

## VII. Interactions with the World

### B. The Church and the World

#### a. Impact on the World

372.

Editorial, *The Catholic Columbian*, July 10, 1875 (5)

#### Heaven or Earth

It is the law of earthly happiness to be "added." Whoever seeks it directly loses it, but whoever seeks first the Kingdom of God, has it "added" to him. This is the law for the individual and for the masses.

When Christ came upon the earth the masses were mere slaves--dumb, driven cattle, working in the field and shops that others might live in luxury.

By degrees, as Christian doctrine leavened the public sentiments, the brotherhood of men began to be acknowledged. The rich freed their slaves, lavished their wealth on the needy, and sought happiness in Heaven.

The Church built hospitals, asylums, universities and schools, and though inequality remained in the matter of the goods of fortune, it was not felt, because all looked to eternity as their true home, and the pride of the rich and the envy of the poor were alike rebuked and held in check.

At last Christianity became the popular belief, and all, even those who did not pretend to practice it, looked upon it as law, in theory. Then the reformation broke out, and with submission to Christ's authority the spirit of charity began to disappear from society. Standing armies, forced military service, clergy paid by the government poor laws, gained place in the new order of things. The more men looked to earth for their happiness the sharper became the struggle between wealth and poverty. And now, in our times, the greed of the rich and the envy of the poor are intense beyond description. The contest will soon be one of life and death. Those who have thrown off the restraints of God's authority in dogma and morals sowed in the wind. They will reap the whirlwind.

373.

Editorial, *The Catholic Columbian*, October 7, 1876 (2)

#### [Supernatural Church, Supernatural Lives]

Nothing serves better to set before unbelievers the supernatural character of the Church, than the supernatural lives of Catholics. Deeds always speak louder than words. But where the profession of faith goes along with the manifest purpose of *living for eternity*, shown in the aims, purposes, hopes, fears that everyone unconsciously betrays, a day's living is worth more than a year's preaching. If we *do* prize the charity

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of Christ above all things we shall not fail to show it. Even children about us learn to know what saddens and what gladdens us and they see through our moods before we analyze them ourselves. Uncultivated persons may not know the philosophy of our self-delusions, so as to put the edge of the knife exactly where the tumor is, but they do know when our words and our deeds agree. And this is how it happens that all reasoning on serious subjects, such as the real aim and business of life, has come to be put off by the great mass of young people as "preaching." "Preaching" means with them a public rhetorical performance in which the speaker says things as in duty bound which he never thinks of when he is about the occupations his heart is in.

The essence of that opposition which the Jewish Scribes and Pharisees made to Jesus Christ in the flesh, and which pagans and infidels have made to Him ever since in His Church, is in the assumption that Jesus Christ and His Church are cunningly plotting to seize upon what they value--money, power and pleasure--and are urging on the people flight of temporal goods and pleasures, in order to have the exclusive enjoyment of them. All the people went after Him, and the Scribes and Pharisees were consumed with envy and rage to see it. So now the seekers after this world's honors, profits, and pleasures--the politicians, preachers and their hangers on--are wild with venom if they see many people taking an interest in their salvation and seeking the truth in the old Church. But the counsel they take together is vain. The Lord will protect His own and scatter the proud in the designs of their hearts.

**374.**

Editorial, *The Catholic Telegraph and Advocate*, February 19, 1862

#### **The Spirit in which we should Work.**

The earnestness and zeal of the Catholics of Cincinnati are manifest in their churches and charitable institutions. There are many among us willing to work for God, and whoever wishes it can find plenty of edification in our midst. It would be a pity to see so much zeal and charity lose any of its fruit by taking a wrong direction. We must work in a spirit of faith, forgetfulness of the world, disregard of self.

Whoever joins a benevolent society, or helps to build a church or an orphan asylum, must do it in a spirit of faith. He must not count the time or money he expends in such a work, or imagine that he is making any one a debtor but himself. He must not act through human respect, or a desire to emulate, but he must do what he does with the old Crusaders' motto, "God wills it!" This life flies from us swifter than an arrow; let us use it in earnest to obtain what is abiding.

375.

Editorial, *The Catholic Telegraph and Advocate*, April 16, 1859 (1)

### **The Catholic Church the Hope of the People.**

The good of the people is indeed a matter of great moment, so great that it brought the Son of God down from heaven to procure it. The great ones of the earth, the mighty, the rich, the wise, have leisure and capacity to attend to their own interests; but "the multitudes lie like sheep without a shepherd," and their good needs to be looked after by others than themselves. Rhetorical flourishes about universal education, and perfect equality look well on paper, and sound sonorously in orations; but after all, the cold reality is, that the majority of men are so sharply pressed by the wants of the body, or so engrossed by its passions, that, morally speaking, they cannot think for themselves.

If the history of past ages does not teach this, it is written to little purpose, and to deny it for the sake of supporting a theory were sheer folly. The very men who are most urgent in advocating every one's right, duty and capacity to think for himself, are most zealous in forestalling independent thought, by the promulgation of theories.

All admit, however, that reforms are needed, that the "condition of the people ought to be ameliorated." Now, what is to be done? A thousand and one theorists spring forward to answer the question. The local philosophers who call Boston, *Athens*, think the difficulty can be reached by some enactment of the legislature. Let a few statutes by them framed and devised, enfranchising negroes, prohibiting the sale of intoxicating drinks, &c., &c., become the written law of the land, and we shall have the millennium.

The European socialist thinks that if kings and nobles were killed, churches burnt, and priests with them, the happiness of mankind would be complete.

Others think that the principal enjoyment of society consists in having a constitution, whereby both absolute monarchy and absolute democracy are guarded against, so long as the constitution is observed.

Others seem to believe that the track of human happiness is a railroad track, or a telegraph wire, and see the dawning of the better day in the records of the Patent Office.

Now we believe that the Holy Catholic Church is the true theory that solves the mystery of human ill, and furnishes the remedy; that in her only can the people hope.

Her divine Author has framed her with a special view to the regeneration of society, and so wisely, that to produce the highest degree of happiness men have but to learn of her and obey her. Hence the scope of human energy is not to doubt and theorize, but to learn and practice; and the whole race of speculating reformers is, in healthy society, without vocation. It is true that there are many things in secular society, which the Church does not directly provide for. But there is nothing good for the

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people of which she is not the basis. She does not indeed teach her children to be shoemakers, tailors, and hatters; but she teaches them to be honest men, and to give their customers the equivalent of their money. She does not teach statesmanship, or impart proficiency in sciences, but she instills the sobriety, the patience, the industry, by which they are acquired. She does not impart civilization; but plants in the heart of society the reverence for right and justice, of which civilization is the blossom--the fruit, eternal life. She prescribes no form of government, but she teaches justice to the ruler, and obedience to the ruled; and the forms are the result of circumstances. She does not invent machines or lay railroad tracks; but she gives peace to society, and the wants and leisure of peace give human wit the direction of invention.

The true field for the employment of Catholic energy, therefore, is the labor of causing the doctrines of the Church to be received and obeyed.

376.

Editorial, *The Catholic Telegraph and Advocate*, May 1, 1858 (1)

### [The Church the Salvation of Society.]

How many gangs of counterfeiters, forgers, horse-thieves, and swindlers have been discovered in different localities in the United States within the past few months it would be hard to tell. Very lately we heard of one ferretted out, in Indiana, the confessions of one of whose members (wrung from him by the torture of being repeatedly swung up by the neck, until he was half dead, and then brought to the ground and interrogated) implicated more than a score of the most reputable citizens of Fort Wayne. Mob law was forthwith proclaimed, and a band of Regulators took possession of the government.

Now, of course, the world is to be governed by the providence of God, and therefore we are not to lose hope in the stability of society because the means that are to ensure it are hidden from us. But God is not bound to any particular charge of these United States, or obliged to permit the elements of disruption to exist, and deprive them of their baleful efficacy. The beginning of barbarism is the corruption of the individual conscience. In fact, barbarism is nothing else than a state of society in which each man oppresses his neighbor to the extent of his physical strength, and cheats him as much as his wits allow.

What security have we, here in America, that we are not verging to that state at present?

In the laws? But the laws depend for their existence and execution on the people. In the Constitution, and our "glorious institutions" generally? But they are paper, and may be used as easily by a mob to burn houses as by a statesmen to uphold order. In the people? But it is the people who raise mobs who furnish the thieves,

pickpockets, robbers, forgers, counterfeiters, drunkards, murderers, and generally those that threaten the existence of order and civilization. Cannot the majority become corrupt? They are children of Adam. They are descendants of those who whilom worshipped stocks and stones, and stained impious altars with bloody sacrifices, who deified vice, and paid pompous adoration to filthy passions. They are of the blood of those whose cities have crumbled, whose glory is buried, whose pleasant fields are wastes.

They can become corrupt, and will become corrupt, unless some fear of a future judgment, some sense of personal accountability, can be made to reach their inmost convictions, unless they have some religion.

Can that religion be any form of Protestantism? To the intelligent observer, whatever be his prejudices, the question seems as though asked in mockery. Protestantism is not believed by the people. They may cling to its prejudices against popery. They may go through exteriorly its scanty and unmeaning forms. But they do not trust it as a system, and will not obey it. One of the most widely circulating and popular business papers of Cincinnati does not hesitate to rank it and popery as parallel shams and humbugs. And it does so unrebuked, in a community whose horror of "Roman Catholic Idolatry" has no end.

Protestantism is not believed, and never will be believed again. You might as well expect a man to pass, in the natural progress of disease, a second time through the same stages of delirium, as to look for another generation to return to the inconsistencies into which passion and political violence drove the generations past. And even if it were believed, what security does it offer for society?

Will the belief that good works are not necessary to salvation break up nests of counterfeiters, stay the hand of the forger, stop the swindling of bank and stock operators, check a single one of the manifold crimes that disfigure and endanger society? Will the doctrine that confession of sins is impious, and restitution of ill-gotten goods unnecessary, be a restraint upon those lawless propensities that place order in jeopardy? Will the impression that, to be saved, one must not live uprightly, but go through some mysterious excitement at a prayer-meeting, make men honest and just in their dealings with one another, and obedient to the laws of the land?

The only religion that can hold together the social system in any country, is the one in which the doctrine that God will reward every man according to his works is fearlessly taught and clearly understood, in which confession is practiced and restitution made a condition of salvation--the religion which God has appointed as the means of saving those who do well, and the standard by which those who do ill are to be judged--the Catholic religion.

The very patriotism, therefore, of which Americans think they have so large a stock, ought to lead them to seek the Church, since through her alone they can look for

the perpetuity of the institutions in which they glory.

377.

Editorial, *The Catholic Telegraph and Advocate*, October 1, 1853 (1)

### **The Spread of Truth in America.**

The arrival of the bulls establishing new sees in America, announced in our last number, is suggestive of some thoughts on the increase of Catholicity in the United States.--There is no doubt of the fact that Catholics are growing in numbers, in wealth, and in consequent respectability. The statistics published in our own papers, the admissions of our adversaries, the clamors of contemptible agitators, combine to show that Catholics are becoming more numerous and respectable every day.

The principle cause of this increase is, beyond a doubt, emigration. There are many conversions throughout the country, true.--But the number of conversions bears no proportion whatever to the increase of churches and worshippers. The strong undercurrent of public sentiment has undergone a change, and those journals that spend their strength in calumniating Catholics, now, represent little more than the bible and tract societies, by which they are subsidized, and the Orange faction, whose diabolical malignity finds food in their Billingsgate. Yet still there is no general movement of Anglo-Saxon America towards the Church, no desire to renounce the world, the flesh and the devil.

What, in this change of circumstances, ought to be the rule of conduct for Catholics? Have they any peculiar policy to adopt? We think not. Let them stand fast in the unity of faith. Let them be united to their pastors and endeavor to work out each his own salvation.--The deepest policy is perfect simplicity,--the most consummate wisdom is to be devoid of all desires but the one desire of saving our souls.

This singleness of purpose will render us wise beyond measure. It is the simplicity of the dove that begets the prudence of the serpent. If we have a deep absorbing desire to save our souls, we will be united to our pastors, we will lead meek, chaste, sober, honest, industrious lives: that desire will make us obedient to our superiors, courteous and charitable towards our equals, kind to our inferiors, attentive to our religious and secular duties, in a word, good Catholics. And if such a consummation were effected--if all Catholics were induced to the fervent practice of their religion, the force of their example would be irresistible. The mouths of defamers would be stopped.--And though calumny would not cease, yet in the minds of the rightminded, it would be deprived of its sting. This was the strength of the primitive Church. The constancy of her martyrs, the charity of her confessors, the purity of her virgins, the integrity of her people, were more eloquent refutations of calumny than the apologies of Athenagoras, Justin, and Tertullian. The infidel Gibbon, tries to account for

the sudden conversion of the world in the first ages, by the example of the Christians.-- And his arguments are specious.\* For the power of example is immense. "Give me," said St. Philip Neri, "twelve *disinterested* men, and I will convert the world"--so high an opinion had he of the power which example can exercise over the minds of men. The most cunning policy for Catholics is, to have *no* policy, to eschew the wisdom of the world, and to provide, each in his own state of life, for their personal salvation. Let them be *disinterested*--free from human respect and from worldly desire, and the world will soon be converted.

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\* "*Specious*" in the sense of "*having the ring of truth,*" not the usual sense of "*having the ring of truth but actually fallacious.*"

**378.**

Address, *The Catholic Telegraph and Advocate*, July 20, 1864

*Address of Right Rev. Bishop Rosecrans at the Annual Commencement of St. John's College, Fordham, N.Y., July 7, 1864, to the alumni, at the request of the newly formed Alumni Association.*

### **Faithful Leadership.**

Every association must have its aim. The moral and physical forces composing it can be united only by their orderly disposition and direction to a common end. The end must of course be proportionate to the forces employed, otherwise the association will be a mere conglomeration of incongruous elements, without organization or unity. Thus, when laborers combine to effect something in their sphere in regard to wages or employment, they form an association. But, united for some purpose, belonging not to them alone but to other classes also, they are simply a mob. So he who introduces politics into a chamber of commerce is a disorganizer because the end proposed, though belonging to the individual members, is yet foreign to the commercial association. In like manner, an association of politicians commits self-destruction the moment it aims to take any control of the religious belief or consciences of men because religion is of its nature above the control of governments and men. Your association, gentlemen, is one of the Alumni of St. John's College, that is to say, a combination of men who have received the classical education and moral training of a great Catholic college. What aim is a fit one for such an union? What end is proportionate to the forces combined? Someone has said mutual good feeling and social enjoyment. But he could hardly have meant to say so, on second thought. It may be a good thing to shake hands and sing songs together; but it is hardly good enough to be the aim of the many earnest men who have carried East, West, North and South, to the office, the study, the camp, and the

other scenes of labor, the memory of St. John's. In their idle time they may grow garrulous over their swimming in the Hudson and skating on the Brown, and tell their feats on the lawn and ball-alley, their perils climbing the Palisades, or sailing by Hurlgate in a Harlem scow. But if they associate, it must be not for idleness, but for work.

A mutual relief society is another idea. But besides the fact that reason and religion condemn the partial and selfish alms-giving of those societies which find brotherhood not in blood but in grips and passwords--those who are able to associate are able to relieve themselves.

"Political, then," No, not political; for here opinions are divided, mayhap, and interests are, surely. If any one of the Alumni of St. John's has sunk into party politics, his fall is not the result of his training, but an effect of human frailty.

The aim to be set before the members of this association must be higher than enjoyment, or money, or politics. The sunlight near the earth appears in myriad hues and degrees of light and shade, but higher up is gathered into one globe of brightness. So thought in minds imbued with Catholic teaching receives indeed countless forms and shapes from human prejudice and passion in smaller matters, but up towards God is made one and indivisible in all.

There is an end worthy of this combination of cultivated minds and true hearts. It is above the clash of worldly interests, the turmoil of worldly ambition, envy and anger, just as the rain-clouds are above the earth, high enough not to feel their bursting, low enough to refresh and fertilize the hearts they agitate.

To teach the people to KNOW TRUTH and REVERENCE JUSTICE is an end worthy of the most gifted society, the loftiest ambition, the sublimest aspiration of genius. It is the only use to which the power of knowledge can be fitly applied. This done, the scholar's work is perfect in the sight of the angels and of God. This neglected, his life and his gifts are thrown away. Those gifts were bestowed on him as perfume is given to flowers, to be flung on the breeze for all to breathe and enjoy; and where he hoards them up or buries them in selfish sloth or cowardice, his life, in the everlasting records of justice, is written down a failure. He is made a prophet to his age and people. He has the light of thought for many that are unthinking, and the power of the word to move the hearts of men. He is set up to destroy and build up, to uproot and to plant, in the regions of thought and affection. He has the power to sink his gifts in the mire of a sensual life, as the eagle can leave his eyrie on the cliff above the clouds to batten on the moor, but he cannot be without them or free himself from the responsibility of their position. If he falls, he must fall as a stately column, bringing down many who rested on him, and showing even in ruin the mightiness of the human will that can scatter on the shores of time a wreck so magnificent. The scholar's obligation to teach truth and justice is but an application of the universal law of charity. To feed the hungry, clothe



the naked, visit the sick, is the quick impulse of nature itself. But man lives not by bread alone. Truth and justice are the nourishment of souls, without which they fall into hopeless ruin. And the multitude is famishing for this food by every roadside of life, entangled in webs of error, crushed down with foolish prejudices, led astray by false theories and the devices of their own weak hearts. They cry for bread and you have it to give. Therefore you are miscreant to duty and to God, if, through sloth or cowardice, you refuse it.

But this task is no child's play. It is one that will strain your every energy, and call up the courage which even faith has planted in your soul. For there is in the first place no fashion to sustain you. Fashion indeed uses the name of justice and truth, but bows to neither in heartfelt worship. Fashion seeks the success of ambitious schemes, the triumph of party, the gratification of a passion, not the ends of justice. Even in religious matters, where the issue is all man, opinions are adopted with levity from caprice or prejudice, and defended with warmth, not for their truth, but for their being considered the property of their defenders. A soul enamored of the innate beauty of truth, or an unreserved worshipper of justice, is as rare upon the earth as it is unspeakably beautiful in the eyes of God. This is said in no cynic mood, but as the simple statement of fact, which no one who has blundered often enough to find himself out, or lived long enough to see what is set before his eyes at every step on his pathway of life, can ignore.

What love of truth and justice can be seen in the turbid vortex of human life, which is, according to Holy Writ, all summed up in these three: lust of the flesh, lust of the eyes, pride of life, voluptuousness, avarice, ambition? What in the rivalry of nations, in the strife of factions, in the jarring of races, or even in the disputes of philosophers? They praise truth to exalt themselves, and magnify justice to secure their private ends. They denounce one when it stands in the way of their schemes, and praise virtue to make it an element of their success. Superiors commend obedience because it leaves them to take their ease, and inferiors extol liberty for the sake of its license.

Our own hearts run unconsciously after those who prophesy unto us good things and shrink away from those who remind us of our weaknesses and foibles. The scholar's task is hard as his position is exalted. He must rise superior to all that is contained in the limits of time. He may feel the desires and fears of sense, but he must not follow them. His head may thrill with the wish, but his will must crush down the prompting. His cheek may blanch with fear, but his soul must never falter even in the jaws of death. He must not regard even himself in comparison with truth, but be ready to sacrifice all that he prizes at her slightest behest.

Not all understand this word. The great mass of those who have power to lead look upon the multitude as their means of livelihood and worldly success. They adopt,

all too readily, the prevailing pagan notion, that to be leaders exempts them from brotherhood with the hewers of wood and the drawers of water, and gives them the right to make the brute force of the sons of toil minister to their pleasures and caprices. They regard it as legitimate to build palaces and adorn them from unrequited labor, to reach power and dignity by cajoling and deceiving those whose confidence they have won. So they make truth a secondary matter, and justice an article of trade, to be used where there is a market for it, and set aside where something else is more available. In speaking and writing they study to utter not what is so, but what is pleasing; in counseling they do not recommend and insist upon what is just, but what is popular. The usual interpretation given to the theory of toleration of opinions is a striking illustration of the wide-spread disregard of truth. Every man has a right to his opinions, has come to mean not God alone is judge of consciences, but no matter whether an opinion is true or false. And that means that in itself truth is no better than a lie.

Another illustration. A few years ago no writer in this country would have uttered aught but eulogy of the institutions and flag of our country. Now since the dark hour has come upon us, and the temporal hopes of humanity are trembling in the balance, those who wish it are beginning to write that the flag was a mockery and the institutions a failure.

Another. A few years ago no Catholic, North or South, would have said or written any endorsement of human bondage on principle. Now that the upheaving of revolution has solved the problem, what shall we do with it? and old parties have shifted into new positions, the spirit of faction has shown us a spectacle to make the angels weep: that of Catholics so far fallen from their vocation as to labor with tongue and pen to prove that God made and Christ redeemed men and women to be the chattels of their brethren; who, to secure a triumph for their party, would trample truth and justice in the dust and bring back into existence a system that practically denies faith in the redemption of Christ, and despises the charity that made the Man-God cast his lot with the lowly, and enjoin upon his followers: "Learn of Me, for I am meek and humble of heart."

To rise to the height of his vocation, the scholar must know no party, no nation, no kindred, no interest, no aspirations outside of truth and justice. *Non omnes capiunt verbut hac*. Not all understand this word. The man who has laid himself out to make his party triumph, or to win position or fame for himself; to accumulate money or to pamper voluptuousness and sloth, will not understand it.

From the beginning those understood it who gave reason supremacy, and aimed at what is hidden behind the figure of this world. The men, of whom some "were tormented, not accepting deliverance; others had trials of mocking, and stripes, and chains, and prisons; others were stoned, sawn asunder, were tortured and slain by the

sword, of whom the world was not worthy." The men of faith who went to prison saying it is better to obey God than men; who rushed to the embrace of death as to a nuptial feast rather than say right was wrong or injustice, justice; the men who in later times were in the world and never of it, commanding without pride, obeying with fear, coveting not wealth, or pleasure, or human praise, but wearing themselves out in toil for those who would never know enough of them to thank them.

You will say such a life is one of heroic sanctity, of angelic sublimity; and I may not deny it. And can you be expected to emulate the deeds of those mighty men, upon whose shoulders, age after age, God has set the fabric of human society? What shall I reply? You are, like them, Catholics; the robe of baptism drapes your souls. You are scholars, therefore leaders. You have grace to aid, free will to choose. Why may you not choose wisely and live bravely as well as others?

Whoever enters into this career, like Abraham of old going forth from his home, country and kindred, knows not what particular dangers and hardships await a man's life, nor in what manner the power of his influence may be visible for his consolation in life. Nations may hang in rapture on the music of his tones, or, like the nightingale, he may sing alone, with his breast against a thorn. But this he does know, for he knows Whom he has trusted, that his own career is no wild venture, with uncertain issue, but a steady motive to an unfailling reward. Truth set him free from the cares and heartaches and storms that rend the atmosphere; and, in the regions of light and peace, the justice he has worshipped will crown him: "Those who instruct many unto justice will shine as stars through endless ages." Nor can the influence of his life and teaching be lost upon the men of his time. The prophets that were stoned to death, the martyrs that were gibbeted or torn by lions, lived not in vain, died not in vain. Their blood preached the love of justice with more energy than their language. The seed they sowed in dying took root and grew, until the world that had killed them gathered up their bones to worship *the truth*. Every thoughtful and loving word makes a ripple on the ocean of thought that will go on vibrating forever more. Who knows what might be the destiny of this great people, if it were placed once more under the guidance of men who love truth and justice?

Evils have come upon us without number. Our rivers are running with blood, and desolation is sitting on our hearthstones. Some say because our people are corrupt. The people are not corrupt. Where two millions of hardy men can be found to rush to the camp, the toilsome march, the dreary night watch, the sanguinary battle-field, for nothing but to defend the right, the heart of that people is not bad. Say what you will of those who trade in the blood, who stop in cities to organize parties and watch the progress of the strife, to vary their platform and modify their principles, you cannot say that the great mass of those who eat army bread and fight are regardless of justice, or unmindful of duty.

The masses of our people have been betrayed by their leaders, their prophets have spoken unto them false and foolish things. And therefore it is that they stand in battle-array against each other. The great curse of nations is when their salt loses its savor, and those who should enlighten, guide, check and regulate the impulses of the multitude begin to make those impulses a commodity for selfish and sordid ends. This curse has, within the past few years, fallen upon our nation. A new race has thrust itself into the places of the men whom [whose] disinterestedness made them giants of statesmanship in founding this republic--a race of men who looked upon the multitude not as bone of their bone, and flesh of their flesh, to be honored as the image of God and the Redeemed of Christ; to be loved, cherished, and rebuked when need comes, as members of one family, with common rights, and an indivisible inheritance of spiritual goods, but, as Bedouins look upon a caravan whose guards they have overpowered, or as wreckers upon helpless passengers cast away upon their coast.

These were men who never shared the toil of the millions even in sympathy, but said the millions were bound to toil and they to reap the fruits of that toil, and apply them to the satisfaction of their voluptuous and haughty caprices; who dared not denounce injustice in the powerful, whether rulers or voters, but praised the evil-doer in the desires of his heart, who were afraid to call ignorance by its name, to stand up against the torrent of prejudice, whether of sect, or race, or color, or to lift up even the feeblest accent in defense of the calumniated and oppressed; who making worldly success an idol, banished truth one by one from the high places they were able to seize, to find a home where its authors once found it for thirty-three years, in the hearts of the nameless poor.

So when bad passions arose among the people, there were none among the trusted ones to rebuke and stay them, but many to foment and embitter them. Prejudices of religion arose, threatening the extinction of private rights and public justice. Our leaders did not enlighten, but deepened them, until murder and arson had to be defended to justify the betrayal of truth. The jarring of races was felt; and those same leaders set to work, not to show how in one vast territory there is room for all, but rather to widen the breach and grow great in the midst of the strife.

Prejudices of section began to shake the fabric of our republic; and these were fanned to fury by the men who should have allayed them, in order to be made the stepping-stones over a river of blood to power and empire.

Our prophets have spoken to us false and foolish things. They have told there was peace when there was no peace; they have said all is well when all was ill; they have called sweet bitter and bitter sweet. They have said "dear people" when they were fattening on the blood from wounds they should have healed. Therefore have evils come upon us without number; therefore are our homes made desolate, and our hearts straitened with anguish. The nation wants prophets who will speak what is true and

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wise. That is to say, it wants men who fear nothing but to do wrong, desire nothing but truth; men who desire not the people's substance or votes but their welfare, not their applause but their interests, who will yield no title of justice to the violence of foes or the prejudices of friends; who would not consent to wrong for the throne of a demigod, or neglect to work with brain and pen and head, if need be, through fear or sloth. And where shall we look for such men, if not among those who have reaped the benefits of Catholic training in science and discipline in Catholic colleges, among the Alumni of St. John's and other institutions of the same character throughout the country? Let them unite in faith and love for this work; unite in rebuking error and denouncing injustice wherever they are found; unite in defending the lowly who cannot pay mercenary defenders; unite in uprooting, wherever their influence can reach, the horrible practice of preferring the seemingly expedient to the certainly right, and the great heart of the nation may yet thrill with the return of its old life. You would be unworthy of this mission did you undertake it with any view to personal emolument. Salt does its work by being dissolved, and losing its form, color and identity; so the teacher does his work most effectually when his thoughts take such hold of society that his person is forgotten; when, like Homer, his work is in every one's mind while his grave is unthought of. The verities of conscience are better than the applause of men; and the approval of the Judge of the living and the dead is better than garlands on one's tomb. Give heart, and soul, and tongue, and pen to truth, and truth will not only make you free, but exalt you above the stars.

379.

Editorial, *The Catholic Telegraph and Advocate*, December 11, 1852 and the *Cincinnati Enquirer*, December 14, 1852.

*In a letter to his brother William dated December 20, 1852, Father Rosecrans mentioned that he wrote this editorial.*

### **The Influence of the Catholic Church on our Republican Institution.**

We often hear said, and as often say, that the future safety of our government, depends entirely on the Catholic Church. If this country receives the faith, the Republic will stand: if not, it will fall.

Now when we say this we do not mean that the Catholic Church is going to exert some mysterious, Sacramental influence, directly on our free institutions, by virtue of any secret affinity between her and them; but we mean something more straightforward and comprehensible.

It is this: Government is a restraint upon the passions, and hence is not founded on the passing interests or caprice of individuals, but is based, in the last analysis, on

the conscience of the people. This, which is true of every government, is preeminently true of ours. In the old world, corruption must extend through every class and department of life before anarchy can be introduced; and even then, there would be a struggle of interests--of a mercenary army, and a degraded nobility, to retain their superiority, before the fabric of government would fall. But in this country, we have no army to overcome, no nobility to root out. When the moral sense of our people is entirely lost, then, we are left the unresisting prey of every stronger man's caprice; and no law will protect us while it is no man's interest to enforce the law.

Wherefore, in our country, it is absolutely necessary that the moral sense of the community be correct, that each member of society know what *he ought* to do and be furnished with a powerful motive for doing.

This right knowledge of our duty, this valid motive for performing it, the Catholic Church only can furnish it.

1. The knowledge of our duty is from faith. In the beginning it may be true, that those multitudinous sects, called by the common name of Protestants, did preserve enough of divine revelation, to instruct men in their social duties, but that is true no longer. Protestantism has now no hold on the people, and the only evidence of its existence at present, is the exhibition, from time to time, of an anti-papal paroxysm, whereby a few preachers make a comfortable living and a few publishers get a job. But it no longer teaches the people what they ought to do. Men can hate the pope and listen to eulogies on Daniel Webster, without being any the wiser as to their daily duties.

Whence it is clear that as far as Protestantism is concerned, our people will soon be left for their ethics, to the dreams of Parker, and others of his stamp. And as these ravers about progress, furnish no instruction on that point, it follows, that the competence of the people must be under the direction of the Catholic Church.

2. There is no valid motive to impel men to the performance of their duty out of the Catholic Church. Luther lamented the abrogation of the confessional as the introduction of licentiousness. What would he have said had he seen abrogated, not only the confessional, but also the belief in the justice of God, as ruler of society, in judgment, and eternal rewards and punishments? Yet if he had lived to our times he would have seen all this. In fact, where is the use of heaven and hell if they are awarded irrespective of works?

As a power to move men to right, Protestantism is dead already. It can sow discord and raise riots, and cause slanders, envyings, calumnies, but it cannot move to right; it cannot cause to be restored ill-gotten goods, nor retract the secret calumny, nor repent of the silent desire of evil. For a sanction of the law the masses are left again to Parkerism--to naturism--to that pantheistical system whose motto is, "Follow out thy instincts"--satisfy thy caprices, *act out thyself*. And as this system not only does not furnish any motive for doing right, but rather a powerful stimulant to wrong, it

follows that only from the Catholic Church can the masses have that sanction by which they will be moved to do their duty.

This, therefore, is the influence of the Catholic Church on our republican institutions: the sanctification of the individual members of society--whereby they will be led to the performance of all their social duties.

The Catholic Church will show them clearly what they ought to do--how they ought to obey the laws, and vote for officers who will do them only justice--how they ought to refrain from injustice, violence, theft, robbery, riot, and be zealous in the prevention of these crimes in others; and at the same time it will furnish them with all those terrible motives--the doctrines of heaven and hell, dealt out according to works--of death and judgment--the restraint of the confessional--in order to *impel* them to choose the right and shun the wrong.

This the Catholic Church alone can do. This she *will* do, not as a police agent, but incidentally, while fulfilling her mission to save the souls of men. Her sphere is above all governments; but on all she sheds the genial influence of right and the light of truth. If they cling to her they stand whatever be their form; if they depart from her teaching they fall--and she calmly awaits the form that succeeds them.

380.

Editorial, *The Catholic Columbian*, March 4, 1876 (3)

### **[True Freedom Comes from the Church]**

We are not students of the political aspect which the centennial [of the] experiment of self-government presents. How this world goes is not our business. But there is an aspect in which the history of our country interests religion, and, rightly considered, gives honor to the Catholic Church. In the winding up, of course, all things--including the persecutors--will be compelled to give honor to the Spouse of Christ. But this throws credit on the Church according to the principles which are popularly looked upon as distinctively American. The idea of letting religion take care of itself was borrowed from Catholic Maryland, and embodied in the Constitution of the United States, because there could be no other ground on which New England Puritans, New York Episcopalians, Pennsylvania Quakers, Virginia Cavaliers, Carolina Huguenots, could possibly form a partnership with one another. But Catholic Maryland, and places ceded to the United States by France, are the only ones in which the principle of toleration has been honestly carried out. In every other state there has been practical, and in most of them legalized, proscription of Catholics.

Even in Ohio, notice what a tumult was created by a law lifting the weight of proscription from the backs of Catholic inmates of asylums and prisons! That law had to be repealed, and the proscription remains.

In Louisiana, St. Louis, and the Catholic regions of Maryland, and among populations largely Catholic in our great cities, the principle of not meddling with other people's conscience is, in itself, popular; and the candidate for office who would proclaim beforehand that he was going to interfere with any sect would not get an Irish or a German Catholic vote. On the contrary, the road to office with those outside the Church is some cunning device to trample on the principle of toleration.

Outside the Catholic population, the true idea of liberty is rapidly getting lost. Bismarck's tyranny and the license of the French Communists are applauded in our journals. The liberty of the majority to grind down the minority, the liberty of influential sects to crush out weaker ones, the liberty of government to tax and of government officials to plunder, is not an American liberty, as our fathers understood it. Yet it is fast becoming the only idea of liberty in vogue amongst us. On this subject of allowing every man to take care of his own soul, Catholics, in this country, have steadfastly held the same view ever since that view was embodied in any American Constitution, first by the Catholic ruler of Maryland colony.

On the terrible question of Slavery also, the Catholic Church has remained unchanged. The popes were the first influential persons that ever opposed slavery in the world, not as being intrinsically and necessarily a sin, but as repugnant to the Catholic idea of the brotherhood of men. The Church diffused faith and charity; and after a time charity grew so warm that it melted the chains of the bondsmen all over Christendom. The Catholic Church in this country stands consistently and steadfastly on the side of true freedom. It is those outside that are perpetually changing, and those outside who are threatening the destruction of free government, multiplying government machinery, creating huge monopolies, setting rulers to meddle with every department of life, and assuming the ownership of the souls of citizens.

**381.**

Editorial, *The Catholic Columbian*, May 16, 1878 (3)

### **[Liberty's Safe-Guard]**

Two men once fought about which should sit down in a certain chair. While they were pummeling each other, a third seized the chair and broke it up for kindling wood. While Democrats and Republicans are fighting over the offices, the Communists may come in and render the offices undesirable. Rome was not built in a day, and did not die in a day. But it died. This Republic is sure of one century that is past, but not of the one that is to come. The Catholic Church which introduced into the world the idea of liberty, and is its only safe-guard, has influence enough, as yet, to assure a long duration to our popular government.



382.

Editorial, *The Catholic Columbian*, August 12, 1876

### **Who Owns the People?**

The doctrine that gives to the people the rights of God is no less hateful and despotic than the old doctrine that made kings supreme over law. As a matter of taste we would rather be ruled by one than by a thousand masters. As a matter of right the thousand have no more authority than the one, if the people--God claims sovereignty over men--let it establish its authority by mastering their surrounding[s]. Let it regulate birth and death by popular vote. Let it decree the measure of intelligence; the natural dispositions; the physical construction; the degree of health; the causes of death and life; the nature and remedies of disease; the course of the seasons; the calms and storms; the pestilences and earthquakes; and then claim its supremacy over grown people and children! There is no logical defense of American freedom, and no practical security for the institutions which we love even when faith falters, outside of the influence of the Catholic Church.

### **b. The World's Errors**

383.

Editorial, *The Catholic Columbian*, April 10, 1875 (4)

### **The Law of Charity**

It seems idle to speak of law to society. There are so many, even Christians, who yield to the domineering force of custom, that to speak of a Judge, and retribution for those who observe the sanctioned usages [the conclusion of the thought is missing]. "Every one does that," proves to most minds that there is no impropriety in doing it, and that remonstrance against it is absurd. Yet fashion has to be judged as well as crime; nay, fashion may sometimes be the worst of crimes. God will compel us to account not only [for] failing to come up to our standard, but for forming the standard. In Noe's time it was the fashion that was drowned. In Sodom and Gomorrah fashion was burned.

In Jerusalem fashion took sides against the Son of God and crucified Him. And [on] the day of final accounts it will be the fashion that shall be "cast" into the exterior darkness.

The torrent of custom, St. Augustine says, goes rushing into hell.

How then shall we say of those ages and countries where Catholicity is the fashion? The piety of Catholicity was never the fashion in any age or country. The grandest intellects of every age have been among the pious, but they never became the fashion until their bones were to be placed under the altar. Let no man think himself

secure saying, "I do as the rest," but work out his salvation between himself and God.

384.

*The Divinity of Christ, Part 2, Chapter 2*

**The System Revealed by Jesus Christ could not Fail or become Obsolete**

The Son of God, becoming man, had a design to accomplish, which of course could not be thwarted. "I come," said He, "that they might have life, and have it more abundantly," meaning all men. Therefore, He had to expiate sin, to prepare the grace of adoption and healing, and make known to all men the terms and means of salvation. To say that He failed to accomplish these ends is to say that He was not God. He knew what was in man. He knew precisely what He had to effect, and the means whereby He would effect it. He knew all the phases of opposition He would encounter, and prepared all the agencies that would overcome it. His object was to give a fair offer of salvation to all men. Therefore, first of all, He had to teach all men, or to provide some way by which they would be taught the truth.

If He failed in this, His design would be frustrated and His Divinity, of course, appear a false pretense.

Yet, strange as it may appear, the vast body of English and American Protestants, with all their logic and acuteness of mind, overlook the fact that the very basis of their belief is an assertion of the failure of the mission of Jesus Christ, "The whole world has been drowned in damnable idolatry for eight hundred years" before the writing of the Book of Homilies.

The whole earth had been corrupted by the Man of Sin when Luther, who ought not to have been a man of sin, arose in a monastery of Saxony.

Now, if this, and similar things asserted by Calvin, Zwinglius, Cranmer, and Knox means any thing at all, it means that Jesus Christ's plan for teaching His religion failed and left the world without the means of salvation for at least eight hundred years; that is to say, Protestantism has no meaning, unless on the hypothesis that Jesus Christ was unable to foresee the perversity of men, and unable to provide against the multitude of false teachers.

Going away from earth, He left a hierarchy to teach in His name. He promised to be with them in their teaching all days, to send the Holy Ghost to teach them all truth; yet, if there is truth in Protestantism; He was with them scarcely three centuries. The Holy Ghost allowed them to run into the most horrible errors, and every thing went wrong for ages, until a foul-mouthed friar in Saxony, an impure lawyer in Geneva, a licentious king in England, arose to set things to rights and restore the pure religion!

No wonder that youth nurtured in Protestantism speedily learn to deny that Jesus Christ is God! For how can He be God, whose works failed so signally, whose

plan for teaching men was thwarted almost ere it had been tried?

Let no one think so unworthily of the Son of God. He is true, though every man be held a liar. It may be unpleasant to believe that the entire movement in the religious world, since the XVI. century, has been a vast delusion of diabolical origin, but it is better to believe that than to doubt the divinity of Jesus Christ. Men have failed before to-day, nations have apostatized and sunk into brutish idolatry; but God never failed and never will fail. Jesus Christ is God. Let us rather cling to Him than to those who say that He was defeated in His intention of teaching the world the truth. Nor can any teaching of Jesus Christ grow obsolete, or His plan of salvation give place to any other, for ever.

Sometimes we find people willing to concede that Jesus Christ was the Prophet of His age; but adding, that what He taught has now done its work, and had its day, and should no more be insisted on. But if He is God, as we have demonstrated, then what He taught had no particular day, but was for all time. Since He was on earth nothing can have happened in science or art, or discovery or invention which He did not foresee, and, as far as was necessary, provide for. If there were, then He was not God. It is true, that since His ascension into heaven many changes have been wrought in the scientific, literary, and political world; but none that supersedes the necessity of grace and faith. Men fight, now, with cannon; ride on rail-cars; light their houses, of nights, with gas; and send messages by electric telegraph, but they need a Redeemer all the same now as in the generations gone by. After studying chemistry, astronomy, geology, and as many other sciences as exist, one still needs a teacher in religion, the forgiveness of sins, and grace to resist temptation. It is still true, even in this age of enlightenment and progress, that the soul that sinneth shall die, and that no man can see salvation except through the grace of Christ.

No motion can be out of the track of the forces that create it. No progress of society can go beyond the sphere in which society moves. Let the dreams of the most exalted among the Progressists be realized, let the poor man vote, have a comfortable share of the world's goods, and enjoy brotherhood with those who are called great. What then? Death remains, and Judgment, and God the avenger of wrong. Original sin will still stain the soul and cry for baptism; actual guilt will still demand Confession and sacramental absolution; there will still be the same need of Christ as now. Neither He, nor any thing He taught, is ever destined to become obsolete.

Nothing shows more powerfully forth how little is the greatest human knowledge, than this very cry, "Christianity has had its day," uttered by men who imagine themselves standing in the vanguard of human progress. The very ideas which they call advanced, are, for the most part, borrowed from Christianity, as far as they are good; and distorted from their original intention, as far as bad. One of these, which now awakens much enthusiasm and even strife, is the dream of the Universal Republic.

What is there of beauty in this dream, but the equality of Jew and Gentile, Greek and barbarian, bond and free, proclaimed by Jesus Christ, enforced by Catholic discipline, and to be fully realized when justice and truth shall gain supremacy in the day of final judgment? And what is there of evil and disorganizing in this project, but the eager effort to realize it before the time, as though all good will elude us that we do not snatch on this side of the grave ?

Another idea, which has been borrowed from Christianity, and distorted into travesty, is the one about ennobling women. The Church, which honors Mary Immaculate, never sanctioned the degradation of the female sex. Reformers have only taken her principle--women ought to be ennobled--and tacking on to it their own groveling ideas of nobility, have set women to delivering public lectures, carrying canes, and wearing breeches.

In like manner, the love of freedom, which so many now-a-days have adopted as their religion, is but a travesty of that love of liberty breathed into every baptized soul by the Spirit of God. In the Christian sense, freedom means truth for the understanding, justice for the will, innocence for the soul, and heaven for its reward. Those who narrow down freedom to make it mean only freedom from political shackles do not thereby outstrip Christianity in progress but only distort and caricature it.

The world has changed a great deal since Christianity was a novelty, but Christianity has not grown obsolete. Changes will doubtless continue; but society will never change, so far as not to need a Redeemer. Jesus Christ will always be to each new generation, and to each freshly created soul, "the way, the truth, and the life," until the time comes when no more new souls will be created for ever.

385.

Editorial, *The Catholic Telegraph and Advocate*, July 23, 1853

### **Ingratitude [of the World to the Church].**

Ingratitude is a vice, odious even in the world. The serpent, stinging with deadly fang the bosom which warmed it into life, is a classical object of reprobation. And the world has never tired itself with finding epithets of opprobrium for the ungrateful man.

Now the charge of ingratitude comes with heavy justice on the present age, or rather on those reformers who, considering themselves a half century ahead of their time, are trying to pull the age on in the path of "progress."

These men are commonly either revilers or contemners of the Catholic religion: they either abuse it, or treat it with indifference.--Yet, all their notions of reform and progress are borrowed from the Catholic Church--are bad applications of principles unacknowledged by the world, except as taught by the Church of Christ. Take all their hobbies one by one; sift them and seek their origin; and you will find them to be

teachings of Christian faith detached from their unity, and rendered dangerous by false application, but still known to the world only through Jesus Christ. For example, the hobby of "equality, fraternity and brotherhood," which some "reformers" are seeking to realize in Europe, by bloodshed and perjury, and theft and robbery, whence does it derive but from the doctrine of the Church, that all men are equal before God in their fearful, moral responsibility, and that every man should love his neighbor as he loves himself?

What pagan philosopher ever taught it?--What pagan legislator tried to practice it?--What pagan people dreamed of its realization?

Plato did not teach it in his voluptuous dream of a commonwealth. Lycurgus did not try to enforce it with his drunken helots, and his people, formed to theft, and hate, and war; nor Pericles, with his annihilation of individual liberty, and his refined and elegant despotism; nor Numa, with his hereditary succession of god-crowned kings his patricians and *plebs*.

The doctrine of liberty, equality, fraternity, sprang from the teaching of the Church; and the reformers do but borrow and pervert the doctrine of the Church which they hate, when for *moral* they substitute *material* equality.

So of the dream of indefinite progress, so zealously and so unmeaningly advocated by other reformers. Man is born not *in* happiness, but *for* a happiness to come. For this he was redeemed, and for this he has the Church as his guide. To it he must *progress* if he chooses. The doctrine of fanatics about a happiness to come, is but a travesty of Christian teaching, in which "temporal" and "society" are substituted for "eternal" and "individual." In the same way the "women's rights people" have but stolen and perverted ideas, only propounded by Christianity. What was woman but a degraded slave before the Church taught that she had a soul, and was created for the same noble end at which man himself was to aim?

It was not mere civilization that raised woman from the rank of slave. The civilization of Old Rome left her as degraded as it found her. It was Christianity alone. And wo to woman if by her own influence acquired through the Church, she seeks to weaken Christian sentiment and destroy Catholic traditions in the public mind. If the reign of might returns she will pay the bitter penalty of her ingratitude.

So of a thousand other theories that disturb and madden the minds of men in this age.--They are but principles of the Catholic Church, that have meaning and truth only in the unity of Catholic doctrine. The arguments that support them are valid only in the Catholic sense; and would never have been thought of but for the Catholic Church. Such being the case, what can be baser than the ingratitude of those men who, borrowing their notions from the Church, yet persist in abusing and calumniating her? What can be meaner than to take fragments of her doctrine, and disapply them, and thus vituperate *her* as opposed to the good of the human race, because she objects to the

misapplication? All that is good and noble in society is from the Church; all that is true in the errors and sophisms of "reformers" is Catholic teaching and Catholic tradition. Let reformers therefore desist from their ingratitude, and acknowledge their indebtedness.

386.

Editorial, *The Catholic Columbian*, September 30, 1876 (1)

### **[Society's need for Religion]**

Luther felt the need for confession for the people not many years after he deemed it [non-]sacramental. Startled at the disorders he had let loose on society, he sighed for the reestablishment of the Sacrament of Penance. How persons of any judgment can be deluded by the senseless theory that mere knowledge is going to supply the place of conscience, passes comprehension. To know science and even history is not going to persuade men to subdue their passions and sacrifice their desires on the altar of duty. Is it not plain that to persuade any one to do right you must show him some reason for it? But take away religion--the soul's immortality and the retribution of good and evil deeds--and there remains no reason why one need do right. The evils that subvert society arise from disregards of the rights to property, reputation, and life in others. Murder, theft and calumny are social anarchy. Now to teach a child to read, write and cipher does not teach it to respect these rights. True, there is a natural conscience impelling us to give everyone his own, because there is an understanding of God's existence and His justice coeval with the use of reason in every soul. But this natural conscience is not strengthened or directed by the direction of mere human science. Geography, rhetoric, mathematics, geology, astronomy, neither tell us what is right nor furnish us any reason for doing it. As for sentimentalism being enough to keep the conscience upright and the conduct correct, that is the sheerest nonsense. Where a man has the health and wealth to do what he pleases, he will sometimes please to do quite "nice" things. But sickness, hunger, cold, want, the sense of others' injustice--to say nothing of evil habits and fierce passions--drive sentiment out of the heart. There are circumstances in which sentiment will no more hold back the hand from stealing or killing, the tongue from lying and cursing, the whole body from crime, than pleading would stop Niagara. Besides take away all hope of immortality and of the final triumph of truth, and all sentiment of good and evil, of the beautiful and the ugly, is gone. Law has its sanction in the public conscience. And society will be the prey of brute force.

387.

Editorial, *The Catholic Telegraph and Advocate*, August 23, 1856

### **The Church on the Mountain.**

The sublime position which the Church occupies in life was probably never so conspicuous as at the present day. The combination of events, under the control of Divine Providence, has served, contrary to human anticipations, to direct all eyes to the City of God, "the mountain on the top of mountains," and force the world, willing or unwilling, to contemplate its greatness. History represents this city in every variety of power, splendor, and goodness on her pictured pages; as the teacher of nations, the queen of civilization, the guardian of learning, the protector of art; we see her the chief glory of republics and potentates, but there is a mystery in the greatness attaching to her at the present day, which fills the soul with wonder. There is no question so discussed, whether well or ill we will not stop to inquire, as this pre-eminence of Christ's Roman Catholic Church. Take up what country you please into which civilization has crept or where it has reached refinement, and the principal topic, whether for censure or approbation, whether for the encomiums of truth or the invectives of calumny, privately and publicly, is this Church of Christ. To every word of her bishops there is attached a significance which men never dream of associating with the words of heretical or anti-Catholic declaimers. In the few papers which are published by her friends, every paragraph is scrutinized with the anxiety of some lawyer, looking for a flaw in a bill of indictment. Her name is the signal for a curse or a blessing. The world looks on this city of the King of Heaven, on this holy Church, as the crowds who went up, shouting or weeping, the hill of Calvary, looked on the crucifixion. In some, the fury of Satan giving malice to their upbraiding, and intense animosity to their features; in others, the gentle spirit, taught by the Crucified, imparting to their actions and looks the eloquence of faith and charity. It is thus that the world regards the Church at the present day. Some like Joseph of Arimathea, others like the impenitent thief.

The world is a believer, or affects to be, in physical power. She worships wealth, political supremacy, great armies and fleets. Her delight is in the sword. She loves to be popular, she puts her trust in the spear and the torch and the penal law and unequal legislation. You can follow her tracks through history as you can the tracks of a tiger through the jungle. She congregates power around her, and in the fiery furnace of her wrath, threatens to consume whoever refuses at the sound of her minstrelsy to salute her, to bow down to her, to adopt her opinions, to swear by her tyranny and falsehood and intolerance. Why should this power affect to be alarmed by the Church of Christ? What has it to dread?

The Pope, how often are we told it, is kept on his throne by foreign bayonets.

The friends of the world jibe and sneer at the See of Peter. Do they fear him? O! no; what can *he* do to our nations, strong in their physical preponderance? Why, then assail him so unceasingly, so falsely, so passionately? Is it not an axiom of worldly wisdom, that error is powerless when truth is free to combat it? And yet the storm goes on, tempest and hail and lightning--against the aged bishop of the ancient See of Peter. It appears to be the doom of men shut out from faith in Christ, to be ever grasping power, yet never satisfied with the security of their position; and like Sisyphus, rolling with heavy labor up the hill upon which the holy city stands, the huge rock in whose strength they put their trust, though conscious by centuries of experience, that it will rebound from the sacred battlements and overwhelm them in its descent.

We saw this want of confidence in their strength especially illustrated in England, where the genius of worldly greatness is enthroned, when a Catholic bishop dared to tread the streets of its great city bearing his ecclesiastical title, which the Holy Ghost had given, and which no man can take away. But here is the mystery of the scene! What had England to fear from a Catholic bishop, that his appointment should excite all the nation to fury, to force her Prime Minister into the canting slave of a hypocrite, make her Chief Justice forget and dishonor the dignity becoming his office and her Chancellor talk of dancing over the hat of the cardinal! All despised, as they said, the City of God, the Church upon the Mountain; laughed it to scorn--and yet all the nation is troubled by one of its noble citizens! Was it the physical or moral power of that man which distressed their souls?

And it is thus in every nation. On one side all the pride and pomp and reality of worldly power, on the other weakness, deprecation, desire of reconciliation, and love of peace. Why should the haughty world, if she knows that she has the power, discuss the merits and affect to fear the influence of her on whose neck she is ever struggling to tread? Who can tell? Why should the Church be the constant topic in this great republic? Is not Protestantism enthroned from Maine to Florida--is she not the ruler of legislation, the directrix of the press, the guardian of the schools, the inquisitor of the parlor? The army is hers, the fleet is hers, the wealth of the land is hers, and the Church has the poor laborer, the serving girl, who must endure every reproach, here and there a farmer or a vine-dresser, an orphan asylum and a half-paid teacher. Such is the position of the parties, and the world, conceal it as she may, yields by her hostility an involuntary homage to the Church. It is for the sake of His Church that God permits time to exist. Were she to be withdrawn from life, there would be no longer use for time. Therefore the City on the Mountain, the City of God, must be considered by men. In vain do they shake their hands against her and scheme for her downfall, she must survive for them to contemplate. They must see her face to face on earth, so that they may know her well,--the witness who will hereafter bear testimony for or against them at the tribunal of God. She must know them as her friend or enemy; as her friend by



docility and patient investigation and prayer and charity; or as her enemy by gratification of bad passions, by hatred of the truth or indifference to its teaching. The Church is amongst men and around them, and they move through her mysteries and contemplate her Sacraments, and walk in the shadows of her gardens and see her fruits. It is for this that life is given to them; and death follows to prove what use they have made of the blessing.

**388.**

Editorial, *The Catholic Columbian*, June 24, 1876

**[Strangers to the World]**

Catholics, in proportion as they are sincere and consistent, must necessarily be strangers to the world. Their motives must be misunderstood, their life a mystery, to those who not only look upon the future life as a dream, but think that all others must so regard it. Worldly people can understand all the sacrifices of the religious life except the main one, that of self-love. They make all the sacrifices that Christians make in gaining their worldly end. Who is more austere than a miser? Who is more laborious than a voluptuary? Who more humble than a seeker after place? Yet none of these can believe in any one's denying himself a worldly gratification unless for some other worldly gratification which he prizes more. If priests and religious were the hypocrites their slanderers paint them, the world would understand them better and begin to like them. But their persisting in giving up this world for the sake of the other renders them quite incomprehensible. When a priest apostatizes, a religious falls, and proclaims that he has hitherto been leading a life of deceit and imposture, what a deal of friendship the world has to lavish on him! How the anti-Catholic partizans dote on him, until they see him practicing his impostures upon them!

Worldly minded Catholics sometimes criticise the lives and practices of the saints, the chants, vestments, and ceremonies of the Church. It is because they do not comprehend the spirit of their own faith. They do not set supreme value on the soul and its true life beyond the grave. The saints, they say, were too uncouth to be gentlemen and ladies. Ecclesiastical chant is not as artistic as the opera. The vestments might be cut more handsomely. Inverting the natural order, they judge heavenly things by earthly standards. They have never understood that to be a genuine Catholic is the perfection of humanity.

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Editorial, *The Catholic Columbian*, June 6, 1878 (3)

**[Equality of Men before God]**

Editor Catholic Columbian:

Why should communism be considered as something so very horrible? Have not all men equal rights: You dare not say "no" for fear of the Declaration of Independence, and Emancipation Proclamation and the American Eagle generally. Then every man has a right to live, and to the food, clothing and shelter, necessary for living, and no man has a right to more. Is not this plain? Therefore all who hoard up wealth they can never use, who live in houses built for luxury, and not shelter, who spend their time in idleness, are drones, thieves and robbers. LOGIC

Ans. Our correspondent's logic is sounder than his principles. The doctrine of equality which Christianity taught to the world means equality before God in the things necessary to secure the eternal happiness for which we are created. Every soul has from Our Lord a right to know how it can be saved, and the grace to avoid sin, and so, men are equal in their accountability before their almighty Judge. But their equality ceases in gifts of mind, body, and fortune. No two men were ever equal, or ever can be. A man who has genius is no robber of him who is dull. The athlete did not wrong the cripple when he grew into strength. The comely woman stole nothing from the wrinkled beldame. The person who inherits or earns a fortune may find his soul in danger from it, but he owes nothing for it to those less fortunate, or less successful. God disposes these gifts to suit himself, and each must be grateful for his own whether great or small. "Logic's" mistake is in taking this life as a finality, and its goods as the only goods. Every man has a right to live as long as God chooses and in the way God chooses. He has a right to all he fairly inherited or honestly earned. If he has built a roof over his head, he has not robbed the tramp who goes without one. The equality will appear when the end comes; when each one shall appear before his Judge bearing his own burthen, and rendering account of his stewardship, whether it may be over many or over few things. Short of that the equality of men is an idle fable.

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Editorial, *The Catholic Columbian*, July 15, 1876

**[Men are Not Equal]**

Men are free--it is a solemn truth. Men are equal--it is an absurd lie. Men are unequal in sex, age, understanding, education, power of will, influence over others--in all the minutiae of their formation and fortune. Take away the common origin and common destiny--the fact that each man is God's handiwork, steward and servant--and

men are equal in nothing else. The mischief of French Communism is not preaching equality but believing Atheism. The defect of their argument is the impiety of their unbelief. All men are equally entitled to happiness. True. But happiness is being rich, eating good dinners, wearing fine clothes, riding in carriages, &c. This is the baleful proposition which Protestantism has brought into the problem of government, by rejecting the reality of Christianity and making salvation a matter of feeling and sentiment. If life is all beastly, you cannot blame men for living as beasts; and naturally the good things of the world will go where the brute force is.