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Rochester, N.Y. Saturday, March 10, 1900,

\$1.00 par Year, 8 per

## CATHOLIC NOTES

Father Francis W. Orthan

In the competition for the pr ing pointed out the absurdity of fared by the Chicago Transferrer and "Mr." O'Connor's position, we must best ten emay on George When the

hitherto one of the staff whereas in it Royal Dragoons, was inferr reserve in the novitiabe of the Freesewe Order at Tienna.

St. Bernard's Semimory, Be N. V., is to have an addition. philosophy and science. The ph already prepared, and work will on the lat of April, and it is anti-it building will be a model in anti-ite ure as well as in sandady mants.

Rev. John L. Bellard, she the late Father. Malane as rea Str. Peter and Pauly Wassald Manual lyn, has received from his Association rinhionars at Ornier Bay, & Science aled sold Challes.

aled gold Challes. In St. Joseph's Channel, mathematical colored Ontholics, siz analysis baptism recently reserved which ment at the hanks of the point oldest of the little mask which was born a slave and alter the thon be beened a "freed" with The Poulist Sathern have the plated a mission in Mask with

plated a mission in Massaville where they completely mandates in the source of a second state of the Rev. De, Rainstood, and the Rev. De, Rainstood, and the second state of the second st ed the aspress and the second port the scientist installer brought that the superior the streets and in the se-ourning the doubtines for

Church,

## CELIBACY THE CROWN AND GLORY OF THE CATHOLIC PRIESTHOOD.

LIFE OF CHASTITY.

Mest Rev. Schastian Maatinelli Apostolio Delegate Writes Interestingly on the Subject-Some Erroncous Ideas of Non-Catholics Regarding the Matter.

The following article from the pen of the Most Rev. Sebastian Martinelli. mostolic delegate appeared in the durrent issue of the Harper's Bazar: Some weeks ago the Christian world was startled by the announcement that the reigning pontiff. Pope Leo XIII., had dispensed the Catholic priests throughout South America from the law of celibacy, and that he would follow this decree at the proper time by permitting all priests throughout the world to marry. A long-cherished project of our Holy Father-the reunion of the Christian Churches-was used to give this statement a semblance of truth. In the entire Christian world only the Catholic Church requires the celibate life of the clergy, so fervently advocated by Christ and those to whom He delegated the power of preaching His Word. There were those who feigned belief that, so anxious is Pope Leo to regraft all the sects upon the parent stem, he would be willing to surrender one of the cherished traditions of Church discipline.

Celibacy has been an immemorial custom of the priests and bishops of the Catholic Church, dating back to the time of the Apostles. Taking the words of our Divine Lord, "There are ennuchs who have made themselves ennuchs for the kingdom of heaven's cake. He that can receive it, let him receive it," the Church has enforced celibacy on her ministers. There has never been a time when she did not command in unmistakable terms that those who desire to become shepherds of the flock should deny the flesh and give themselves up to the higher life df self-abnegation and sacrifice. There have been times when, owing to the hardness of heart and the perversity of human nature, she has been obliged to tolerate the marriage of portions of her priesthood in certain countries and under certain conditions: but she has always done this unwillingly, and for reason that it would nrevent greater evils. The life of chastity led by the great Teacher of Mankind was the life which the Church ordained from the beginning as a suitable one for her pastors. The earliest successors of St. Peter recommended the example of John the Beloved Disciple, who so closely resembled his master. Of the twelve whom Christ called, only Peter was a married man. Tradition tells us that, notwithstanding, St. Peter followed the higher life. There have been but few pontiffs who have not legislated upon this subject. The most recent and important utterance was made by Pius IX, at the time of the Vatican Council, when he stated in unmistakable terms that the celibate rule had always been commanded by the Holy Roman Catholic Church from the beginning. The early Church fathers record many instances of supreme law on the subject, and testify that it was universally commanded and taught if not always universally obeyed. The great monk Hildebrand, who reigned from A. D. 1073 to 1085, under the title of Gregory VII., has the honor of determining this important issue, and formally embodying it in the discipline of the Church. In decreeing the celibacy of the clergy he established no innovation. He merely applied the logic of Christian philosophy to remedy the evils both spiritual and temporal, which were creeping into the Church. Catholic theologians hold that the spiritual life of the clergy is the strong rock which buttresses the edifice St. Peter, as the vicar of Christ. imperishably founded on God's own covenant. When the priests become corrupt and forget their high calling, radical methods must be employed, for if the shepherds go astray what dang ers must threaten the flock! It was this condition which faced that giant af plety and strength. Hildebrand, when he ascended the papal throne. Tradition says that, like the great Redeemer of Mankind, his father was a carpenter, and that he spent his early years following that lowly avocation. Yet this was the man who brought the haughty Emperor of Germany, Henry IV., to Canossa to do penance publicly for his sins. To remedy the lax lives of the priests, he made the major Holy Orders an inpediment to the sacrament of matrimony. In this way he prevented concubinage among the priesthood, be cause, whether lawfully or unlawfully in the marriage state, they were de- as the men who heard the words of prived of the rights and privileges of clerics. After this decree of Gregory VII. the celibacy of the Western priesthood became universally recognized and respected, and the evils countenanced and encouraged by temporal princes were arrested and destroyed. Non-Catholics, as a rule, believe that celibacy is part of the doctrine of the Catholic Church. This error will be readily perceived by a knowledge of Gregory's action and the papal legislation which has followed it. It is entirely disciplinary in its character, and in no sense is an article of faith. It is often believed, too, that all Catholic priests make a vow of celibacy, which is also incorrect. The Catholic Church holds, as decreed by Gregory VII. and the pontiffs who have followed him, that the major Holy Orders are a ban to matrimony. This papal mandate renders the marriage of a priest, deacon. or sub-deacon, duly ordained, not only unlawful, but null and void according to the law of the land. The marriage of a priest, deacon, or sub- wrote on his shop-door, "Gone to get deacon is regarded precisely in the married; return in helf an hour." same light as the marriage of a divore-

ed person whose husband or wife is living. In the sight of the Church it is concubinage, and not matrimony. Those who receive the major Holy Orders place it beyond their power to contract matrimony, but, as explained before, no vow of celibacy is taken. This class of priesthood is known as secular-those who are directly under the control of the bishops, and not in

the monastic orders or minor religlous communities. The monastic orders take solemn vows of poverty, chastity, and obediyow of chastity and obedience to their superiors, but do not include the vow. of voluntary poverty. These are deliberate promises to God, and as such there is no power in the Church to dispense them. They are as binding on the year 1837, was ordained a priest the minor degrees of the sacerdotal life as on the ordained priests or the consecrated bishop. In many religious communities there is a class known as the lay brothers, who are not destined for the priesthood, but who live under the same rule and make the same vows. The breaking of these vows is as grievous a sin for the lay brother, who is not a priest and will never be a priest, as it is for the man who has received the sacredotal orders. No better explanation can be given of the status of celibacy in the Roman Catholic Church. This holds true, also, as regards the vows of chastity taken by women in religious orders.

A small branch of the Church which acknowledges the supremacy of St. Peter and his successors differs in regard to the law of celibacy. This divergence has existed from the first ages of the Church. At the council of Nicaea, 314 to 325, a. d., some of the bishops resisted the attempt to impose a life of celibacy on the clergy. History says they yielded a point, however to their Western brethren, and consented to the regulation that no man could marry after ordination. It was on Jan. 28, 1843, he was consecrated permissible for a deacon to marry. About the fifth century this concession was withdrawn, and only a sub-deacon was allowed to contract matrimony. The Eastern rite permits the marriage of sub-deacons. It is a custom in the seminaries under this control to permit candidates for Holy Orders to leave tempts of the government, controlled the seminary before they have taken and influenced by the enemies of redeacon's orders and to contract mar- ligion. He remained in Belgium three riage. This permission is not always availed of; indeed the proportion is becoming less and less every year. bishop of Mechlin expressed his eternal The marriage must be contracted with gratitude to him in a letter full of a virgin. To marry a widow would be a bar to ordination. Nor can a second marriage be contracted. This practice, while permitted is not encouraged. and the bishops are never selected from among the married clergy. These priests are restricted in their marital intercourse, are permitted to say Mass only under certain conditions, and are expected to practice some trade or lucrative occupation, aside from their pastoral duties, in order to support their families. Since the rumor concerning the permission extended to the South-American priests to break the law of celibacy, it has frequently been said that the name of Plus IX. Mgr. Pecci the Pope had no power to rescind this established order-that it would re- 19th of January, 1846, but did not reguire a council of the Church. This is another error growing out of a misconception of the discipline which prevails. Leo XIII. has the same power to withdraw this order that Gregory VII. had to issue it. Nothing, however, is more unlikely. The South-American for the glory of God and the salvation priests do not desire and have never of souls. Many feforms were made petitioned for such a dispensation. and many improvements were carried Through the prelates which direct them they sent their wishes to Rome two years and was then appointed by last spring A council was held in the Vatican, and there it was decided to September, 1877. take measures to re-enforce all the disciplinary regulations which have made the Roman Catholic priesthood such a keep watch over the doings of the city power for good. It is safe to predict magistrates, to provide for the safety that should Leo XIII. issue such a rad- of the State, to keep up the military ical order, not one in ten thousand of forces of the Holy See, to be ready for the Catholic priesthood would take ad- war and maintain peace, to have specvantage of this permission. In the early Christian times the sinew of all public affairs. He is apprinciples which induced the Church to pointed for life. On the 7th of Febexhort her priesthood to practise celibacy were, first, that they might serve God with undivided hearts and liberty of action; second, that being called to the altar, they should lead a higher life-that of sacrifice, which is holier present, made the formal announcethan that of marriage. Taking Holy Orders has never in any age of the Church been compulsory. Those who were permitted to undertake the mys- Pecci, who then was in control of every tery of God knew through a long nov- department in the Church until the itiate that they must deny the fiesh in conclave on the 20th of February, order to be worthy teachers. In the Apostolic times, as in our own times, those who entered the ranks as a Church. He chose the title of Leo shepherd did so with open eyes and XIII, because he venerated the memory comprehending all necessary sacrifices. of Leo XII. The priesthood of to-day is as willing the Apostle of the Gentiles when he praised in the highest terms the great- It will show the Catholic population of ness of the virtue of continence. The the country to be over 10,000,000. An man and himself. modern priest, just as the ancient, fol- effort was made this year to obtain lows in the footsteps of John the Be- statistics regarding the Church in our loved Disciple. He devotes himself to new possessions, the Philippines. Cuba himself. His altruism is of the most a nobler cause than the amassing of and Porto Rico, but Archbishop Chapworldly goods that his family may live elle and Bishop Blenk advised against in comfort. His bride is the Church, the kindly mother of the poor, who are curate statistics. Each year on the ishis family. A man who takes such obligations knowingly, and with com- pute breaks out as to the accuracy of ticular church in New York, which he dition to the inquiry class which ought prehension of their beauty and grandeur, will not lightly renounce them. Cellbacy is the brightest jewel in the crown of virtue which should adorn the priestly brow.

## THE POPE'S BIRTHDAY,

Last Friday was the 90th hirthday of Pope Leo XIII. He was born in Carpineto, Italy, March 2, 1810. He

had four brothers, and two sisters. He and his brother, who was afterward a Cardinal, were educated at the Jesuit College of Viterbo, where he

spent about five years. Afterward he studied seven years at the Roman College, He was noted throughout his ence. Many of the religious take the college course for his application and talents, gaining many prises. Joachim Pecci was admitted in the College of Nobles in 1835. He had already received minor orders the year previous. He was made a sub-deacon and deacon in December, and, on the last day of by Cardinal Odescalchi.

By the advice of Cerdinal Sala, his protector and friend, the young priest. and prelate, Mgr. Pecci, resolved to devote himself to the service of the Church in the civil or diplomatic department and soon after he was appointed as delegate to the Province of Benevento. This province was the refuge of brigands and criminals from the neighboring States and was in a deplorable condition, but the energy. wisdom and firmness of the young delegate, as well as his fearlessness, defeated the brigands and some of the nobles who were no better, made the laws respected and gave all protection to their persons and property.

Pope Gregory praised the young delegate for the reforms he had carried out and the good results he had obtained, and King Ferdinand, of Naples. invited him to visit his court and receive public proof of the royal esteem. Mgr. Pecci spent three years in Benevento, and was appointed delegate to Spoleto, but was changed immediately to a more important appointment at Perugia. After eighteen months he was appointed Nuncio to Brussels, and, Bishop, having the title of Archbishop of Damietta.

justice which made him so successful in Benevento was displayed as Nuncio at Brussels, and gave strength to the Bishops and people against the atyears and was then appointed Arch-

HE VISITS MONTREALON INVITATION OF PRESBYTERIAN MINISTERS.

O'CONNOR'S MISSION.

The Unfortunate Renegade Undertook to Preach Protostantism to Catholics, liut His Efforts Have Proven a Failure-Some of His Random Utterances.

(From Montreal True Witness.) It would be impossible for us to gnore the fact that the "Rev." Mr. O'Connor, a pervert Catholic priest, of New York city, is at present holding mission-for whom or to whom we cannot say-in this city. We call him 'Mr." O'Connor, as he has expressed his dislike for the prefix "Father," and claims that the other title suits him better. We know that immediately after Rev. Father Younan's mission to non-Catholics, in St. Patrick's Church, the impression created was such that a number of reverend gentlemen, especially of the Presbyterian persuasion, resolved that it was necessary to counteract the influence of the Paulist's preaching, by holding a mission for Catholics, in order to explain to them the teachings of Protestantism-as Father Younan had explained to Protestants the teachings of the Catholic Church. Certainly, this was the intention of the ministers when they invited 'Mr." O'Connor to come and deliver a | For she did not know that a woman series of lectures.

We confess that we had anticipated something bordering, at least, on reason from a man who has necessarily received a good education, who must have studied philosophy, including logic, and who could not have become a priest without having made a course of dogmatic and moral theology. But judging from the lengthy and to a great extent verbatim, reports of his lectures, or sermons, we must come to the conclusion that he has either forgotten all that he had The same fearlessness and sense of ever learned, or else he finds it in-astice which made him so successful compatible with his present circumstances to talk rationally. Assertion is not proof, declamation is not argument, and random consure is not convincing testimony. The reverend gentlemen who brought "Mr." O'Connor here must feel keenly their dis-

appointment. The first, night, last Sunday, curiosity to see and hear this

come here have been attracted by a

tices ridiculed, and their rate man of commissioner to the Paris and resented. But there is an element of commissioner to the Paris and humor in the situation? A man who by Goy Stephens. The appro-belongs to no Protestant Church, but meets with general favor belongs to no Protestant Church, but meets with general favor. comes to explain their teachings to Catholics who will not go to hear him. Is it any wonder that the poor man had to speak to "stone walls?" Having said this much, and hav-

dists, the Eaptists and the other sects. It is useless to imagine that any Cath-

olics would ever to hear their

Church abused, their most sacred prac-

turn from him to the more serious affairs of life. We have neither time nor inclination to bother with his ran-dom utterances. We feel a deep and sincere pity for the man. If he is absolutely hardened into disbeller in all. that he once held sacred, his fate is not an enviable one; and if he is still stung by the sharp point of conscience we grieve for him-for his poor life must be one of terrible sufferings, vain: efforts to preserve his balance, and fruitiess attempts to quell the fever of remorse.

## THE LORD WILL PROVIDE.

Twas a neat little cottage, as neat as could be,

With vine-colored porches, and yard good to see woman was forously singing at work

could shirk:

And she said, as she turned the worn cloth the wrong side: "In some way or other the Lord will

provide." There's Johnny, and Tommy, and Ma-

mie, Ah mol With Jessie, and George, and the twins

just turned three. Some think there's too many, but I don't see that"

And she gave the worn garment a seft · Little pet We've always snongh, though I do

turn and make. So many worn garments, all fost for

their make. But we never have lacked, not since I

was a bride, For in some way or other the Lord will

provide."

So she fussed and the

Sunshine is brighter than medicine, and you don't have to pay two-andsixpence for threepenny-worth of 14, either.

Italy is the only country in the world where Italian soap is not used. The most attentive man to business we have ever heard of was he who

bishop of Perugia. The Cardinal Archlove and praise, and King Leopold conferred on him the grand cordon of the Order of Leopold and wrote a letter full of praise and recommending Mgr. Pecci in the highest terms to Pope Gregory XVL

Mgr. Pecci did not return immedicertain amount of curiosity as to the ately to Italy, but made a tour of Germany. Austria and England, making no horns and no hoors. I look a plain the acquaintance of Cardinal Wiseman in London and being presented to Queen Victoria. He spent three weeks in Paris and returned to Rome to find Gregory XVI. dead and the members of the Sacred College assembled for the election of his successor, who took was created Cardinal in Petto on the ceive the Robe until Dec. 19, 1853. Mgr. Pacci's term of office was very stormy because he was brought face to face with revolution in 1849 and again lecture for a certain object, for a set He hosd corn and potation, and most lither and in 1860. His whole career at Perugia purpose, and he commences by stating was that of a holy bishop, full of zeal that: out. He remained at Perugia thirty-Pius IX. as Camerlengo on the 21st of

The duties of the Camerlengo are to manage the property of the Church, to ial regard to finances which is the no meaning, or no sense in his lengthy From out of His boundless, unlimited ruary 1878, Pius IX. died and the Camerlengo went to verify the death. Touching the forehead of the dead Pope he called three times, "John! John! John!" then, turning to those ment. "The Pope is dead." The firsherman's ring was removed from the finger of Pius and given to Cardinal when he was chosen to be the Vicar of Christ on earth and head of the

Hoffman's Catholic Directory for 1900 will be complete in a few days. it, as it was impossible to obtain acsuance of the Catholic Directory a disthe statistics of the Catholic population. Inasmuch as these figures are all obtained from the Bishops of the diocese, the blame for errors must lie on them. The greatest pains are taken to secure accuracy.

"I am about to renew my acquaints ance with old friends," remarked Wit- the lecture. It was to explain the stir, as he opened the latest budget of doctrines of Protestantism to Cathon liead is off. A pillow new jokes.

must frequently put up with poor his own doctrines to Protestants. He standeth still? The road "wittles."

brightest people are so perpetually of Youman came to preach Catholicity. "short."

cut over clothes, preacher brought such a crowd that She mended, and darned, and make many had to be turned away, on so-

over hose. count of lack of space. But they had Yet she always was obserful, and a seen and heard him, and on the second right marry song

night the attendance may be judged Often parted her lips, the' her day's from these words of "Mr." O'Connor:work was long "I fear that the people who have

She kept her was home, as spick and as span.

As ever a swift-handed, willing heart man. Well, all I say is that I have can.

And she smiled at old Time, and troseveryday sort of man, don't If I had ble's swift tide, the misfortune to be a Roman Catholio .Saying soft in her heart, "The Lord will

priest at one period of my life. This provide." afternoon, I had to distribute all my books, see all the people, and do all Her husband he worked in the field

the talking. I came here to do good, all the day. And he said: "When the sun shines,

but I cannot do good unless the people then make no your hay." are responsive and unless they come to hear me. I did not leave the big city He worked in the sarden at morn and down below to preach to stone walls." at noon,

word,

store.

abide,

much more:

will provide."

And working he whistled a bright, This is surely discouraging for. Good "Mr." O'Connor, but we are in no merry tune. way surprised. He was engaged to He never was idle, he tended his cowa

up his mows, And he said: "Whatever the time or

"Some people expect me to come the tide, "In some way or other the Bord will provide." here to offset the arguments of Father Younan. I mean to do nothing of

the kind. His arguments are nothing but the old arguments of the Jesuits. So this couple they journeyed the long with work pressing sore, put without If I were to waste my time with these,

arguments, I would be the laughingcare or strife. stock of the world. I know these men They did not sit idly a wait for the they laugh at their own arguments." We have no intention to attempt an Lord. To furnish subsistence, although in His

appreciation of "Mr.," O'Connor's remarks; in fact, he does not make it. He lias promised enough; ave, yes, and possible for any person to do so. There is no sequence, or no connection, or tirades against the Catholic Church Our works by our faith shall forever and it is clear that he owes the empty. church, on the second and subsequent Then "In some way or other the Lord nights to his own failure to meet the expectations of those who brought him. to Montreal. Any Protestant who had listened to Father Younan and gone to hear "Mr." O'Connor could not fail. opened' in St. Benedict's church to note the awful abyss that yawns between the two men, and especially between the Church of Rome, as explained by the former, and as misre-

presented by the latter. It needs no. exceptional talent to enable an honest Christian to distinguish between the If what we have so far advanced were not sufficient reason for the absolute failure of such a man on such

a mission, his own announcement in St. Gabriel's Church, would forever mission. kill his chances of even an attentive audience. Speaking of Father You-nan and himself. "Mr." O'Connor said:

"Father Yougan rigidly suppresses comprehensive type. It is the church for the church. The Church of Roma is everything to him, and he would "specially appropriate services, with have it be everything to everybody," sermon or instruction every Sanday But Father O'Connor has his own par- atternoon at a o clock. This is in adorganized twenty years ago, and which thus to be materially recruited. he calls Christ's Mission. It is neither CONUNDRUMS Episcopalian, Presbyterian, Methodist nor Baptist, and he declared last night How did Henry the Eighth differ that he owned alleglance to no sect.

from other men as a sultor. He man He is his own Pope, synod, presbytery, ried bis wives and axed them afters conference, all in one." We quote the Herald's report of Wards What is highest and nicest when th

lics that he was asked to come to What is that which goes up The fellow who lives on his wits Montreal, and he sets out to explain and down the hill and spile of all fer

The fact that brevity is the soul of Own church. Consequently, he came Robinson! Beauty it crew is wit may explain why some of our to preach "Mr." O'Connor, while Fathe Why does a selfer thow many the

the Next and

ber Roath たまた 御仁 人 100.00 Mary Mo Mother Selon Catholics has ionville, The of 150 west martin varie were resalt The largest white St. Patrick in the Wo dered for the alge alt Oathedral. We will sive an in Gardinal Ginbons brought about by work. A Propertiest ing peddier with Ostholis. In the m

tranger left as t some hos

itve since he Lord's Sinter Maria OUT. NEW Y

It she wall A mission for the colored people of New York city and vicinity will be nary, Ro colored people, West Fifty-third street, between Eighth and Ninth avenues. Sunday, March 18. The mission will continue for two weeks, the customary COWER-10-D plan of one week for women and an-COMPNED T other for men will not be adopted here. Every evening service during the two weeks will be for men, women and children-colored people only. Father Finnegan, the well-known Capuchin missionary, will be the leader of the At Pittsburg, Pa., a mission for non-

Catholics was recently given in the Church of St. Paul, and a large amount of literature was distributed. An orig-inal idea was embodied in the estab-lishment here of a perpetual mission lishment here of a perpetusa mine of for non-Catholics, which will consist of 

