

**VII. Interactions with the World**  
**D. The Church and Politics - 1870s**  
**436.**

Letter, *The Catholic Telegraph*, June 18, 1874

**[Two Principles.]**

282 BROAD STREET,  
COLUMBUS, O., May 23, 1874

DEAR SIR--It has been impracticable for me to determine until this late hour that I could not accept your invitation to be present at the Convention of the Temperance Union, at Toledo. In response to your invitation for words of counsel, allow me to suggest two points--besides the advice to "Go ahead:"

1st. Don't entangle yourselves with any political alliances.

2d. Don't let the management of your affairs fall into the hands of any "ring" that has any object in view but loyalty to the Catholic Church and the honor of the Catholic name. Leave the world its own. Jesus Christ wants souls.

With many thanks for your invitation, your obedient servant,

+ S. H. ROSECRANS,  
Bishop of Columbus.

WM. A. MANNING, Sec. C.T.S.U., of Ohio.

**437.**

Editorial, *The Catholic Columbian*, May 8, 1875 (2)

**[Coming Political Anti-Catholicism]**

There are plentiful indications of an intention on the part of the politicians to make appeal to the anti-Catholic prejudices of the country once more, in the absence of any other material for excitement. We hoped that the Civil War had ended that unreasonable and senseless prejudice. So many soldiers had Catholic comrades; saw the highest interests of the country in the hands of Catholic officers; were nursed in the hospitals by Catholic Sisters of Charity, as to give ground of hope that Catholics would never more be looked upon as apart from the people--scheming the overthrow of those institutions for whose defense they freely spent treasure, toil, and blood. The experiment is to be tried, it seems; and the hosts of those who place their hopes in lying are now gathering their forces. While it is painful to be calumniated, there is this consolation in the outlook--that the very fury of vituperation will stir up here and there a candid soul to investigation and thence to conversion. Ignorance and malice fill the entire anti-Catholic armory. Once a man sets about looking into the truth of matters for himself, his conversion to Catholicity is only a question of time.

438.

Editorial, *The Catholic Columbian*, June 5, 1875 (5)

**[Republican Anti-Catholicism]**

The Republican State Convention which met in this city last Wednesday has displayed the contemptible bigotry that was to be expected of its sanctimonious members, who are very loud in their denunciations of corruption in the opposite party, but like the Pharisee protest their own unsullied character. The remarks of Mr. Thomas Danford, when announced as temporary chairman, were of such a nature as to manifest his little soul and great aptitude at making rash assertions. He thought he could be in fashion by denouncing Catholics and mocking their religion. Ex-Governor Noyes when called upon also opened out by an assault on Catholics, and expressed the determination that the Republican party "would not permit themselves to be lashed into the bidding of the Catholic priesthood." His and Danford's remarks about the public schools and the Catholic priesthood were received with great applause. Judge Taft thought he would wriggle into office by publishing his status on the school question. He was here already to accept but he was beaten by the man that declared he would not run against him, R. B. Hayes.

439.

Editorial, *The Catholic Columbian*, June 12, 1875 (1)

**Know-Nothingism Again**

The law of every State in this Union recognizes marriage as a civil contract. The Catholic Church holds it to be a sacrament and the Catholic authorities hold that all married persons not married by a priest of the Catholic Church are living in adultery. The priests of the Church openly charge that any Catholic married according to the law of the land, without the presence of a priest to consecrate the ceremony, is an adulterer. Here is a plain case of conflict between the law of the land and the Catholic Church. If the Church is right, nine-tenths of the children in America are illegitimate. If the law has not gone out of its jurisdiction in prescribing that marriage is a civil contract, every Catholic priest in America is a slanderer, and should be subject to the law of libel. We do not assume to decide a question which belongs rightfully either to our civil courts or to the ecclesiastical courts. We only desire to inquire whether the Holy Alliance between the Democratic party and Catholic Church must not logically result in the passage of a law by our next Democratic Legislature, if we ever have one, requiring every American citizen to be married by a priest of the Catholic Church, or in default thereof have his issue bastardized as born out of wedlock. There is no way of avoiding this issue--it is one forced upon us by the openly proclaimed doctrine of the Catholic Church. At present we must bear with what equanimity we may the harmless slander which seeks to make adulterers of ourselves and wives, and bastards of our children. But suppose another Democratic Legislature

## 440 - No Church-Party Alliance

shall submit itself to priestly dictation, as the last did in the matter of the Geghan bill; suppose Democratic Senators shall be dragged from a sick bed to vote for a bill to bastardize our children, as they were to pass the Geghan bill--then what may we not expect? It was claimed that the Geghan bill was one of no importance; it was even claimed that it gave no new power or privilege to the Catholic priesthood yet it was passed under threat of losing the Catholic vote, and under promise from recognized officers and organs of the Church that its passage should secure the whole Catholic vote to the Democratic party. If an unimportant bill was passed under such strenuous pressure, will it be safe to suppose that a Democratic Legislature will be left free to omit the passage of an act which is vital to the very existence of the domestic relation and the social system.--*Daily State Journal*, May 5.

The above is a specimen of the forthcoming Republican campaign literature.

Catholics hold:

That marriage in all cases is a natural contract.

Where title to property is concerned it is a civil contract.

Where the sanctifying grace of Christ is conferred by it, it is a sacrament. That is all.

The assertion in the above extract that "Catholic authorities hold that all married persons not married by a priest of the Catholic Church are living in adultery" is an unmitigated LIE. Likewise, "that priests of the Church openly charge that any Catholic married without the presence of the priest to consecrate the ceremony is an adulterer" is a lie. Likewise the saying, "if the Church is right nine-tenths of the children in America are illegitimate" is a lie. Likewise that the last legislature "submitted to priestly dictation" is a lie.

That the Geghan bill was passed under the threat of losing the Catholic vote, as though the men voting for it could not understand the principle of equality of religions before the law without such threat, is also a lie.

**440.**

Editorial, *The Catholic Columbian*, June 12, 1875 (4)

### **[No Church-Party Alliance]**

The Cincinnati *Enquirer* and the Richland County Democratic Convention are busy corroborating our statement that the story of an alliance between the Democratic party and the Catholic Church is "an unmitigated lie."

We are tired of repeating that the Catholic Church wants no union with any State or any political party. She desires union among Catholics in faith, hope, and charity, in the Sacred Heart of Jesus Christ, and nothing more.

## 441 - "An Interesting Item"

441.

Editorial, *The Catholic Columbian*, June 19, 1875 (4)

### "An Interesting Item"

"It is industriously and laboriously insinuated that we have dragged the Roman Catholic Church into the arena of politics. \* \* \* We have not dragged the Roman Catholic Religion into politics." --*Ohio State Journal*, June 11.

The same paper four days afterward, "insinuated" itself "very industriously and laboriously" into the late Democratic County Convention to investigate the religion of its members. Hear it

"The chairman figures largely in the local press as a Catholic lay controversial writer; the Secretary of the Convention is a Catholic; the chairmen of all the committees, we believe, are either Catholics or non-Religionists under Catholic influence; four out of the seven delegates to the State Convention are Catholics, or of the same class as last mentioned."

How does this language chime with the foregoing? Who's doing the dragging?

442.

Editorial, *The Catholic Columbian*, June 19, 1875 (7)

### [Constant Aim of the *Journal*]

The *State Journal* is worried because a Catholic was elected chairman of the County Democratic Convention, and lays great stress on the fact that a majority of the State delegates are Catholics. "It does not mean anything by this. It mentions it as an interesting item." The secretaries of the Convention were not Catholics. But what does this signify? Might we not with equal propriety give it as an "interesting item" that the chairman, secretaries, speakers, *et al.*, of the Republican Convention were Protestants, and bigoted ones at that? Catholics do not participate in politics as Catholics, but as citizens, with citizens' rights and privileges. Did the *Journal* witness anything revolting in that Convention because Catholics happened to share in its deliberations? Did its erected ears catch the least word that insinuated Catholic plots? So accustomed is the *Journal* to judging of the multitude by an individual that it could not but draw the inference that the Convention was Catholic because its chairman happened to be. It is the constant aim of the *Journal* to drag religion into politics. It loses no opportunity to do so.

443.

Editorial, *The Catholic Columbian*, June 26, 1875 (1)

**[Catholic Politicians]**

The idea, sedulously inculcated by the Know-Nothings, is that Catholics when they happen to be in politics are steadfastly forgetful of themselves and on the lookout for the interests of their Church. How those bummers who never go to Mass, and eat meat on Friday, must laugh at the idea of *their* being interested in the welfare of the Church!

444.

Editorial, *The Catholic Columbian*, June 26, 1875 (6)

**[The Journal Assaults our Faith]**

The *Journal* says that the "Catholic authorities" denounced the Republican platform on the school question--and if they do not now denounce the Democratic platform, why the silence will be evidence of a secret understanding between them and the Democrats.

Here is a lie to prove a lie. The thing denounced in the Republican platform was the assertion that Catholics had made any new attack on anything or had any interest in the issue as Catholics. It was the lying statement of Danforth that priests had raised money to support the Geghan bill, and the mendacious assertion of Noyes that the party had any honest right to drag the Catholic religion into their dirty scramble for office in Ohio. Our opposition to godless education is the same now as it has been for the past twenty-five years--the same as when, during the war, we were called a Republican. We have made no new demonstrations, formed no new expectations, and we view with disgust this rude and wanton assault on our faith.

445.

Editorial, *The Catholic Columbian*, July 17, 1875 (1)

**[Conscience at the Republican Campaign Meeting]**

At a campaign meeting on Tuesday evening, "Senator Burns went into quite a long discussion of the questions involved in that part of the Republican platform which opposes a division of the school fund, giving most attention to the Geghan bill, the object of which he declared was not to secure liberty of conscience, but to place the consciences of orphan children of Catholic parents in the hands of priests, as well as the consciences of men who got into the Penitentiary, because they had no consciences. The speaker quoted from Catholic organs to show that the passage of the bill was demanded

by the Catholic interest; that the passage of the bill was purchased by the promise of the Catholic vote to the Democratic party. He believed that the Catholic people did not want it, but a power beyond the sea, the Pope, had dictated it to the Democratic Legislature of the State of Ohio."

The only remark we have to make on the above drivell of a miserable demagogue is this, that there are few convicts in the Ohio Penitentiary who have not more conscience than is displayed by the speaker.

**446**

Editorial, *The Catholic Columbian*, July 31, 1875 (4)

### **[Answer to the *Dayton Journal*]**

The complacent editor of *The Catholic Columbian*, with rare humor, says that it "could easier ascribe religion to the Journal than politics to the (Catholic) Church." This is really good. The point in it is that the Catholic Church has nothing to do with politics. It has been a political power since it begun. That's what's the matter with it. If it would keep out of politics it wouldn't be mentioned, excepting as a matter of news.--  
*Dayton Journal*

If the Catholic Church had been a political organization since it "begun," then did it have worldly motives for perpetuating its existence, and the *Journal*, with its Know Nothing brethren, want it understood that they stand in the same position towards the Church as did the unbelievers who crucified her founder, the pagans and idolators who slaughtered her faithful members, and the bigoted, worldly sects who persecuted her children in every age. So worldly motive alone has actuated her for eighteen hundred years. Is there any other political organization that would hold out as well as that? Perhaps the *Journal* can do what ages have failed to do, and destroy this great political organization.

**447.**

Editorial, *The Catholic Columbian*, Aug. 7, 1875

### **Knownothingism**

The Know Nothing press of the country have discovered another object upon which to vent their wonted abuse, and to heap their accustomed calumnies. John Lee Carroll, of Carrollton, has been unanimously nominated for Governor by the Democrats of Maryland, and because he is a Catholic and descendant of a grand old Catholic family, the cry of alarm is raised, and this country is called to deliver itself from the dread encroachments of "Romanism." Lodges of a secret society, now gaining ground amongst the ignorant, misled and puritanic in the Eastern States, have been supplied

with circulars wherein the terrible consequences of "Romanism" in this country are depicted in glowing, yet deceitful colors. These circulars have been sent broadcast throughout the country for campaign purposes. Here in Columbus a well-known public man has been instrumental in issuing such insulting literature that misrepresents and vilifies the Catholic religion. We are sure, however, that such conniving politicians will succeed only in bringing themselves down into greater disrepute in the eyes of all noble minded and liberal citizens. The Know Nothing party in Maryland are the latest to sound the alarm, and some little sheets called "newspapers" hereabout have re-echoed the cry, and will make the nomination of a Catholic governor in Maryland a "religious test." Ah, but was it called a "religious test" when the grandsire of this man--Charles Carroll, of Carrolton--stepped forward, and with steady hand and generous heart, signed his Catholic name to that immortal instrument, the Declaration of Independence? Were his motives questioned on that sublime occasion? Well did Benjamin Franklin recognize the importance of this one signature, as is testified by his declaration, as the pen of Carroll glided over the parchment: "There goes a cool million in support of the cause." And now will these scheming politicians, these descendants of Tories, these Know Nothing scribblers, declaim against the founders of the republic, and cry, "Down with the Catholics!" "Down with the Papists." Let such an ungenerous, such an intolerant spirit, meet speedily its inevitable doom and vanish into nothingness.

448.

Editorial, *The Catholic Columbian*, Aug. 14, 1875 (1)

**[Ex-Governor Hayes Accuses the Church Falsely]**

Ex-Governor Hayes is reported by the *Cincinnati Commercial* to have dwelt on the lying anti-Catholic point in the Republican platform, with malignant persistency in his speech at Jackson last week.

He knows and all the leaders of his party know that there has been no new project concerning the common schools thought of by Catholics during the last twenty years.

He knows that Catholics are taxed to support schools for their wealthy neighbors, and tax themselves to support schools where their own children can be taught not to despise the faith of their fathers. They have done this for years. They did it when Governor Hayes was learning to be a General under a Catholic commander in West Virginia. They did it when Catholic Irish and Germans and Americans were standing at the front, and the country was ringing with the praise of Catholic commanders. They did it then in the same spirit in which they do it now--a spirit which a politician might respect for its sincerity, though he may despise it for its simplicity--of devotion to their faith and belief in the world to come.

## 449 - Old Lies Resurrected to Drag the Church into Politics

The ex-Governor knows that Catholics have cheaper and better and safer schools for children than taxation can produce. He knows that Catholics support their schools for themselves. Catholics do say, and have said from the beginning, that they think it unjust to pay taxes to educate the children of the wealthy, while they pay the bills for their own children's teaching. But they have no more hope of any alleviation of this injustice from the Democratic than from the Republican party. It was the Democratic party that fastened it on the country in a constitutional convention. Captured by socialistic theories, they made popular the suppression of the family by the government. And Catholics no more expect them to go back on their own record than they expect Republicans to extend their devotion to freedom for all beyond the limits of freedom to the colored race to vote for them.

Ex-Governor Hayes knows, perfectly well, that the Catholic clergy have no interest in this political contest. He has had friends among them from whom he could have learned whatever designs they might entertain. Let him cite from his personal knowledge any instances in which any Catholic priest proposed to advance the interest of his Church by politics. He is free to extend his recollections to the time of the war when Catholic chaplains were said to be the only ones who stayed with their regiments and such men as Bickham were not afraid to speak the honest truth about them; the Sisters of Charity went to the front, and in the ordinary discharge of their sacred obligation won the undying gratitude of countless non-Catholic sick and wounded soldiers. Let him scan those times and bring, if he can, a single instance in which *the prestige* of Catholic heroism and charity was sought to be converted into an engine of political advancement for the Church. He knows he cannot bring a single instance of the kind. He knows that the Catholic Church is not in politics. He knows the emptiness of those sayings of his rival demagogues, who threaten and promise "the Catholic vote" to promote their private interests, for he is a member of all the secret societies that can keep him informed on such subjects throughout the whole state. It was those secret societies that procured his nomination. Therefore his dragging the Catholic Church into his scramble for office is all the more dastardly and unprincipled. It is the cry of *Christianos ad leones* in order that he may reach power on a false issue, and tread over the bodies of unoffending citizens in his walk to the governorship.

449.

Editorial, *The Catholic Columbian*, Aug. 21, 1875 (2)

### [Old Lies Resurrected to Drag the Church into Politics]

It is very annoying to us Catholics to be dragged into the political canvass of the State of Ohio, in which as Catholics we have no earthly interest. It seems, however, that we cannot help it. The caucus has ordered it. Old documents that had been prepared



when the Democrats nominated Rosecrans, and were laid on the shelf when he declined the nomination, have been brought forth, and G. K. Nash has the honor of their authorship. The *Shepherd of the Valley*, dead now at least fifteen years, is spoken of as still living, and misquoted, as the dead often are. There is talk about danger to liberty of conscience from a church which is abused as having forced equality of religious privileges in Ohio prisons. There is the stereotyped denunciation of the Pope for being at the same time the oppressor of the world and a prisoner dependent on its alms for his support.

There is the usual defense of the public schools against an attack which has not been made. The demagogues of the state are dragging us into notice whether we will or not. Now--to speak as citizens--we know that the country is full of unemployed and of discontented people. In a country unsubdued from Maine to California with forests, mines, arable land, everywhere untouched, there is an immense floating population willing to work but not able to find remuneration. In the winter this floating population will become a starving population, and society will need every moral influence it can command to protect itself against Communism. The lords of society, therefore, the men of salaries, and capital, and regular incomes, are very unwise in showing so openly their readiness to say and do any dishonest thing in order to reach their ends. Their perfidy will be used to justify a lawlessness which may not be so pleasing to them in the time to come.

450.

Editorial, *The Catholic Columbian*, Aug. 28, 1875 (3)

#### [The *Cleveland Leader* Lies]

The Know-Nothing managers, not satisfied with their own wanton attacks on the Catholic priests, have employed a sneak of the *Cleveland Leader* to pretend he overheard, by stealth, a conversation between Theo Cook, of Cincinnati, and Senator A. G. Thurman, in which the Senator acknowledged that priests were interfering in politics and ought to be rebuked by the defeat of the Democratic party, in Ohio, this fall. Theo. Cooke, whose word is more than the oath of a thousand Know-Nothings, says the reported conversation is "all a lie"--and Senator Thurman telegraphs to John G. Thompson that "the publication is a tissue of lies." That is the case with all the "arguments" against the Catholic religion. The resolution in the Republican platform is, practically, a lie. It is a mean cowardly lie. It is an attack on a body of inoffensive and hard working citizens; on men that work with their hands, and ask for no more than their honest wages. And this attack is followed up with vengeful fury by the Cincinnati *Gazette* and *Times*, the *Cleveland Leader*, and the Columbus what do you call it.

451.

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

**[Taking the Stump]**

We are informed that a correspondent named *Curtis* writing from Columbus to the Know-Nothing Cincinnati *Times* says that a well-known clergyman of Columbus declared when the Geghan bill was before the Ohio Senate last winter, "*Priest as I am, if the Democrats deny this act of Justice to the Catholics, I will take the stump against them this fall.*"

Now the *Times* prints this--which means that it is probably a lie. Every priest now living in Columbus denies having uttered such an expression. But supposing it true that some clergyman, "well known in Columbus" but not living there, said such a thing--he simply gave utterance to splenetic nonsense. No Catholic priest could "take the stump" without forfeiting his standing and jurisdiction as a priest.

Still, however objectionable on Catholic ground a stump-speaking clergyman would be, we do not see anything "insolent" in a priest's saying that he would speak to the people. Has he not as much right to speak to them as Mr. Hayes or "J.N."?

During the war it was not considered "insolent" for Catholic priests to speak to the people, even at the front. To be sure, the people need not listen; and that is the protection of our free institutions. But then a man has a right to take the stump, if he wants to, in this free country.

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A respected friend has sent a slip cut from the Cleveland *Herald*, in which there is an article on "Priestly Lobbyism." We care only to notice one assertion it contains, because we are personally cognizant of the contradictory truth.

"The Bishop of the Diocese did not scruple to enter the ranks of the lobbyists, and his influence was placed where it would do the most good."

The Bishop of the Diocese of Columbus has never been in the halls of the legislature while it was in session, has never talked with any member of either house about how he had voted, was going to vote, or ought to vote, on any measure; has never visited any member at his boarding house, or stopped to talk with any member on the streets or in any way manifested any interest in any law pending before the lawmakers of Ohio during the period of eight years of residence in Columbus. He has frequently been invited to open the sessions by the customary prayer but has never been able to accept the invitation. He has never been in the habit of making acquaintance with legislators, and though occasionally solicited to take an interest in public measures, such as the disposal of the agricultural fund, has invariably declined.

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We will give a handsome picture to every man in the Diocese of Columbus who

## 452 - The Silver Lining of Treachery

will make it appear that any priest in the diocese ever asked him to vote for any particular party.

Also to any one who ever heard a political harangue in a Catholic Church.

Also to any one who can prove any bargain between the Catholic authorities and the Democratic party or any other party.

Also to any one who will find a newspaper attack on the Catholic Church without a misrepresentation in it.

Also to any one who will find a non-Catholic community in which a knowledge of Catholic doctrines is sought in Catholic books. We have no pictures on hand and do not expect to need any.

**452.**

Editorial, *The Catholic Columbian*, Sept. 11, 1875 (5)

### **[The Silver Lining of Treachery]**

A more wanton attack on any body of peaceable and politically divided citizens was never made than by the managers of the Republican party on the Catholics in the now pending political campaign. It will have a good effect, however. It will stimulate inquiry and we shall have many converts between now and Christmas. Still, it is mortifying to find, all at once, the treachery of those we cherished as friends, and to feel ourselves sold by those we trusted, for a little longer lease on office.

**453.**

Editorial, *The Catholic Columbian*, Sept. 18, 1875 (3)

### **[Scratched ballots at the Church Door]**

The following press telegram has appeared in all the papers of the country:

Paterson, N.J., Sept. 5.--Ballots for constitutional amendments, etc., in New Jersey, next Tuesday, were circulated at the Catholic churches in this city, to-day, with amendments one, two, eight and eleven crossed out. The erased amendments prohibit appropriations of public money and lands to private or sectarian purposes, guarantee a system of free public schools and prohibit special legislation.

The *Dayton Journal* wrings its little hands in horror, and takes for granted that the dispatch is correct. It says that the Catholic priests declare from the pulpit that they take no part in politics, and here they are dictating to the people how to vote. Catholic priests, as such, do not take any part in politics, but as men, having the interests of mankind in general and of their country in particular at heart, they do take an active interest in political questions, and who dare deny them the right. They would not, 'tis true, lower their sacred calling by making stump speeches and political harangues, like their brethren of other denominations. As to priests circulating these ballots alluded to

## 454 - Children Imbibe Know-Nothingism

in the above dispatch, we deny its truthfulness, for the Sunday before election will always show a number of designing politicians electioneering in the neighborhood of Catholic church doors. These men never make their appearance at any church at other times, and are of the same stripe as the editors of the *Dayton Journal*, *Columbus Know-Nothing*, *Cincinnati Times* and others, who willingly grasp at a Catholic's vote and declare him "very useful" in times of elections, but completely useless after elections. These are the men you will find extending their hands to the Irishman and fawning upon him when their own ambitious ends are to be obtained, but buffet and ridicule him after they have risen to the positions they aimed at. Such was Geo. K. Nash, who is the author of an infamous pamphlet that belies and slanders the Catholics. He was once a pitiful begging politician amongst Catholics, and no doubt distributed "scratched" tickets at church doors, but blamed the act upon Catholic priests.

454.

Editorial, *The Catholic Columbian*, Sept. 25, 1875 (3)

### [Children Imbibe Know-Nothingism]

Columbus Know-Nothingism [is] growing rapidly to seed. The inmates of the Sacred Heart Convent were annoyed on last Sunday afternoon by lads who stationed themselves in the alley leading east from Seventh street, and shouted out snatches from Know-Nothing editorials, such as "Shoot the priest!" "Shoot the Catholics!" "Burn the Academy!" "We'll pray you out of Purgatory!" and other exclamations, indicating the rancor which this miserable, lying political campaign is raising in the minds of the ignorant.

Another: Three ecclesiastics passing along Fifth street and the southwest corner of Broad, on Monday, were hooted and spit at by some well-dressed young girls, who stopped their playing in the yard in order to greet the strangers with mocking genuflexions and signs of the cross. This is the gospel according to Hayes and Ben Eggleston.

455.

Editorial, *The Catholic Columbian*, Oct. 2, 1875 (5)

### Is Tom Young a Catholic

The *Xenia News* turns the tables very finely on Tom Young, who is now, like Grosvenor, canvassing the State and endeavoring to win votes by attacks on Catholicism and falsehoods with reference to Catholic education. "To show the insincerity and demagoguery of the man," says the *News*, "and to what depths they will go, it, perhaps, would open the eyes of many to know that while General Young is

## 456 - A Presidential Prophecy

going up and down the State warning the people against the aggressions of the Catholics, his own son, Lafayette, has been attending the St. Mary's Catholic Institute at Dayton, Ohio, for three years past."

Here is a man denouncing the very persons to whom a debt of gratitude is due from him. Such are those who abuse the Catholics to follow the dictates of a political party. All self-respect, all honesty is sacrificed to the accomplishment of ambitious ends.

**456.**

Editorial, *The Catholic Columbian*, Oct. 9, 1875 (3)

### **A Presidential Prophecy**

The highly venerated President of the United States was at an assemblage of the Army of the Tennessee in Des Moines, Iowa, on the 29th of September, and there read a speech, in which amongst other words of wisdom occur the following:

"If we are to have another contest in the near future of our National existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other."

This, like all prophecies, is somewhat mysteriously worded. Some of us--subjects--might wonder on which side the President intended to carry his "ambition and ignorance." Some might want to know how much income is needed to make a man intelligent and patriotic. But when you came to remember that the Pope-fighting plank in the Ohio Republican platform came from Washington, you begin to see what "superstition, ambition and ignorance" mean in the mouth of His Excellency, the President of the whole United States. "Intelligence and patriotism" mean the party of Grant, who is manifestly the only leader capable of saving the country from the ambition of the Pope, the superstition of Catholics, and the ignorance of all who do not see any need of his having a third term.

You see already the meaning of "ambition, superstition and ignorance." And then the time for the Presidential nomination is in "the near future."

From all which we infer that the wish is father to the thought of our revered chief magistrate, and that he is of the Hayes and Eggleston tribe of politicians who hope to keep control of the government by the antiquated cry of "No Popery."

After uttering his prophecy, His Excellency was kind enough to speak the following words of exhortation:

"Let us all labor for more security of free thought, free speech, free press, pure morals, and unfettered religious sentiments and equal rights and privileges to all men, irrespective of nationality, color or religion, encourage free schools and resolve that not one dollar appropriated to them shall be applied to support any sectarian school--

resolve that neither State nor Nation shall support institutions save those whom every child in the land may get common school education, unmixed with atheistic pagan or sectarian teachings, leave the matter of religion to the family altar, keep the church and state forever separate with these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain."

If a common postmaster had uttered these words, we would have said, "Go to, this is bosh!" But the awe inspired by majesty compels us to ponder. It takes pondering to see the grand originality of the exhortation, "Let us labor for more security, &c." At the very mention of laboring for "a free press" we remember the Congressional gag law. When pure morals are in question, we remember SHEPHARD and DELANO and CHANDLER--yea and His Excellency himself--whose labors in behalf of pure morals have been so remunerative since he came forward into Egypt to save the country fifteen years ago, and became enthused.

Then a common school, where "education is unmixed with atheistic, pagan or sectarian teachings" is such a practical, sensible thing! And a child growing up not pagan, nor atheistic, nor sectarian, what a safeguard it would be for pure morals, free press and religious sentiments!

This "leaving the matter of religion to the family altar" mystifies us some. What is the "family altar" in this enlightened country? Is it the "old man" or the "old woman" to whom the matter of religion is to be left? Or are the boys and girls to have a vote? Is the religion of the "superstitious," "ambitious" and "ignorant" to be allowed a family altar? Are pagans and atheists to be permitted their altar? Happy is the people who have wisdom enthroned in the seat of power, and virtue guiding it along the path of destiny.

457.

Editorial, *The Catholic Columbian*, Oct. 9, 1875 (5)

### **[The Archbishop of Columbiana and How to Vote]**

The Portsmouth *Republican* of Oct. 1st proves the alliance between the Catholics and Democrats thus:

"Is it not a little remarkable that just at this particular moment that Archbishop Rosecrans of Columbiana, and Archbishop Purcell of Cincinnati, should follow one another in quick succession into Scioto county on a visit to strengthen the backs of the faithful, and give them directions as in the manner which they should vote in the coming political contest? If there is no alliance, why this uncalled for and sudden movement of the Bishops on the eve of a heated political contest? Why should they be here instructing the faithful and strengthening the weak, and telling them to what political party they owed allegiance, and for what political party they should cast their

votes?"

The Archbishop of Cincinnati published an account of his visit to Pond Creek and Buena Vista in the *Telegraph* of last week.

As for "Archbishop Rosecrans of Columbiana," he gave Confirmation and preached in the two Catholic churches; and if he preached politics somebody ought to have heard it. He may have spoken ill of the *father* of lies, but he said nothing about the *other ones*.

Another: with whom do the Catholic bishops, the Catholic priests, the Catholic press and the Catholic laity vote today, tomorrow, and all the time?

Generally they do not vote at all. When they do vote some go with one party, some with the other.

458.

Editorial, *The Catholic Columbian*, Oct. 16, 1875 (3)

### [A Good Country for Catholics]

This lying, wretched, political campaign is now at an end in Ohio. At the present writing we do not know how it has ended. Whether Hayes and Cary, or Allen or Young are elected, makes no difference to us. Both parties are equally unjust and unwilling to have the true state of things fairly exposed. Neither party dares help to circulate Catholic books or newspapers. Both have within them a large element of people who, while boasting uncommon intelligence, have no intelligence and seek to exclude it from the public where the Catholic Church is in question. Both are infected with the old grannies who think the Pope wears horns and has a cloven foot big enough to cover the Mississippi valley. Neither of the parties dares to grapple with any question pertaining to Catholics on the right or wrong of it. "Down with the Papists," shout the Republicans--"sst you! don't swamp us!" howl the Democrats. Any Catholic with a heart in his faith, who is not convinced by this time that politics are not his element, needs further knocking on the head in future contests, and will get it by perseverance.

At the same time, in spite of the prevailing insincerity of political partisans, in spite of the truckling spirit which makes friendship between them and Catholics a mockery, in spite of the widespread dishonesty and mendacity of prominent persons, this country is a good one for Catholics to be in. It is better to be where they have to lie on us in order to oppress us, than where they can oppress us because we are Christians. It is better to be where the traditions of freedom have not died out than where freedom itself is proscribed. Therefore, let us be patient under the hard treatment we undergo, and hope for a time when the truth shall be manifested and justice crowned.

459.

Editorial, *The Catholic Columbian*, Oct. 16, 1875 (5)

**[Unexpected Attack on Father Gallagher]**

The license of political writers cannot screen the Columbus correspondent of the Cincinnati *Times* from the universal disgust excited by his most wanton attack on Father Gallagher, President of St. Aloysius Seminary. Living in the most secluded and sedentary manner, Father Gallagher had no more right to expect a brutal partizan attack, than to look for a requisition from the Emperor of Russia under the extradition treaty.

460.

Editorial, *The Catholic Columbian*, Oct. 23, 1875 (1)

**[Accusers of Catholics]**

Catholics are accused of being hostile to popular government, in this country, by the following classes:

1. Those whose fathers apostatized from the faith enriched themselves by "appropriating" property given for purposes of charity and piety.
2. Who have inherited the belief that no Catholic, *as such*, has any rights.
3. Who have enacted and perpetuated through many generations proscriptive laws against all professing the Catholic faith.
4. Who violate the spirit of the American Constitution by giving over public institutions to the Protestant sects in every state of the land.
5. Who do not conceal their distrust of the people's intelligence, and say openly that important questions must be settled outside of Congress and by another power than the people's.
6. Who attribute to us motives, designs and actions which, *they know*, do not belong to us.

As things are going now an assault may come to us from the opposite quarter soon--men living now, may see Catholics sent "to the lions" because they *do* cherish a love for freedom.

461.

Editorial, *The Catholic Columbian*, Dec. 11, 1875 (1)

**Too Much Government**

The American idea of freedom is for a man not to be interfered with in his thoughts, speech, worship and business, so long as he does not molest others. This idea



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is the fruit of Catholic teaching. With the inconsistency of hate, anti-Catholics accuse the Church, in the same breath, of allowing no liberty, and allowing too much. The charge of despotism is repeated on all sides, and who has not heard the reproach, "Why does your Church allow public and scandalous sinners to call themselves Catholics?" The truth is that the right idea of freedom was never known on earth, except through the teaching of the Catholic Church. To the pagans of old as to the paganized people of modern times, the idea of one class of men not owning the other; the idea of the guiding and ruling class acting through charity as ministering to the other, and not as domineering, is foolishness. They may use it as a "cry," but they know better, in old and New England. Money is owner and labor is slave, there. All Americans cannot fail to feel the beginning of too much government gathering around them every day. Bureaus are multiplying and laws being proposed that will give the police supervision of our uprisings and down-sittings, our out-goings and incomings, of our eating and drinking, and the very cut and quality of our clothing. The atrocious doctrine of pagan imperialists and atheistic Communists, that the State is owner of its subjects, under one disguise or another is becoming dangerously popular among us. Fanatics of many classes are advocating it, for their special ends.

The anti-Catholic spite, which is the strongest support of godless schools, does not hesitate to proclaim that the State must form its citizens, must take children from their parents, "educate" them, according to its own notions, and charge expenses to the parents. Some shallow people think there can be no despotism in this because the majority of the people are in favor of it. But there never was a despotism of long standing that was not favored by the majority. If there is ever a return to old fashioned American notions of liberty, it will only be after the Catholic Church has had its influence in forming the public judgment.

**462.**

Editorial, *The Catholic Columbian*, Dec. 11, 1875 (4)

### **CHURCH AND STATE. A Religious Political Party**

We have heard so much abuse of Catholics in the last campaign of Ohio and so much concerning their conniving in political schemes that we were sure the Catholic Church was running the government to the great alarm of other denominations but, alas, the following dispatch shows that others are meddling. This time Grant's denomination holds a convention and nominates him for a third term:

BOSTON, Dec. 6.--At a large meeting today of the Methodist Episcopal Sabbath School Union of the Tract Society and weekly meeting of preachers, comprising nearly two hundred ministers, Bishop Haven urged, as a measure of safety for the public, the renomination of

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General Grant for President. His views were adopted by a unanimous vote.

### **The Message**

Grant has divulged the secrets long concealed within the executive brain, and given to Congress his earnest convictions as to the means to be taken in saving the country. The money power is all right, but he fears "priestly domination" and recommends Congress to take immediate steps towards protecting the schools. He wants it made unlawful to teach Christianity, Paganism, Atheism, in those sacred school edifices in which our future nation is to be found. In the copy of the message before us, Mr. Grant recommends the "forbidding the teaching of religions, Atheistic or Pagan." What profound learning is displayed in that one sentence! Atheistic religion! Pagan religion! If our executive is a bright example of the training of our public schools, then they surely are a deserving institution. No Christianity, no Paganism, no Atheism, to be taught. What a dilemma for children to be placed in. Again, Grant urges the taxation of church property as a means of revenue. Why not urge retrenchment in salaries paid officials and the decrease of the President's salary from \$50,000 down to that salary which is in better accord with the times? The government does not need new sources of revenue. It need not look for new worlds to conquer. It needs retrenchment. It needs a stoppage to the many leaks by which money finds its way into numerous wallets, without any recompense. It needs to abolish the necessity and expense of numerous investigating committees.

The president speaks at length on our relations with Spain, and the civil war in Cuba. He urges some action with reference to the belligerents and suggests mediation on the part of the government. This portion of his message created much excitement in Spain, upon its receipt there. The newspapers issued extras and the streets of Madrid were crowded with people, teeming with excitement.

**463.**

Editorial, *The Catholic Columbian*, Dec. 18, 1875 (2)

### **[President Grant's Purpose]**

Our venerated Chief Magistrate, in his annual message, reminds one of St. Peter, when he says, "I am going fishing." He has crystalized his Des Moines ideas into a proposition to amend the Constitution of the United States by an article forbidding any state legislature to support schools that are "sectarian," "pagan," or "atheistic." The real meaning of this is, simply, Know-Nothingism. Our revered President wants a third term. He has found out that anti-Catholic, unreasoning prejudice dominates in this country, and he wants to enlist it in favor of an additional four years of \$50,000 income for himself. It does not mean, as the London *Tablet* thinks, the creation of godless universities. It does not mean the Bismarck and Victor Emanuel policy of excluding

from all public employment those educated in Catholic schools. It means Third Term. The Ruler over the Great Republic cares nothing for schools, religion or amendments, friend or foe. Any man who will turn the grind stone for him is his friend, and he will use the sharpened blade on the turner's throat only when the owner of the throat says his soul is his own.

There may be persecution in store for us here, but President Grant will not excite it, unless he can benefit himself by it. And when it is excited, he will not do more than watch it and pick profit out of it.

\*\*      \*\*      \*\*

Democrats in Congress and out of it are trying to take the wind out of Grant's sails by hastily adopting his proposed amendment to the Constitution, rendering it illegal for people who believe in religious education to receive any part of their own contributions to the cause, for an education they can approve. All seem to be eager to profess that we are owned by the State, and the family is no longer an American institution. Wait a while. Whichever extreme the break-up comes from, the situation of these hasty politicians will be unhealthy.

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Thirty thousand cubic feet of skeletons in a hollow wall of St. Andrew's Hospital, in Lima, Peru! Men and brethren, reflect upon the Associated Press dispatches of last Saturday and Sunday! And then, the accumulation of "boots and shoes and woman's hair." Why corded up, eight feet high, they would reach from our office, No. 26 North High street, far beyond the northern limit of the street railroad. Our beloved Chief Magistrate, President Grant, has given out his key-note of hatred to Catholics, and his tools are working the wires to further his views. Bring on your skeletons for the Third Term.

*The above editorial is illuminated by this one, from an adjacent column:*

### **Fee Fau Fum**

It is an old dodge of the Free Masons to find bones of "victims of the Inquisition." This time they were found in Lima, Peru. The fearful news was telegraphed over this country on Saturday. In repairing St. Andrew's Hospital, the laborers found that a wall was hollow, and contained "five thousand skeletons, with dresses, boots and shoes, and large quantities of woman's hair." Think on the size of that wall, my fellow citizens, which contained five thousand human skeletons, besides "boots shoes and woman's hair." Reflect further, that this hospital was built in 1557, and has been used ever since as an hospital; that the Inquisition was never established in Peru; then marvel at the super-human ingenuity of the Inquisitors, who could bring five thousand skeletons into the hospital "unbeknownst" to the public, and close them up in a wall where they were

dug out two hundred years later!

464.

Editorial, *The Catholic Columbian*, January 29, 1876 (1)

**[The Aims of the Church Are Not Political]**

There is a lyceum in Mansfield, Richland county, Ohio, whose president, a distinguished Episcopalian preacher, Doctor of Divinity, and ex-president of Kenyon College, recently developed the Des Moines idea of "the conflict between ambition and superstition on the one hand, and patriotism and intelligence on the other," that reveals more of the politico-religious intention of the various "rings" now in power to retain that power, by bare-faced management of the American people, than we had hitherto dreamed of.

If we are rightly informed, the idea of his carefully written paper, on invitation of the Society, was this: "The conflict between Capital and Labor, between Borrowers and Lenders, between Employers and Employees, has reached our country, and looms darkly over 'the near future.'" And the dread of the conflict is here: "The Catholic Church, in its ambition to possess this country, and wrest our liberties from us, is going to enlist on the side of its 'ambition' the 'superstition' of the distressed classes against the 'patriotism and intelligence' of the bondholders, the banking companies, the railroad corporations, and other representatives of wealth, respectability and refinement, in this great republic; and thus march on to the conquest of the country, and its subjugation to the PRISONER OF ROME.

This astounding revelation of the meaning of the Des Moines speech would be incredible, coming from any other source than the one indicated--to-wit: the respectable, exclusive, appallingly ignorant, and prejudiced Church of England people.

It is true that the Catholic Church is on the side of the poor, and has been since her poor Founder was sacrificed on the cross in order that respectability might live in tranquility. There have been no hereditary rights to her dignities, whether of martyrdom or of principality. It was she that brought in and made popular the doctrine of the right of the poor. In the middle ages she fought the strong to defend the weak, the master to protect the slave. Now, she fights the other form of injustice, in which the weak, become strong by combination, seek to trample on the rights of those who once were strong.

What absurdity unspeakable, to imagine that the Catholic Church could ever mould the elements of society, now writhing in distress beneath the load which they feel but cannot comprehend, into any purpose she can have! Her aim is to guide souls to salvation. How can this aim be advanced by entering into competition with the politicians? Her aim is to defend justice against all enemies, high or low. Her children

## 465 - Religion Dragged into Politics

have fallen martyrs to their fidelity to this aim before kings and before the Commune.

Whatever struggle there may be in the near future, the Catholic Church will teach what is just, whether to the capitalist or the laborer.

But our readers may rely upon it, that this view of the respectable president of the Mansfield Lyceum is no pretense on his part; he and his little "circle of society" really believe that the Catholic priesthood aspires to guide the *Enquirers* and *Times*, the Grangers and the strikers, the Mollie Maguires, and the multitudinous negro and white population, and of the West and South, the crooked-headed Welsh and English miners, the intractable Mormons and the heathen Chinese, into a movement in favor of their particular interests. This, these enlightened Americans believe--(not politicians)--and according to this, all the protestations we make, and all the arguments we advance, will be judged.

465.

Editorial, *The Catholic Columbian*, April 22, 1876

### [Religion Dragged into Politics]

The *Cincinnati Gazette*, edited by the Good Deacon Richard Smith, says, referring to some local experiences of Catholic candidates in the late municipal election in Cincinnati, such as we have witnessed here, that the Catholics are "the only sectarians, in this country, who drag religion into politics." Now the fact is, that the Catholics are the only persons whose religion is dragged into politics, in spite of themselves. In their own estimation they are citizens; and as citizens they are looked upon when they pay their taxes, serve in the army, toil in the various departments of industry and commerce, vote for the nominee of the convention or share in social life. When one of them happens to be "put up" as a candidate for some office, he discovers, and all the community discovers, that he is a Catholic! He is deserted by those whom he has served, and when beaten he ventures to say that he was beaten because he was a Catholic, then, forthwith, a hundred Smiths rise up and rebuke him for "dragging his religion into politics."!

But *the* Smith, to wit, the good Deacon Richard, must tell the truth. He is like George Washington and more so. There must be a sense, therefore, in which "the Catholics are the only sectarians who drag their religion into politics." The Catholic religion is the only form of Christianity which has any real hold upon the consciences of its adherents. Outside of the Church, if a man's religion does not suit his notions he can modify it. If party interests require, he can leave it out altogether.

Thus, Belknap<sup>1</sup> was too liberal to let his religion interfere with his politics. And Delano<sup>2</sup> is liberal and so is His Excellency President Grant. They will be all things to all men; too large minded to care whether Jesus Christ is God, whether there is a heaven or

hell, whether the truth is to be told or a lie, whether the property is acquired by theft or honesty. They are not going to "drag their religion into politics"! "Then I told him not to think of God--that there was no need of that, yet," said Dame Quickly.<sup>3</sup>

It must be true that "the Catholics are the only sectarians who drag their religion into politics" for Deacon Smith says so. Yet the saying is hard on the Protestants, for it implies that they do not drag it into their business transactions, and private conduct, either.

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1) William W. Belknap, Secretary of War in the Grant administration, who resigned on March 2, 1876 and shortly thereafter was impeached but not convicted.

2) Columbus Delano, Secretary of the Interior in the Grant administration

3) A reference to Shakespear's *Falstaff*

466.

Editorial, *The Catholic Columbian*, June 17, 1876 (4)

### **[Patience during the Presidential Campaign]**

As the country is at peace, and the Catholic religion the most generally unpopular institution in the United States, we must prepare ourselves for a new course of abuse from the demagogues during the presidential campaign this summer. Two advantages can be drawn from it if we do our duty. One is the purging away from the body of the Church those indifferent, trading characters who have a Catholicity of their own, and differ from the Pope and the teaching authority in any point where they can gain popularity by so doing. Every age has its *Traditions*. And "in time of trial they fall away." These men are of more use to the cause of religion with the mask off, than with it on. The other advantage to the Church is that the spirit of inquiry will be roused in fair minded men, and many conversions from unbelief will be brought about. The corruption of this country is certainly wide-spread; yet still the great mass of the people are sound. It is nothing but ignorance that keeps them outside of the Church. True, the ignorance is obstinate, unreasonable, and conceited. But the continual repetition of gross and absurd falsehoods will awaken at least some to see that a faith which can be opposed only by misrepresentation and falsehood must be true and divine. The bold falsehoods of Alexander Campbell, the Elder Beecher, and Maria Monk made more converts to the Catholic Church from Protestantism than all the arguments of prelates and priests. The Church was originally preached before rulers and judges by men in chains. It may be propagated now by men arraigned before mobs on false charges. Let us be patient.

467.

Editorial, *The Catholic Columbian*, November 18, 1876 (1)

### **The History of the Country and a Retrospect**

After a very warm contest, the Presidential election is over. The issues raised by the party in power were prejudice against the South and against the Catholics. The last issue was taken away by the public declaration of the other party coinciding with their opponents in tender regard for godless schools. Now, Mr. Tilden is the undoubted choice of at least two hundred thousand majority of the electors in the country, and the Hayes people must retain their power by obtaining three States from the "Solid South." Almost certain counts of the votes in these states prove that these states have given majorities for Tilden. But as the returns have to be manipulated by officials belonging to the Republican party, who have power to "throw out" fraudulent votes, the states may yet be declared to have gone for Hayes, and thus give him a majority of one electoral vote. Should this be done, the republic has fallen--and all Europe will resound with the cry, "we told you so." Whether you call him a king or a returning board, the despot will always smell as sweet. The past era has been a good one for Catholics. While religion was honestly and in good faith kept out of politics, the Church went forward with gigantic strides. Her priests, bishops, dioceses, institutions of learning and charity multiplied from decade to decade. Her children have been devoted in war and peace with enthusiasm to the nation, whose motto was, "freedom for all." She has been assailed with calumny, with mob, persecution, and even official injustice; but her progress has never been in the least retarded. Catholics, therefore, will even hold in dear remembrance the hundred years during which the Republic of the fathers had its golden sway. What the new era may have in store for us cannot yet be safely conjectured. Doubtless troubles and trials will come; but in what shape they will come is yet hidden. The Ruler of the storms must be our refuge always.

468.

Editorial, *The Catholic Columbian*, June 27, 1878 (4)

### **[Political Churches]**

*Editor Catholic Columbian:*

Why do Methodist preachers insist that the Catholic Church is a political organization? Do they not see that her occupation is teaching people to believe the truths on which salvation depends, to reclaim the sinner, to encourage the just? Then why do they misrepresent her? X

Because the preachers know that they are "against" the Church; and as their business is politics, they imagine their enemies must be on the same hunt with

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themselves. Why does a mangy dog, munching a piece of carrion, growl at the gentleman who happens to pass near? Because he imagines that the man wants his bone.