves, and have honored God. Let us continue these devotions in the desire not only to afford relief to him, if God's judgment, so much deeper than ours, is different from it, but also to obtain a wider diffusion of earnest faith and active piety among ourselves, in our beloved and imperiled country.

The prayer "*pro eligendo summo Pontifice*" must be added to the prayers of the Mass, on doubles also except those of the first class. It would be well to have the Litany of the Blessed Virgin, or five Our Fathers and Hail Mary's, recited before the Blessed Sacrament at Benediction, for the same intention.

On the completion of the election there should be public thanksgiving in every Church. The Cathedral is draped and will continue to be during thirty days. Pastors will follow this example according to their discretion.

The announcement of the election of the new Pope through the Atlantic cable in the public papers will be the signal for removing draping and giving thanks.

We must be watchful against the sensuality and materialism that are choking up the seeds of faith among us, during the coming season of penance. The world with persistent shallowness takes for granted that all interests, including the faith in eternity, are centered in it, that priests and laymen make profession of being Christians for the sake of the standing it gives them and the profit it promises them. And it is very easy for us to fall into the current of the spirit of the world. But the world is set in malice, in hatred of the Cross, and will inherit no share in the redemption of Our Lord and Savior Jesus Christ.

The rich who set their hearts on possessions, the poor who are absorbed in envious repinings, the vain who live for applause or who are absorbed in jealousy of the successful, the sensual who put no restraint on their self-indulgence but that of public decency, all belong to the world, and will share its doom.

The season of penance is meant to bring us back to our normal condition, not to be an unnatural constraint, to be followed by renewed indulgence. Nature dictates the subjection of the animal to the rational and this subjection is the privation of the animal appetites of their gratifications. Moreover, sin is cleansed by suffering. Jesus Christ, who took all power in Heaven and on earth, wills that the redeemed should wear the image of His Cross. Our sins, personal and national, are crying to heaven for vengeance, which can be turned away only by penance.

We Catholics are not responsible for the widespread apostasy from all faith, manifested in the literature and conversation of those around us, nor for the spirit of greed that is fast converting the poor and the rich into camps of implacably hostile foes,

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according to which personal estates are counted by millions, and destitute beggars by the hundred thousand. We are not responsible for the corruption which no longer fears to show itself in high places in government and brazenly sneers at honesty and virtue.

We have never denied the brotherhood of men and the humility of the Cross. If there are worldlings among us, there are also devout religious who exemplify to us daily that to fear God and keep His commandments, not to be rich and mighty and renowned, is *all man*.

But we are responsible for a growing neglect of the Sacraments, a growing disposition to make our faith not the business of life but certain outward observances; for an increase of the vices of drunkenness, profanity and impurity among the young in our midst. Heads of communities and families will have a fearful reckoning for having taught those under their charge to make light of those solemn duties in whose fulfillment alone is eternal life.

Parents who have put forth and acted on the theory that the Church is mistaken in prescribing Catholic education as necessary for Catholic children; who have given to their little ones an example of self-indulgence, anger, profanity, uncleanness and impiety, will have to stand before the Judge silent and ashamed. We must in this Holy Season call to mind our duties and our neglect of them, and give alms to the end that we may begin a new life.

The rules of Lent, given in another place, are very indulgent. Let us not lightly seek to be dispensed from them. It must be borne in mind that no priest or bishop has authority to dispense from the observance of Lent. He can only examine the reasons for dispensation and pronounce them good or insufficient. He must be consulted, therefore, in time, before the season opens, in order that he take full deliberation.

+ Sylvester,
Bishop of Columbus.

587.

Pastoral Letter, *The Catholic Columbian*, Feb. 28, 1878

[Reparation for Sacrilege] CARD FROM THE RT. REV. BISHOP.

The sacrilegious robbery committed last Monday in St. Patrick's church, has stricken us all with astonishment and grief. Two ciboriums and a pyx are the booty which tempted and rewarded the wretched robbers for breaking open the Tabernacle and leaving the mourning congregation, with its Pastors, to say with Mary Magdalene, "They have taken away my Lord, and I know not where they have laid Him."

As a reparation for this horrible sacrilege, the BLESSED SACRAMENT will be exposed in St. Patrick's church, from the first Mass until the end of Vespers, on Sunday,

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to the adoration of the faithful. All who receive Communion on that day--the usual conditions observed--will have a Plenary Indulgence. All who visit the church on that day will have the Fifty Days Indulgence which it is in the power of the Bishop to grant.

+ S. H. ROSECRANS,
Bishop of Columbus

588.

Pastoral Letter, *The Catholic Columbian*, May 13, 1876

Necessity of Supporting the Seminary **OFFICIAL.**

To our well beloved children of the Laity:

On the great feast commemorating the establishing of the Christian priesthood, we who are charged with the souls of both priests and laymen of this diocese, by the Vicar of Jesus Christ, appeal to you for aid to support the diocesan seminary.

Recall to mind the teachings of your faith and consider, for a moment what a priest is, in the dignity of his office, and his importance to your welfare. He is the minister of Christ, and the dispenser of the mysteries of God. He is sent to stand to you for Jesus Christ; to do the teaching, to impart the salvation of Jesus Christ. Consider him always not as he appears to the senses, not as a mere man, having all the frailties and alas! sometimes the faults that other men have; but as faith teaches him to have been made by his ordination--armed with an interior and mighty power over the Real and the Mystical Body of Christ, that places him even above the angels. For what angel can bring the Body and Blood, Soul and Divinity, down from heaven upon the altar, as he does every morning? What angel can turn the stream of sanctifying grace upon the pollution of the sorrowing soul and wash away all its stains? What one of the heavenly host can "bind" sins and "loose" them--can "remit" or "retain" them? The Jewish priests could declare the body of the leper clean, and restore him to his place in society. The Christian priest's power reaches the soul; and he can not only declare it clean, but he can cleanse it. Nothing of his human qualities enters into, or shares his office. The functions of that office are as high above his talents, his virtues, and still more his defects as the sun is above the mountain-top, the hillock, or the dung-hill. We should, when we look upon him, always remember, "it is not he, but Jesus Christ who worketh in him." As--with the faith we have now--it would have filled us with delight to have ministered to the wants and comfort of Jesus Christ, had we been on earth, in His time, so now we ought to rejoice to give the means we have received from God, to the same end, and with the promise of the same reward. His sublime office is not given to him for his sake but for yours. Those wonderful and awful prerogatives, that stretch over eternity and reach heaven and hell, are not bestowed on him to gratify his pride, or self-

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love, or ambition, but to be used for your liberation from the chains and ignorance and from the service of blind concupiscence.

At your first entrance into the world you need him for your baptism, as the light of reason dawns; he must instruct you what use to make of reason, and of all your other powers of body and soul. When you have sinned, his lips have to pronounce the absolution. Later, it is from his hand you must receive the Body and Blood of Christ. When you are old enough to settle in life, his presence is needed that you may receive that divine blessing and sacramental strength to fulfil the duties of the married life, and when you are dying he must come in to anoint you and bring you the viaticum, and after death he buries you.

Beloved children, you expect to remain steadfast to your faith, and to die in God's grace; and you expect also your children to live and die in the Catholic faith. But this will not happen to you nor to them, if you do not generously provide means for the education of candidates for the priesthood, to take charge of newly opened missions, and fill the places of those who, from death or other cause, drop out of the ranks of the harvesters of souls.

If you learn from infidels and sectarians to regard your clergy as a useless burthen, and leave them without sympathy, and without support, your faith will die out, and your profession of being Catholics will be as so much "sounding brass." Those who are alienated from the faith in this country almost invariably became so by being withdrawn from the reach of the clergy and the Sacraments. In places where there are priests, the first beginning of prevarication in the young, is signaled by studied avoidance of all contact with their pastor. You need more good priests. We can find plenty of vocations, if we can but get the means of educating them. The two clergymen, now in charge of St. Aloysius' Seminary have cheerfully performed their arduous labors, without compensation. They deserve, at least, sympathy and aid at your hands. Do not hesitate at making some little sacrifice of worldly goods for an end so meritorious and worthy. If you make Almighty God your debtor, He will see that your property is not diminished by it; and when the time comes, as come it will very speedily, in which you must quit forever all earthly possessions and cares, you will have something to plead for you which money cannot buy, before the Judge of the living and the dead.

The blessing of Almighty God, Father, Son and Holy Ghost, be upon you, and remain forever. Amen.

May 8th, Feast of the Apparition of St. Michael, the Arch-angel, 1876.

+ Sylvester H. Rosecrans,
Bishop of Columbus.

589.

Pastoral Letter, *The Catholic Columbian*, May 16, 1878

Parish Limits

After consultation together the Pastors of the city, English speaking, defined the following Parish Limits:

The Cathedral parish is bounded on the North side by Long street, from 7th street [now Grant Avenue] East to city limits, from 7th street West to High, by Spring street, from High West to penitentiary by Chestnut, West of the penitentiary to city limits, by the Dublin Pike. This boundary in its whole extent forms the Southern limit of St. Patrick's Parish.

The boundary between St. Patrick's Parish and Sacred Heart Parish (including Fly-Town) is the Cleveland Railroad, from Union Depot to 5th Avenue and on a right line with 5th Avenue, East to city limits. The line west of depot is the Piqua Railroad to city limits.

The line between the other Parishes and Holy Family Parish is the Scioto River.

REGULATIONS.

1. All Catholics are expected to attend and support the Church of the district in which they reside, unless they show that they actually rent a pew or seat in some other church where they claim to belong.

2. All sacred and religious ministrations shall be required of the proper Pastors.

3. Parents shall be required to send their children to their own Parish School, unless they attend some Catholic Academy.

4. All Catholics no matter of what age they may be, provided they have any proper income, permanent or transient are bound to rent a pew or seat in their church. Failing to comply with this obligation they must be excluded from participation in the Sacraments.

The above division is approved, subjected, of course, to modification to agree with the circumstances of a growing Catholic population. The regulations requiring all who call themselves Catholics to do their share to support religion is obviously just. What is unpleasant about it, is the fact that *it has to be mentioned*, at all, which tells a story of decaying faith among our people which human feeling would fain have kept hidden from outsiders.

+ S. H. Rosecrans,
Bishop of Columbus

590 - Pentecost Collection for the Seminary

590.

Pastoral Letter, *The Catholic Columbian*, May 23, 1878

Pentecost Collection for the Seminary

To the Clergy of the Diocese of Columbus:

The Pentecost collection is for the expenses of those studying for the Priesthood. After the reception of the Sacraments for themselves no interest ought to be nearer to the heart of every Catholic than that of providing worthy priests for the future. A diocese or a congregation not prolific of vocations is in a dying condition already. What use is there in individuals being prosperous if their means are not employed in honoring God? What one hoards is thrown away--for whose shall it be when the life is over? We urge upon pastors to instill the love of the Holy Mass and the sacred ministry into the hearts of all, and ask them and their people to pray that God may inspire those who are blessed with means to show their gratitude by their deeds.

+ S. H. Rosecrans,
Bishop of Columbus

591.

Clergy Circular, *The Catholic Columbian*, Sept. 12, 1878

[Collection for the Stricken South.]

OFFICIAL.

The Rt. Rev. Bishop begs the priests of all congregations to take special interest in collecting for the plague-stricken south. The amounts forwarded to him will be credited in the COLUMBIAN, and sent directly to those with whom he is in correspondence. Only three priests left in Memphis, no medicines, no supplies of any kind, and corpses eaten by rats in deserted homes, or piled up like cord-wood in undertakers' stables--is an awful picture of distress.