

## VIII. Diocesan and Personal

### B. Diocesan--Unofficial

592.

Letter, The Ohio State Journal, Feb. 24, 1871

#### A Cane to Bishop Rosecrans

At the Cathedral Fair on Monday night a handsome cane was presented to ex-Mayor Bull. He in turn transferred it to Bishop Rosecrans. The following is the correspondence

Columbus, O , Feb. 20, 1871

To Right Reverend Bishop Rosecrans.

My Dear Sir--On behalf of the friends who secured me this cane by their liberal patronage of the Fair now being held at Wagner's Hall, devoted to the erection of the magnificent cathedral on the corner of Broad and Fifth streets, in this city, I take great pleasure in presenting it to you as a testimonial of the high esteem for you personally and the cause in which you are so deeply and actively engaged. And I trust, knowing it to be the greatest desire of the donors, that your efforts in all the relations of your divine calling may be crowned with success.

Very respectfully and truly,  
Jas. G. Bull.

Columbus, Feb. 22d, 1871

Dear Sir--I thank you cordially for the transfer of the testimonial rendered you by the voters of the Fair just closed, from you to me. Still more, for the kind and sympathizing words in which the act is announced. You are right in supposing that my first thoughts are the completion of a cathedral worthy the capital of my native State, and the benefits to society therein accruing; and the aid extended to the work by the people of all persuasions who were patrons of the fair, has won my lasting gratitude.

Again thanking you, and praying God to bestow on you every blessing, I remain sincerely and gratefully yours,

S. H. Rosecrans,  
Bishop of Columbus.

Jas. G. Brill, Esq.

593.

Pamphlet, 1872

*Although Bishop Rosecrans's name is on this pamphlet, one must wonder how much of it is his work and how much that of another (possibly D. A. Clarke). Some factual errors that the Bishop would not have made are mentioned in the endnotes.*

### **Sketch of Saint Joseph's Cathedral, Columbus, Ohio**

by Rt. Rev. Sylvester H. Rosecrans, D.D.

In April, 1866, two lots, making a frontage of one hundred and twenty feet on Broad street, with a depth of two hundred feet on Fifth street, were purchased for thirteen thousand dollars by Rev. E. M. Fitzgerald, then Pastor of St. Patrick's Church--now Bishop of Little Rock, Arkansas.

Plans for a church 193 x 99 feet were drawn by Michael Harding, Esq., of Columbus. The subscription list was opened in the same month, and was liberally signed. During the summer the foundations were excavated, and on November 11th the corner-stone was laid with much pomp, the Rt. Rev. Bishop Rosecrans, then coadjutor<sup>1</sup> to the Most Rev. J. B. Purcell, Archbishop of Cincinnati, officiating.

The clergy of the city, and of Delaware and Newark, were present on the occasion; and the societies of St. Patrick's Church and the children of the schools and sodalities, with music and banners, made the day one of festivity. A great crowd of citizens, non-Catholic and Catholic, were attracted to the spot and witnessed the ceremonies.

In 1867, the Pastor, Rev. E. M. Fitzgerald, was called by the Holy See to the vast Diocese of Little Rock, in Arkansas. His place was supplied by the coadjutor Bishop of the Most Rev. Dr. Purcell.

During this year no work was done upon the building. In March, 1868, the Papal Bulls making Columbus an Episcopal See arrived<sup>2</sup>, and it was decided that the new church was to be the Cathedral. It was decided, therefore, to build it of stone instead of brick, making only such changes in the plan as the change of material might suggest. One of these was the tearing up of the old foundation wall, and laying one deeper and more solid. Another was the placing of the tower and baptistry on the southwest corner. But the main idea of the original plan has been substantially preserved. The chiseling of the sandstone outside was suggested by J. E. Hartman, then superintending the workmen of the building, in answer to the wish of the Bishop for some means of relieving the deadness of a yellow stone wall. The arching of the windows and the supports of the clear story carries out directions given by General Rosecrans, who, in the summer of 1870, spent several days with his brother, aiding in the details of the work.

## 593 - Sketch of Saint Joseph's Cathedral

Rev. J. A. Murray has been of much service, aiding the work untiringly as it went on. In fact he, more than any one else, entered into all the ideas of General Rosecrans, and carried them out with such modifications as the actual construction demonstrated to be necessary. During the last two years Mr. Michael Fahey has been the faithful and intelligent superintendent of the work, which has progressed steadily and rapidly under his direction.

The means wherewith we have been able to proceed for four years, without suspension, have been supplied by subscription, fairs, donations from private persons outside of the Diocese, collections throughout the Diocese, and loans.

It is to be regretted, of course, that charity has grown so cold among Catholics as to render fairs, lectures, and concerts necessary to obtain the means for carrying out Catholic enterprises in any Diocese. But the fact is undeniable, and the works must go on. People will not contribute for God's sake, but will for their own entertainment. This makes the merit of those who, after giving all they are able, devote their time and labor to these public entertainments. The St. Patrick's School Society, the St. Patrick's Total Abstinence Society, the Young Ladies' Sodality, the Young Men's Catholic Association, the Married Ladies' Sodality, the St. John's Society of the Holy Cross, together with many private persons, deserve special thanks and praise for having rendered willing and efficient aid on these occasions. They who have forgotten to amuse themselves to honor God will be in greater benediction before Him than if they had wealth to contribute at their ease.

Many private persons have voluntarily offered help according to their means, with the stipulation that their names should not be published. These are they who are filled with the spirit of faith. The registry of their deeds has been made in heaven. Would that all who bear the name of Catholic were taken with their spirit!

Many others outside the Diocese have been moved with the desire to become sharers in the Perpetual Weekly Mass, which has been established for all who contribute as much as five dollars to the completion of the work. These have our gratitude, and the privilege of offering the Holy Sacrifice each Saturday for their own intention. The value of each Mass is infinite--a worthy thanksgiving for every benefit--a condign expiation of every sin--a valid impetration of every blessing; and it can therefore be offered as well for thousands as for one. And this thought consoles us with the knowledge that our gratitude to our benefactors is not vain, but to them full of recompense. Those wishing to share the fruits of this Mass have still an opportunity.

The collections throughout the Diocese have been cheerfully made, but have not been very fruitful. The Congregation of the Sacred Heart, at Pomeroy; of St. Mary's, Lancaster; St. Mary's,<sup>3</sup> Steubenville; St. Mary's, near Wilkesville; of Zaleski and Jackson; of St. Lukes, and Mt. Vernon, and St. Mark's, Danville;<sup>4</sup> those of Coshocton, and Missions of St. Mary's, Beaver; of St. Patrick's, in Perry County; of St. Mary's, Delaware;

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of Ironton and Pine Grove; have made special and praiseworthy exertion.

Mr. Valentine Duttenhofer and the Congregation of the Sacred Heart, Pomeroy, have prepared two beautiful statues for the niches to the right and left of the great altar.

The Congregation of St. Michael's, Zanesville,<sup>5</sup> is getting ready a beautiful sanctuary lamp, in addition to their liberal annual collection.

These congregations seem to understand that the prosperity of religion is bound up in union with their bishop, and, through him, with the See of Peter.

Those persons who, having means laid up, have been willing to confide the custody of them to the Cathedral building, have merited our special gratitude. Many young men and women have been willing to forego the use of their money for awhile, in order to see the house of God grow to completion. They will not miss their reward.

Much has been borrowed, also; but we doubt not the Providence of God, who having carried us thus far, will not fail to finish His work. Legally, all the church property (except what belongs to the Dominican order) of the Diocese is responsible for the liabilities of the bishop. But we do not fear that those liabilities will ever incommode a single school or congregation. What remains to be paid in the Cathedral is much indeed. But what has been paid exceeds by far the most sanguine hopes we dared to entertain four years ago.

We do not deny that we have sometimes felt misgivings about the solidity and costliness of the work for which we made ourselves responsible. They seemed disproportionate to the standing and poverty of our people in Columbus. "Stone is very good," said a prudent and respected member of St. Patrick's congregation, "but will you be able to finish it?"

Outsiders criticised more harshly. "What need have the Irish or Germans, the workmen in the manufactories, in the gas works, sewers, ditches, and wherever else honest sweat is earning honest bread; the apprentices, and messenger boys, the patient, toiling servant girls, seamstresses, milliners, of so grand a place of worship?" has been said more than once by people who did not disguise their intent to wound.

But the work was for God. The dwelling was for the MOST HOLY SACRAMENT. He forgot Himself for us. Should we not forget ourselves for Him? He spent more on us than we were worth. Should we fear to spend our all on Him? It is a house for God, not for men; and its proportions are for the Owner and not for the visitors. To its threshold crowds will come; some in carriages, some on foot; some poorly, some richly clad. At the door all distinctions will vanish, and the Master greets all alike. The Catholic Church wants none to kneel before her Altar with either the feeling of ownership or the consciousness "perhaps I am intruding." It is God's House, and with Him there is no distinction of persons.

Moreover, the means invested in the Cathedral have gone to poor and honest laborers. They have not gone to enrich any private man or corporation, but have been

distributed among the mechanics of the city, who are still in our midst, contributing their share to the city's prosperity and advancement.

The following is a list of all subscriptions--the names of the subscribers, the amount promised, and the amount paid. Some, whose names appear, left the city before they were called on; some have met with disaster, and have been unable to pay; and in some rare cases there may be error in the credits given.

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- (1) Bishop Rosecrans was auxiliary, not coadjutor, to Archbishop Purcell.
  - (2) Although the bulls were issued in March, they did not arrive in Ohio until July.
  - (3) St. Peter's was the only congregation in Steubenville at that time.
  - (4) Danville's parish was and is St. Luke; but what was intended by St. Mark's?
  - (5) Probably St. Nicholas Parish, misread by the typesetter.

**594.**

Editorial, *The Catholic Columbian*, Sept. 18, 1875 (4)

#### **[Catholic School Cooperation in Columbus]**

The city of Columbus has now, in addition to the three parish schools, the double one of St. Patrick's for the Cathedral and St. Patrick's congregation, St. Mary's and Holy Cross, to say nothing of the new one on First Avenue<sup>1</sup> in process of erection, two select day schools, [i.e.] St. Joseph's, Rich street, and the Sacred Heart, Broad street, and the boarding school of St. Mary's of the Springs. These last will afford all classes ample opportunity to obtain the very best Christian education without interfering with each other. Harmony among them, a disposition to have a good understanding and aid one another, are very edifying circumstances connected with their establishment. The delicacy with which each avoids rivalry, and refuses to receive pupils withdrawn from the other, without grave reason, has been the subject of remark already, and we hope will furnish still more good example and edification.

Of course religious do but fulfill their vows in giving the odor of charity to the world. But blessed are the people on whom this odor is spent!

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(1) Sacred Heart Parish

**595.**

Letter, *The Catholic Columbian*, Dec. 4, 1875

#### **[Sisters' Prayers in Thanks]**

The following correspondence has passed between the Rt. Rev. Bishop and a prominent Protestant gentleman of this city:

596 - Systematic Charity

*Rt. Rev. Bishop Rosecrans:*

DEAR SIR:--Be kind enough to send the enclosed (\$50) to the proper person for use of St. Francis' Hospital. I am obliged to trouble you, not knowing the proper address. We send articles of use direct.

Very respectfully,

\_\_\_\_\_.

COLUMBUS, O., Nov. 28, 1875.

Dear General:

I have handed your generous contribution of fifty dollars to the Sisters of St. Francis' Hospital. In their name and in that of the sick poor who are its inmates in great numbers now, I return you heartfelt thanks. Should any great blessing come to you (such as I sincerely wish you) I will risk being called superstitious and ascribe it to their prayers.

Your obedient servant,

S. H. ROSECRANS.

**596.**

Letter, *The Catholic Columbian*, January 8, 1876

**[Systematic Charity]**

HALL OF ST. VINCENT DE PAUL'S CATHOLIC BENEVOLENT SOCIETY,  
MT. VERNON, O., Jan. 3, 1876.

Rt. Rev. Bishop Rosecrans, Columbus:

REVEREND AND BELOVED FATHER:--

On behalf of the St. Vincent de Paul's Benevolent Society, of Mt. Vernon, Ohio, I am instructed to present to you the sum of twenty dollars for the use of the Orphan's Home, under your charge, and to ask pardon for sending so small an amount, as our society is young and poor. Hoping this small tribute will meet favor at your hands, we are your loving and obedient children.

WM. H. KELLY, Secretary

COLUMBUS, O., Jan. 5, 1876

DEAR SIR:--Your letter enclosing P. O. order for twenty dollars is received with thanks. I publish your letter because I think it will suggest St. Vincent of Paul's Societies to other congregations. It is not the amount we give to the poor that makes the merit, but the habit of holding ourselves bound to aid them systematically, that is truly Catholic. Wishing all your members every blessing.

Yours Devotedly in Xto,  
+ S. H. ROSECRANS,  
Bp. of Col.

### C. The Catholic Columbian

597.

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

#### [Misunderstanding in the *WahrheitsFreund*]

The *WahrheitsFreund* of last week astonished us by quoting the *Catholic Columbian* as speaking in an unfriendly tone of the Convention of the Catholic Benevolent Societies in Cincinnati in the Pentecost time. Our enthusiastic little paragraph boasting of the number of car loads who left Columbus for the convention is printed in the *WahrheitsFreund* in English, and the classical quotation from the late General Winfield Scott, "the soft German accent," is commented on as "low," "vulgar," "contemptuous." It is a pity that a person capable of such boundless misunderstanding has even temporary charge of a paper so widely circulated and so respectable as the *WahrheitsFreund*. Could not the writer of the article get "Fritz" in the bookstore to explain to him that the *Catholic Columbian* gave up its editorial page for the account of the Convention, and was most enthusiastic in announcing everything connected with it.

598.

Editorial, *The Catholic Columbian*, July 10, 1875 (1)

*With this issue, after six months of publication, The Catholic Columbian expanded from four pages to eight.*

#### To All Our Friends

Today we are pleased to present *The Columbian* in a more readable shape. We are determined to build up the paper so that we can claim for it a place in every Catholic community in our country. For its success thus far, we feel greatly indebted to the good priests of the diocese and to faithful friends generally. All we ask is a continuance of past favors. A little mite from each Catholic family in the diocese will put *The Columbian* on such a basis that will justify us soon in again enlarging and making many more improvements. Our Holy religion is everywhere assailed and calumniated. Wily and unprincipled politicians are using their utmost endeavors to excite the public mind against the teachings of Catholicism, only that they may obtain the object of their ambition. Infidelity, even, lurks in the minds of the men who are looked upon as leaders of our generation in arts and sciences, and consequently Almighty God is

## 599 - The Editor-Bishop is Found Out

conveniently set aside. To counteract these influences as far as we are able, and to promote the interests of our Holy Faith, has been, and will continue to be, our only object. Our friends, then, will give us their assistance. Let large clubs be formed throughout the diocese, and our word for it, the good results will soon be manifested.

599.

Editorial, *The Catholic Columbian*, January 29, 1876 (2)

### **[The Editor-Bishop is Found Out]**

Saturday's Cincinnati *Enquirer* condescends to say: "Bishop Rosecrans, of Columbus, has a fool to write the editorials for his organ."

We did not expect to be found out so soon. But if the Divine Author of our Faith will deign "to use the foolish things of the world to confound the wise," and bring all into subjection to Him, we shall be content with our motley.

What the courteous editor adds, indicating his intention to assist in "keeping the Catholic Church in Ohio in 'hot water,'" does not take us by surprise. All the elements of mischief in society will work against her whenever it seems to be their interest to do so.

600.

Editorial, *The Catholic Columbian*, June 17, 1876 (1)

### **A Word by Way of Apology**

Complaint reaches us from parties, that the *Columbian* contains too many advertisements. These persons, thus complaining, are the very individuals who will not pay their subscriptions, or will borrow the paper to read every week and return it each time with the remark that "there is nothing in it." If all who are owing us would promptly remit we would furnish more reading matter, but until that day comes we shall be obliged to carry all the advertising that comes in. For this reason we do not think the complaint of "too many advertisements" comes with good grace. It does not reflect much on the Catholics of the diocese for their paper to be compelled to resort to advertisements for support.

601.

Editorial, *The Catholic Columbian*, May 2, 1878

### **[The *Columbian* a Butting Post]**

The *Columbian* seems to be a good butting post for the goats of the local press.



## 602 - Stingy Catholic Readers

602.

Editorial, *The Catholic Columbian*, Sept. 12, 1878

### [Stingy Catholic Readers]

We hate grumbling. But when a Catholic subscriber of ours treats us as an adventurer seeking to make a living by publishing a paper, and refusing to pay his pitiful dollar, on the ground that enough others pay, it stirs our bile. The fact is that these delinquent subscribers prevent any of the writers for the paper from getting as much as would buy his ink and paper. They are both mean and dishonest. All Catholics ought to be as much interested in the support and circulation of Catholic papers, as the writers and publishers of them--you may be ever so rich, but if each one of your ten thousand neighbors steals two dollars from you every year, your income will fail. And what is it but stealing to use the labor of the printer and writer, and refuse the petty sum demanded in return?

### D. Personal

603.

Journal, Jan. 14, 1848, published in the *Bulletin* of the Catholic Record Society - Diocese of Columbus, Vol. II, No. 2, Feb., 1976.

### Hymn for the Nights at Sea

Written during young Rosecrans' ocean passage from New Orleans to Rome.

The waves are plashing round our prow  
And sparkling in the pale moonlight;  
Stilled be the passions, moveless now,  
And lost in dreamy tranquil night --  
The ocean waves gleam from afar  
Till where their foam caps kiss the sky  
Restless and soaring - but a star  
Gleams stilly o'er us up on high;  
But wider is our sea within,  
And darker yet our inward clouds.

604.

*The small creek that crosses the front campus of the motherhouse of the Brown County Ursulines, St. Martin's, Ohio, received the name Solomon's Run in the early years of the Foundation. Bishop Rosecrans was a frequent visitor there. This version of the poem differs slightly from that printed on pages 130-131 of Fifty Years in a Brown County Convent, being taken from a photocopy of the original manuscript in the Bishop's hand kindly provided by Sister Debbie Lloyd, O.S.U. It is inscribed on the reverse, "Witten by Bishop Rosecrans during a visit to St. Martin's July 27th 1865--given by him to Hennie." But on the bottom of the second page is written, "Dr. Sylvester H. Rosecrans March 1862 written at Brown County". The poem was set to music by a student, "and many a Brown County girl learned to sing it!" (Cornerstone, A Publication of the Ursulines of Brown County, Number 75, Autumn 2013)*

### Solomon's Run

Solomon's Run is roaring high  
The Run that used to run so dry  
You ne'er would have thought it more than I  
That Solomon's Run could be so high!

The Boarding House bridge is swept away  
With the willow boughs the waters play,  
And the dell with briars and grass once green,  
Is a lake where a hundred isles are seen.

Solomon's Run... (repeats after each stanza.)

Hark! how the yellow billows roar!  
Like the surf on the North Atlantic shore.  
See the eddying masses of drift  
Sweeping downward arrowy swift

Solomon's Run...

Planks & rails & chunks of wood  
Panels of fence that long have stood,  
Boxes and boards & tufts of grass --  
Oh! the hurrying eddying mass!

Solomon's Run...

604 - Solomon's Run

You can hear the roar through the distant wood  
And see the broadening yellow flood--  
Perhaps the break of another day  
A steamboat will come puffing up this way!

Solomon's Run...

We'll make a wharf of the rustic bridge  
Or mount on the boat from off the ridge  
And start it off on a summer trip  
Exploring Solomon's Run in our ship

Solomon's Run...

And as we go down the width will grow  
And the depth increase and the turbid flow  
Be stiller and calmer, degree by degree  
Till Solomon's Run will become the sea!

Solomon's Run...

So life's stream broadens as we sail on  
So the dreams of youth too soon are gone  
And the heart that runs wildly off to explore  
Oft returns to its moorings, alas! no more

Solomon's Run...

Mother most Holy! thine the care  
To watch and ward from us every snare  
Into thy hands our hearts we lay  
Hold them, sweet Mother, fast we pray  
Till thy smile shall have chased the gloom away

605.

Editorial, *The Catholic Columbian*, Sept. 5, 1878 (1)

**[The Bishop Ill or Well]**

Bishop Rosecrans was much concerned at reading in one of the Sunday morning papers that he had been ill, but was reassured when he found on the same authority that he was recovering.

**E. Other Individuals**

606.

Editorial, *The Catholic Columbian*, June 3, 1876 (1)

**[William Finck, Catholic, Candidate for Supreme Court]**

The partisan papers have discovered that William Finck, Democratic nominee for Supreme Judge, is a Catholic, and will therefore put our "glorious school system" in peril if elected. Mr. Finck was a member of Congress during the war and did not shrink from doing his whole duty in the nation's danger. He differs from the common herd of politicians, and is incomprehensible to those editors we see quoted against him, because he has a conscience, and will not lie nor steal nor cheat to advance his own interests, or those of the party which does itself the honor of nominating him. We do not read the newspapers quoted in our Catholic exchanges and rebuked for their assault on Mr. Finck. The malevolence of ignorant prejudice we are accustomed to and can bear; but when men like General Comly and Major Bickham peel off their truthfulness and decency to make political capital by appeals to what *they know to be* unjust prejudice against an inoffensive and sincerely patriotic class of American citizens we have no resource but to bid them good-bye and wait the time when we shall face them in the day of Judgment. As for Mr. Finck whom we consider it an honor to know personally, he has the integrity, candor, truthfulness, and chivalric devotion to right, which, divided among all his assailants, would be amply sufficient to render them new men and still leave him immeasurably above them. Not he, but the proud state of Ohio, would be honored by his election.

607.

Sermon, *Fifty Years in a Brown County Convent*, p 162, from *The Catholic Telegraph and Advocate*, Aug. 19, 1868

*This sermon was delivered Aug. 16 in St. Peter's Cathedral, Cincinnati, at the consecration of Rt. Rev. Projectus J. Macheboeuf.*

**Bishop Macheboeuf**

(synopsis)

The Right Reverend Dr. Rosecrans of Columbus preached on the occasion an eloquent, instructive and appropriate discourse, setting forth the divine commission given to the Church to teach infallibly, to legislate, to execute her laws, and thus conduct the people committed to her in the way of eternal salvation. He showed how in direct contradiction to what human foresight could have anticipated, she proceeded from humble beginnings to teach the Gospel to every nation, the Holy Ghost confirming her mission by its results. Should it be objected that she is unable to execute her laws, which nations and individuals often set at defiance, this does not prove her want of authority to make those laws, or her incapacity to execute them any more than the violation of the laws of God involves the want of authority or power on the part of the Sovereign Legislator, whose rights are vindicated by the punishment of the transgressor, in this life and the future. To this teaching and legislating church, the newly consecrated Bishop of Epiphany, *in partibus infidelium*, and Vicar Apostolic of Colorado and Utah, is now associated. He goes forth as the Apostles did, without human resources, trusting for a blessing to the good providence of God. His Vicariate is five times as large as the state of Ohio. It is fifteen or sixteen hundred miles long and about six hundred miles wide. The people he evangelizes are Mormons, Indians, half-civilized Mexicans, miners and scattered Catholics. For this great work he has but three priests, and the slenderest pecuniary resources. He has spent three years in the exercise of the holy ministry in France, ten in the diocese of Cincinnati, ten in the diocese of his compatriot and fellow laborer on the mission of Ohio, Right Reverend Dr. Lamy of Santa Fé, and eight in Colorado, where, in descending a spur of the Rocky Mountains, he was thrown from his carriage and lamed for life,--yet neither his courage nor his confidence in God fails him, and, in a few years, we shall hope to see his labors crowned with results like those now visible in other territories, subdued by the Gospel of peace and love.

608.

Sermon, *The Catholic Columbian*, May 30, 1878

**Funeral Sermon for Father John Meara, May 22, 1878**

(Synopsis)

After Mass the Rt. Rev. Bishop preached, taking no text, but speaking on the consolations of our Holy Faith, which he said did not allow us to grieve on the occasion. We were directed to rather rejoice that the short time of life is ended, and that time had been devoted to the welfare of the soul of the young priest. Truly, this was not the ending of life, but rather its beginning, the beginning of the life for which we were

created--eternity. The preacher then referred to the churches: Militant, on earth; Suffering, in Purgatory; Triumphant in Heaven; that having served a time in the first, and perhaps, passing through the second, the soul is brought home. Therefore, it is not hard when our friends die with all the consolations of our religion. Love of kindred and friends may have attached them to earth, and we may have placed great hopes in them, but it would be hard if their souls were lost through the failure of their lives. The former are selfish motives of grief, the latter generous. Some persons are given a long life of suffering and trial, whilst others fulfill the object of life in a short time. God creates and ... to love and wisdom taking as much care of one soul as though none others were in existence, as if it alone were the object of his numerous graces. Sometimes he permits the long life that greater merit may be attained, to correspond with those who, in a short time, may have merited an equal amount by good works. An instance is before us today of a young man, who, had he lived, would have had much to do on the missions of this country, where laborers in the vineyard of the Lord are scarce. In the beginning he offered himself with all his talents, education and faculties, to his Master, upon being called by Him for the priesthood. Let us pray that now, having fulfilled his days, he may be granted the reward of the faithful laborer.

**609.**

Editorial, *The Catholic Columbian*, July 4, 1878 (1)

**[Archbishop Purcell]**

More than twenty-five years ago the Most Rev. Archbishop Purcell verbally requested the late Holy Father Pius IX. to accept his resignation of the See of Cincinnati. The Holy Father smilingly replied to him--"*Qui perseveraverit usque ad finem, his salvus erit.*" [He who perseveres all the way to the end, this will be salvation.]--And now, when we see the Venerable Prelate attending to the manifold duties of his vast charge, with unabated energy, we add something to our admiration of the wisdom and sagacity of the wonderful Pope Pius the Great.

**610.**

Editorial, *The Catholic Columbian*, May 20, 1876

*While not exactly an editorial, this piece appeared as the first item on the Columbian's editorial page. Bishop Rosecrans wrote the piece, as is told by "M.K.T." in a letter to The Catholic Columbian dated New York, Nov. 2, 1878 and printed on November 7. M.K.T had heard the story from General Darr.*

### Death of Rev. Father Rosecrans

New York, May 12, 1876.

The death of Rev. Father Rosecrans was quite unexpected by all his friends. He had given the May devotions on Tuesday evening, and was engaged in his ordinary avocations on Wednesday and Thursday. Wednesday evening, about 7 or 8 o'clock, while sitting in Mr. T. O'Connor's parlor he was seized with what seemed to be paralysis, or apoplexy, and, to the question, did he feel unwell?--he answered "yes very, something like this, I felt on the street cars this evening." And these were his last articulate words as he died the next morning at a quarter before seven. The body was laid in state in the main aisle of St. Paul's Church, which was thronged during the entire day and evening by thousands, of people of all classes.

I enclose the notice of his death from a Friday evening paper:

(New York Evening Mail, May 11.)

The *Tribune* has the following deserved tribute to the memory of a young man of extraordinary elevation of character and promise, whose sudden death yesterday shocked a large circle of relatives and friends:

"Rev. Adrian Rosecrans, one of the Paulist Missionary Fathers, and eldest son of Major-General William S. Rosecrans, died suddenly yesterday morning at 7 o'clock from apoplexy. He had been suffering for a considerable time with premonitory symptoms of the apoplectic shock. He was in the 27th year of his age and the fourth of his priesthood. After a course of study at the University of Notre Dame, in Indiana, he went to the Ecclesiastical Seminary of Mount St. Mary's, Cincinnati, and afterward joined the Paulist Fathers in this city, where he completed his studies. Even at the beginning of his short career as a missionary he commanded the admiration of all who heard him preach. A pleasing person, a graceful address, and an eloquence that from the first was remarkable, added to the results of a long and close course of study made him an impressive preacher. His talents, his singularly amiable character, and his modesty, won him friends wherever he went. The zeal and energy with which he entered upon his missionary work tended to weaken his constitution, and finally compelled him to retire from this field. During the winter of 1875, with a band of missionaries from the Paulists he travelled through California and the West. After giving up his missionary labors on account of ill-health, he devoted himself principally to writing, and contributed several articles to the *Catholic World* which attracted much attention. His premature death is felt as a great loss by those who knew him. He was born May 28, 1849, and was ordained priest May 25, 1872, by his uncle, Bishop S. H. Rosecrans, of Columbus, Ohio. The Bishop has been telegraphed to by the Paulist Fathers, to sing the solemn requiem mass, which will take place on Saturday morning at 10:30 o'clock, at the Church of the Paulist Fathers in West Fifty-ninth street. A despatch has also been sent to his father, who lives in the Far West, but owing to the great distance it is feared that he will be unable to attend."

## 610 - Death of Rev. Father Rosecrans

The memory of Mr. Rosecrans will be especially dear to the relatives and personal friends who best knew his devotion, his rare intellectual gifts, his manliness and yet almost womanly delicacy of character, and his high aims and aspirations. Some of those who were nearest to him are Protestants, and deplored his attachment to the faith of his Father, Mother and Uncle, but they appreciated the sincerity and honesty of his devotion to his own Church and admired his single-minded zeal.

I must correct the mistake made by this writer, and make an addition. He never went to Mount St. Mary's, as an ecclesiastical student. After leaving Notre Dame, Ind., he came back to his home near Mount St. Mary's, and there took private lessons in Spanish, Chemistry, Geology and Mineralogy, with a view to joining his father, then engaged in mining in California. He did go to the mines and spend several months in his father's office, assaying specimens of ores from that, and other mines. Then he procured a situation in the revenue department, and while discharging its duties he revolved the problem of his own life, silently, and all alone, in his mind, until at the close of the process he was ready to announce to his father his desire and intention of entering into the Holy Priesthood. When the question, where should he go? came up, he said at once, "not to my uncle the Bishop, because then the sacrifice of ties of blood would be incomplete," and so he entered the Order of the Paulists.

Many readers of the *Columbian* will remember him to pray for him.

At 9.15 a.m., the Office of the Dead was solemnly chanted by the members of the community; and at 11, the Pontifical Requiem Mass began in the presence of an immense throng of clergy and lay people both Protestants and Catholics. The body lay in the coffin vested in purple chasuble stole and maniple, the thin pale face wearing the tranquil expression of one sleeping; the slender hands folded across the breast, holding an chalice and paten, and on either side a grand Cross and Crown of Immortelles, three feet high having the inscription "Sacerdos in Æternum," and "In Fide Vivo," placed there by Mrs. General Frank Darr. Two other masses of flowers were also woven into devices of Cross, anchor and Crown, and placed on pedestals near the larger ones, presented by deceased's non-Catholic relatives, Mrs. Eliza Hegeman and Mrs. De Pugh. Of the clergy in attendance and in the front pews were the Very Rev. Fathers Quinn, V.G., Hecker, O.S.P., Hewitt, M. Lily, O.P., Spencer, Golcheln, S.J., J. L. Spalding, S.T.D., and nearly thirty more, besides the Fathers of the house.

The Rt. Rev. S. H. Rosecrans was celebrant of the Mass. Assistant Priest, Rev. Father Hill; Deacon, Rev. Father Dwyer; Sub-deacon, Rev. Father Aug. Brady; Master of Ceremonies, Rev. Father Louis Brown.

### THE FUNERAL.

At the close of the Mass, Father Elliott preached a simple, touching sermon, straight to the hearts of the sorrowing congregation. After dwelling with simple and tender pathos on the brilliant and lovable qualities of the deceased, he spoke of the loss



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to the Fathers of his Order. In substance he said: "There is no work of God, but must be *acknowledged to be the work of God*. To us, who are in what some are pleased to regard as an experiment, it is an evidence of God's blessing on our work. The Almighty has taken away our gem from us; but it is to show that He intends to do the work with gems of His own creation. Others, also, of our choicest spirits, priests and students, have been snatched away; shall we not hope to show us, that He who hath begun the good work, will, when human resources shall have failed, Himself perfect it?"

During the sermon, Father Elliott read the following telegram from Gen. Rosecrans. "Lay the body with his Paulist brethren to await the Resurrection--and God bless all who have been kind to him."

After Mass the clergy in great numbers accompanied the remains to the Cathedral, where they were laid in the vault.

Among the prominent lay people were: Generals Hancock, Scammon, Newton, Darr, Messrs. Higeman, De Pugh, T. O'Connor, Anselm Mercier, and a throng of preachers.

### 611.

Sermon, *The Catholic Columbian*, March 11, 1876

*The Catholic Columbian, March 4, 1876, carried the following item:*

*Died.*

*SMITH.--On Tuesday, 28th ult., at 9 A.M., at the residence of Richard Nevins, Esq., Miss Louise Smith, in the 26th year of her age.*

*Deceased was baptized a Catholic, in the sixteenth year of her age. She was of very gentle manner, bright mind and even temper. About two years ago she concluded to give herself wholly to God, in the Order of the Ursulines in Brown County, O., and being received there, she edified and surprised the community by the quiet manner in which she exhibited the maturity of the religious life in her very noviceship. Her health failing, the physicians decided that whatever hope of recovery she might have, would depend on her changing air and mode of life. Accordingly, she returned to her native place last week; and after a few days of great suffering, found her vocation fulfilled in the eternal possession of Him, who in life, had been her only Love. She was called in Religion Sister Loyola. May she rest in peace.*

### **Funeral Sermon for Sister Loyola, O.S.U. (Louise Smith), March 2, 1878**

On Thursday of last week, the funeral of Sister Loyola took place from the Cathedral at 10 o'clock, Solemn Requiem Mass being sung by Rev. M. M. Meara, Rev. F. J. Campbell, Deacon, and Mr. William Mulhane, Subdeacon. Mr. John Meara was Master of Ceremonies. A large number of the relatives of the deceased, non-Catholics predominating, thronged the spacious Cathedral. The Rt. Rev. Bishop preached the

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following sermon:

"Blessed are the dead who died in the Lord."

Never have I performed the burial service with a heavier heart than today. The loss is ours, the gain hers. "Blessed are the dead who died in the Lord." Those who live must wait for their blessing and win it. She has it. The wreaths on that coffin, beautiful as they are, are dross and earth, compared to the one that is hers, I trust, even now. "To die in the Lord," is to die free from sin; to leave this world in Faith, Hope and Charity.

Faith is no dreamy state of the soul wrought on it by sudden excitement and operating in some unaccountable way; but an act of the intelligent mind, taking God at His word, and doing as He says without thought of prejudice, or self, or sense, or of the world. God is true, and whatever He says, whether on Mt. Sinai amid clouds and thunder, or by His Son throughout Jerusalem and Judea, or through His Divinely Commissioned Church, is to be received with adoration and submission. What struggles the soul, that has now left yonder body lifeless, had to endure in order to lay hold of this faith, God alone can know. But the victory was won. Satisfied that the Catholic Church was the one appointed by the Son of God to teach the world, she made no delay in entering its fold. Never intrusive of her opinions, or controversial among her acquaintances, she was always steady in holding to them and unflinching in her defence of them. In the course of time she became impressed with the belief that God called her to work for Him in educating the young. "Do you think you have a vocation?" said one who had her confidence. "I think I cannot save my soul in any other way," she replied. So she overcame all her own inclinations and the numberless barriers lying between her and the fulfillment of her desire, which can be imagined when you consider that nearly all her heartstrings were tied to those who deemed the step a suicide, and "buried herself" as the world calls it, in the cloister of the Ursulines, in Brown Co. of this State. The splendor of the world was in her eyes, but she "walked by Faith and not by sight." The Guardian Angel had whispered to her heart, "Come spouse of Christ," and she went.

Hope is trust in the promises and mercy of God. It keeps clear of the spirit of despair which says, "there is no use for me to try to do well," and of that other presumption which says, "I am of the elect no matter what I do."

Not naturally timid or mean spirited, but rather self reliant and impatient of outside control, from her very baptism this convert had an intense distrust of herself and a corresponding confidence in the power of prayer. Casual acquaintances and those having no interest in the spiritual life could not notice this. But to those who knew her intimately, the intense earnestness with which she prayed, and the laborious preparation she made to receive the Sacraments, were a matter not only of edification but of wonder. This quiet and gentle spirit of hope remained unchanged during her life in the convent. Always suffering from bodily disease, yet always cheerful.

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Charity is the virtue by which we love God above all things and our neighbors as ourselves.

To love God is not a vague meaningless sentiment or idle emotion of the heart, but it is practically to treat God as the Supreme consideration of life. "If you love Me," said Our Divine Redeemer, "Keep my Commandments." The heart must love, but it need not love vanity. It need not love wealth or human glory, or fleeting power, or mere bodily pleasure. It is not gloom or disappointed ambition that leads souls into the cloister. They think not of what they renounce, but of what they embrace. As the transfigured Son of God on Mt Thabor made St. Peter forget everything but His glorious presence, so He, the master of our souls, can so speak to them as to absorb their every desire and craving. It was not to escape occupation that Louise Smith two years ago resolved to seek the liberty of the religious life; but it was to seek it by devoting her thoughts and life to Jesus Christ, in the education of young girls. And that vocation she fulfilled with patient fidelity even in the midst of the severest bodily suffering. I have heard it said, by her companions, that from the beginning she fell into the quiet working ways of the life she had chosen, as if she had always been living it. Of her charity towards others, I can speak from personal knowledge. During ten years one can hardly fail to see nearly all the sides in the character of those he converses with. I have never heard her speak an uncharitable word, and though she has alluded indignantly to wrong conduct by which she had been pained, it was always with a gentle excuse for the wrong done.

What is called, in the Convent, her "Profession" would take place in a short time, had she retained her health. A part of that ceremony consists in the choir singing the words, "Come, spouse of Christ, receive the crown which the Lord has prepared for thee forever."

As I look down on that coffin, it comes vividly before me, that other lips than those of the convent choir have taken up that chant--and I almost fancy I hear the ranks of the Angelic choirs and of the "one hundred and forty-four thousand virgins who follow the Lamb whithersoever He goeth," circling around yonder tabernacle where the Lord of Glory deigns to dwell, sweet, yet strong and clear, the same song, with myriads of loving eyes bent on her, "Come, spouse of Christ, receive the crown which the Lord has prepared for thee forever."

Still we are taught not to trust our own judgment in the matter of perfect freedom from stain in souls that seem to us faultless. Therefore the Holy Sacrifice has been offered that He who sees stains where all is brightness to us, may hasten the time of her complete purgation. Therefore the absolution is said over the body, and the prayer for relief sent up. Those prayers just now recited are wont to be said as the procession moves on foot from the church to the grave, where the graveyard and church are in the one enclosure. We now say them in the church. With them the

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religious ceremonies close; and I follow the body to the grave to manifest the personal attachment and respect I entertained for her all her life and which, in our faith, is not broken asunder by death.

**612.**

Sermon, *The Catholic Columbian*, Feb. 19, 1876

*Col. Owen Turney was born in Painesville, Ohio, in 1836 and came to Columbus in his youth, where he found employment in a printing office. He was Captain of the Montgomery Guards, a unit of Irish Catholics formed at the beginning of the Civil War. That unit was not called to active duty. Owen was an army paymaster in Cincinnati, St. Louis, and New Orleans, where he was mustered out in 1869 after being brevetted Lt. Colonel. He returned to Columbus and became a clerk at the Piqua Railroad shops and later was a business agent for The Catholic Columbian, which had been founded by his nephew, seminarian Dennis A. Clarke, for the Bishop. He was a member of the choir at St. Patrick Parish for many years and a supporter of the St. Patrick's Total Abstinence Society. He died on February 10, 1876. At his funeral Bishop Rosecrans delivered this sermon.*

### **Funeral Sermon for Col. Owen T. Turney**

"In the last day all shall rise: some to the resurrection of life, and some to the resurrection of the judgment."

It was not the intention to eulogize our friend, but to point out a lesson to all. On the one hand, we have faith and the teaching of the Catholic Church that nothing defiled can enter into the sight of God. On the other, many sins and many frailties, that cause spots on the soul, and hence it is debarred from entering into the presence of God. We know what it is to be at variance with even a friend, that we offend by not doing all to please. So it is with God; but when we commit a mortal sin, we declare war against God. There is no work in the night. Life is the trial-time. What a man has done in life will go with him through Eternity. Many commit small faults, but do not lose the friendship of God. Hence, there is a state mid-way--Purgatory--between this life and the eternal bliss. For this purpose we offer up the sacrifice today. It is a holy and a wholesome thought, to pray for the dead, that they may be loosed from their sins. This is the highest form of prayer, and by it are the stains washed out, and the soul made worthy to enter the presence of its Creator. This is the same sacrifice that was once offered on Calvary, the only difference being that there is no real suffering of our Lord, but the same Jesus Christ that offered the sacrifice of the same victim. Let the members of the Choir, and of the Societies here represented, testify their friendship, by offering up prayers for the repose of his soul. He received the last sacraments in the most excellent disposition; still, maybe, on account of some light faults he may not have been

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conscious of, he is stretching his hands and calling on us for mercy. These faults may have been committed on our account. When he committed faults, we should have reminded him, so now we should not forget him. His death is a lesson to us. He was young, and in no danger of death. He was robust, but struck down in a moment. People were surprised. The same may happen to ourselves. We do not live as we should. We do not practice our faith, as Catholics. We should live in charity, in fear of God, and be ever prepared to answer the summons. When we say that every one must die, we never think of ourselves dying, but, rather, look around us and say, he must die, or she must die, and imagine that we shall live forever. Let us resolve, then, to pray for those who have preceded us, and never cease praying.

### 613.

Sermon, *The Catholic Columbian*, October 7, 1876

*Father Gabriel Volkert was born on May 17, 1833 in Heckfeld, Baden. He studied in Freiburg, came to America, and was ordained by Rt. Rev. Dr. Luers, Bishop of Fort Wayne, at Notre Dame, Indiana in 1861. He labored in that diocese and in the Diocese of Albany (N.Y.) until about 1874, when he came to the Diocese of Columbus. Bishop Rosecrans appointed him assistant pastor of St. Mary's Parish in Lancaster, with the charge of some neighboring missions. He became ill during the priests' retreat in August, 1876 and died on September 27. Bishop Rosecrans delivered the sermon at his funeral at the Cathedral on Friday, September 29, 1876. The short sermon appears to have been taken down almost verbatim.*

### Funeral Sermon for Father Volkert

(synopsis)

The sermon was preached by Rt. Rev. Bishop Rosecrans, who, without taking a text, pointed out the lessons we were taught on the occasion, which could be embraced under two heads; First--Charity towards ourselves. Our possessions may be ever so great, our aspirations ever so unbounded, our hopes ever so sanguine, our influence ever so vast, but all these must we give up when death strikes us. We may enjoy a few years of life and taste the pleasures of this world, but the time will come when we, too, shall be followed to the grave, leaving behind us all that enchanted life, or rendered it a burden, with its strifes, fears, sufferings and temptations. A lesson to be learned from this is for us to live as we would wish we had when we take the place of our friend who lies here still in death. If we are not conscious of having lived as we should, today is the time to make an amendment and break off those associations that lead us from the contemplation of our last end. He that will not heed the lesson eloquently taught by our Rev. friend now lying in the coffin, will not heed ours. Many, it is true, try to lead good lives. They give all their attention to the spiritual life and make the temporal

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subordinate thereto, but still, how pure must be their lives now, if in dying, they regret not having lived better. The reason is, that we will not know when we shall be called, for, as our Lord said, death shall come when least expected, like a thief in the night. Watch and pray, therefore. The time when we least expect death is when we are in sin. Those who live in sin of all kinds, curse, swear, blaspheme, commit all sorts of impurities, are the ones that death will visit unexpectedly.

With reference to the second lesson taught today, let us recall to mind how easy it is to forget those who have gone before us. The practice of going to the grave and reciting prayers has passed away. We do not pause to think that our friends are not dead, but passed to the other side of the curtain that separates time from eternity, and are still full of life. We soon forget them, especially when out of sight. We make a great parade at the funeral, perhaps for fashion sake, but think not as much of prayers, masses, &c. Still, how much in need of the latter! Few, very few, are so stainless as to enter immediately upon the joys of eternity. Even though we keep clear of sins, how little we do! We often imagine that our departed friends have gone to heaven, without thinking that the least act contrary to Divine Will is a stain. The soul of him whose remains we take to the grave may be suffering in the pains of Purgatory, holding out his hands towards earth and calling for our intercession. In regard to the beloved priest, whose body lies before you, I can say nothing that you do not know yourselves. I have known him only since he came amongst you. He was the zealous, hard working and meek priest, whose happiness was the salvation of souls. Pray, therefore, for the repose of his soul, pray for him, not only when you kneel before the altar, but when you bend the knee at morning and evening devotions. Pray, likewise, for all those whose labors have blessed this congregation.