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# HANDBOOK

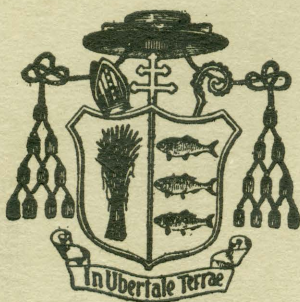
FOR

## Catholic Parishioners

OF THE

Archdiocese of Milwaukee.

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A. D. 1907.

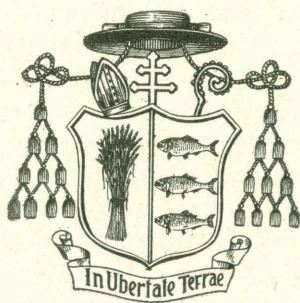
HANDBOOK

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A. D. 1907.



## PREFACE.

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There are two reasons why this booklet is called a "Handbook for Catholic Parishioners". First, it means to take the parishioner by the hand and to lead him on to the faithful discharge of his duty towards the parish; secondly, it wishes to be kept in hand by the parishioner and to be attentively read and consulted by him. It often seemed to us that Catholic parishioners did not always or at least not sufficiently understand what they owed to the parish as a Catholic community. A bad Catholic is naturally a bad parishioner. But not every good Catholic is always a good parishioner. Too often do we find in our parishes good and pious people who go to church on Sunday, approach the sacraments now and then, pay their pew rent, send their children to school, keep good order in the family; yet, with all this, they fail to take any active interest in parish affairs. They take care of their own families, and are perfectly satisfied to let the priest and trustees take care of the parish, for better or for worse, as if they themselves had nothing to do with the parish. Hence they stay away from parish meetings or, if present, allow chronic kickers, loud-mouthed ring-leaders or the saloon-gang to rule priest and parish and to cow the trustees, if not of their own party, into sheepish silence and acquiescence. These good people do not seem to understand that they owe their parish more than merely to pay the pew rent; that they ought to have its spiritual welfare and growth as much at heart, aye far more, than its material prosperity; that in a hundred ways, privately and publically, they can lend good assistance to build up and strengthen Catholic sentiment and life in the parish, and that in this manner they may become useful co-operators with their pastor in building up the Church of God. This, assuredly, does not mean that the parishioner

must try "to rule" or "to run the parish"; or that he may, by a misguided zeal, "interfere" with the work and the rights of the pastor. But it means that just as the good citizen can not look to himself alone, but ought to be concerned in all that makes either for the good or for the evil of the whole community and country, so the Catholic parishioner must take a lively interest in all that concerns the welfare of the whole parish and all its members.

What the II. Prov. Council of Cincinnati (1858) says of the duties of Catholics toward the Church at large, may very properly be applied to parishioners in regard to their parish: "You should feel an earnest sympathy with whatever is calculated to promote the interests and advance the prosperity of the Church. Your zeal for this noble object should be commensurate with that of your devoted clergy. Your interests are identified with theirs; for, they both have the same devoted objects, as well as the same powerful motives or action."

The following pages, especially the chapter on "The Parish Policy", call attention to many matters wherein every good parishioner can powerfully assist the pastor in the discharge of his holy ministry and in upholding the proper order in a Catholic parish according to the laws and the spirit of the Church. Ignorance of church laws and rules, and of rightful and praiseworthy Catholic customs often leads not merely to an indifferent and cold attitude towards the affairs of the parish, or to an unseemly diversity of observances and rules in neighbouring parishes, but also to positive interference and presumptuous dictation on the part of parishioners and thus to scandalous strife and contention between priest and people. This applies with particular force in matters of temporal administration. Hence the "Handbook" contains also the formulas of our Articles of Incorporation and of the By-laws, so that the parishioners may have a chance of becoming acquainted with the particular laws under which our parishes are administered. In as



much as parishes not incorporated are to be administered in the same manner as incorporated parishes, the following laws and rules regarding the temporal administration of parish affairs, which are hereby formally promulgated as being in force and binding upon our Congregations, are published for the purpose of bringing about more uniformity and regularity all through this Archdiocese. In view of the fact that a large number of our laity have either entirely wrong or very imperfect opinions concerning many points of church administration and church laws, appropriate explanations have been added regarding the more important or the least understood matters. It is especially necessary that laymen called to take part in the actual administration of parish affairs should not only know what the laws of the Church and of the Archdiocese are, but that they should also understand the principles underlying and the spirit pervading these laws, particularly where there is question of purely temporal or financial matters.

Catholics should clearly understand that the principles of all church legislation are derived from the divine mission and the divinely given constitution of the Church, and that the spirit and motive inspiring legislation is the fulfilment of the great mission to continue the work of redemption. The one great object of church legislation is the glory of God through the salvation of souls. Its direct or indirect purpose is always either to plant and nourish Christian faith and life in the souls of men or to guard and remove the faithful from the dangers threatening their faith and virtue. Whether the laws of the Church refer to things spiritual and divine, or to the good order and efficiency of her corporate organization, or to the administration of purely material affairs, their aim is at all times to promote the interests of God, religion and immortal souls. Hence the Apostle admonishes the faithful: "Obey your prelates, and be subject to them. For they watch as being to render an account of your souls." True, no bishop of the Church, the bishop of Rome alone excepted, enjoys

individual infallibility either in teaching or in governing; nor is it given to any ruler of men, however pure and noble his intention, to please all his subjects. There will always be found Catholics to oppose or at least to criticise laws whether promulgated for the whole Church or for a single diocese. But in this matter Catholics ought to remember the words of Pope Leo XIII: "Now the administration of Christian affairs, immediately under the Roman Pontiff, appertains to the bishops, who, although they attain not to the summit of pontifical power, are nevertheless truly princes in the ecclesiastical hierarchy; and as each one of them administers a particular church, they are 'as master-workers . . . in the spiritual edifice'; and they have members of the clergy to share their duties and carry out their decisions . . . Consequently, just as in the exercise of their episcopal authority the bishops must be united with the Apostolic See, so should the members of the clergy and the laity live in close union with their bishop. Among the prelates, indeed, the one or other there may be affording scope to criticism either in regard to personal conduct or in reference to opinions by him entertained about points of doctrine; but no private person may arrogate to himself the office of judge . . . Let every one bear in mind that most wise teaching of Gregory the Great: 'Subjects should be admonished not rashly to judge their prelates, even if they chance to see them acting in a blameworthy manner, lest reproving what is wrong, they be led by pride into greater wrong. They are to be warned against the danger of setting themselves up in audacious opposition to the superior whose shortcomings they may 'notice.' "

May then the Catholic parishioners of our Archdiocese receive the rules and counsels given in this 'Handbook', in the spirit of Christian obedience and charity. May the faithful observance of these rules in all our parishes show forth the beautiful unity of faith and discipline which is one of the great proofs of the divinity of the Church, and bring down from heaven rich



blessing and abundant grace upon our congregations, the pastors and the flocks. "Abundance and plenty in all spiritual things" is the symbolic meaning of the coat of arms of the Archdiocese of Milwaukee (printed on the title-page). Milwaukee, in its Indian etymology, is said by many to mean "the rich or fertile lands". The Archdiocese, bound on its Eastern shore by the lake, rich with fishes, extends over an agricultural territory fruitful in the production of grain. The motto "in the fruitfulness of the land" (*in ubertate terrae*) well fits the name of the Archdiocese. But in a higher sense it points to the growth and progress of Catholic faith, life and virtue in this part of Wisconsin so strenuously worked and cultivated, with hard and persevering labour, by the old missionaries and pioneers who first sowed the seeds of the Catholic faith among us. The fruit of their labours has been a rich harvest of wheat and a rich draught of fishes, as they were sent like the Apostles to be "fishers of men" (Matth. iv. 19), and to "bring forth very much fruit" (John xv. 8). Again, the picture of fishes in Christian art is one of the most ancient and common symbols of the faithful followers of Christ, while the bread, being made of many grains, is a beautiful symbol of the Church, the mystic body of Christ (I. Cor. x. 17). Finally, the fishes and the bread (represented by the sheaf of wheat) are Christian symbols of the spiritual food of the Christian soul, divine grace and the eucharistic manna, typified in the wonderful multiplication of fishes and loaves distributed among the multitude that followed Jesus (Matth. xiv. 17; John vi. 9). In the fruitfulness of the Church and in the plenty of spiritual things are the faithful of the new covenant to enjoy the blessing pronounced by Moses upon Israel (Deut. iii. 9); "Yet so if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies."



S. G. MESSMER,

Archbishop.

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## Articles of Incorporation

AND

## General By-Laws

OF

## Incorporated Congregations

OF THE

## Archdiocese of Milwaukee.

THIS BOOK IS FOR THE USE OF THE OFFICIALS OF THE CONGREGATION, WHO AT THE EXPIRATION OF THEIR TERM  
WILL GIVE IT TO THEIR SUCCESSORS.



## Articles of Incorporation

—OF—

.....  
in the..... of.....  
in.....County, Wisconsin.

WHEREAS, The Most Reverend.....  
....., Roman Catholic Archbishop of the  
Archdiocese of Milwaukee, in the State of Wisconsin, is  
the only trustee of each Roman Catholic church in said  
Archdiocese not heretofore incorporated, and is there-  
fore the only trustee of the Roman Catholic church  
of....., located  
in the..... of.....in.....  
.....County, State of Wisconsin; and

WHEREAS, The said Most Reverend.....  
.....desires to cause the said Roman Catholic  
church to be incorporated under the laws of said State  
of Wisconsin; and

WHEREAS, The Very Reverend.....  
.....is Vicar General of said Archdiocese  
and the Reverend.....  
is pastor of said church and congregation; and

WHEREAS, Said congregation has chosen two laymen  
who are practical communicants of such congregation,  
namely,.....and.....  
.....to be trustees of the proposed corporation;

NOW, THEREFORE, the said Most Reverend.....  
....., as such Archbishop does hereby  
cause said congregation of.....  
in the..... of.....  
..... in.....  
County, State of Wisconsin, to become and to be in-  
corporated by adding as trustees, in accordance with  
Sections 2001-10 to 2001-17, both inclusive, of the Revised  
Statutes of Wisconsin of 1898, the said Very Reverend  
....., Vicar General as afore-  
said, the said Reverend.....,  
pastor as aforesaid, and the said.....  
..... and.....  
laymen and practical communicants of said congrega-  
tion as aforesaid.

The name of said corporation shall be.....  
....., and its location shall be  
in the..... of..... in.....  
..... County, State of Wisconsin.

The said corporation shall be connected with and be  
under the supervision and control of the Roman Catholic  
Church and of the Bishop of the Roman Catholic Diocese  
in which said corporation is now or may be hereafter  
located.

The purpose of said corporation shall be to do all  
things necessary and proper in the management of the  
temporal affairs of the said Roman Catholic church of  
....., located in  
the..... of.....  
in..... County, State of Wisconsin

aforesaid, and for the benefit thereof and of its lawful  
members, and for which purpose the said corporation  
shall have and enjoy all the powers granted to all such  
corporations by the aforesaid sections of the Revised  
Statutes of the State of Wisconsin.

The officers of said corporation shall be a President,  
a Vice-President, a Treasurer and a Secretary.

The said Most Reverend.....  
....., as Archbishop as aforesaid, and his suc-  
cessor or administrator thereof, or such other person as  
may be appointed according to the rules of the Roman  
Catholic Church, or administrator for the time being  
shall be President *ex officio* of said corporation; the  
said Reverend.....  
and his successors as such pastor or such other person  
as may be lawfully appointed administrator of such con-  
gregation, shall be Vice-President *ex officio* of said  
corporation; the Treasurer and Secretary of said cor-  
poration shall be selected or chosen from among the lay-  
men who are practical communicants of said congrega-  
tion, as may be hereafter provided by the by-laws.

The duties of the President, Vice-President, Secre-  
tary and Treasurer, respectively, shall be such as are  
usually attached to the respective offices in lay corpora-  
tions, or as may be imposed upon them from time to  
time by the by-laws or by a vote of the trustees.

The said Most Reverend.....  
as such Archbishop, and the said Very Reverend.....  
..... as such Vicar General,  
and the said Reverend.....  
..... as such pastor, shall be and remain mem-  
bers, trustees and directors of this corporation so long  
as they shall be and remain respectively Archbishop of



said Archdiocese, Vicar General, or pastor of said congregation, and whenever either or all of them shall cease *de facto* or otherwise to be Archbishop, Vicar General or Pastor as aforesaid, their respective successors as Archbishop, Vicar General or Pastor, shall become their respective successors as members, trustees and directors of such corporation and in like manner they shall have perpetual succession; and in case of a vacancy in the office of said Archbishop or of said Pastor the administrator of said archdiocese or of said congregation or such other person as may be appointed according to the rules of the Roman Catholic Church, to preside over and administer the spiritual and temporal affairs of said Archdiocese or of said congregation, shall be while he is such administrator or appointee, *ex officio* a member, trustee, director and officer of this corporation in the place and stead of said Archbishop or of said Pastor respectively. Said administrator or appointee for the Archdiocese shall have the same power and authority in this corporation as said Archbishop would have.

The said..... and.....

.....laymen as aforesaid, shall be and remain members, trustees, directors and officers of this corporation for the term of two years from and after the.....day of.....A. D., 19....., or until their successors are chosen or elected as may hereinafter be provided by the by-laws of this corporation, and upon the.....day of.....

A. D., 19....., and biennially thereafter two laymen, practical communicants of the congregation aforesaid, shall be chosen from and by such congregation to act as members, trustees and *ex officio* directors and as treasurer and secretary of this corporation for the term of two years or until their successors are chosen; but the board of directors may at any time by a majority vote remove such secretary or treasurer from

such office and from trusteeship and directorship and membership in this corporation if they deem that the best interests of this corporation require such removal and forthwith proceed to fill the vacancy so created for the balance of said term.

The aforesaid trustees of said corporation, the Archbishop and President, the Vicar General, the Pastor and Vice-President, the Treasurer and Secretary shall be *ex officio* directors of said corporation and shall enjoy all the power conferred on such directors by the aforesaid sections of the Revised Statutes of Wisconsin.

This corporation is formed without capital stock.

In Witness Whereof, the said.....

....., as President of said corporation, and the said....., as Secretary of said corporation, have hereunto set their hands and seals on the.....day of.....A. D. 19.....

SIGNED AND SEALED IN  
PRESENCE OF

..... }  
..... } ..... President. Seal.  
For said President.

..... }  
..... } ..... Secretary. Seal.  
For said Secretary.



STATE OF WISCONSIN,

} ss.

.....COUNTY,

BE IT REMEMBERED, That on this.....day

of.....A. D. 19..... personally came before me the

above named.....  
to me known to be the Roman Catholic Archbishop of the Arch-  
diocese of Milwaukee, in the State of Wisconsin, and as such Arch-  
bishop President of the corporation above named and one of the  
persons who executed the foregoing articles of incorporation, and  
duly acknowledged the same for himself and for the said corpora-  
tion as his and its free act and deed.

.....  
Notary Public,.....County, Wisconsin.

STATE OF WISCONSIN,

} ss.

.....COUNTY,

BE IT REMEMBERED, That on this.....day

of.....A. D. 19..... personally came before me the

above named.....  
to me known to be the Secretary of the corporation above named and  
one of the persons who executed the foregoing articles of incorpora-  
tion, and duly acknowledged the same for himself and for the said  
corporation as his and its free act and deed.

.....  
Notary Public,.....County, Wisconsin.

## By - Laws

—OF—

.....  
of the.....of.....

in.....County, State of Wisconsin,  
a corporation duly incorporated under and in pursuance  
of the laws of said State of Wisconsin.

In accordance with the articles of incorporation of  
the congregation above named, executed on the.....

.....day of.....19.....and in  
accordance with Sections 2001-10 to 2001-17, both in-  
clusive, of the Revised Statutes of Wisconsin of 1898,  
the Directors of said congregation by unanimous vote

have on the.....day of.....A. D. 19.....  
adopted the following By-Laws:

### 1. NAME.

The official name of this corporation shall be:

....., a corporation  
duly incorporated under and pursuant to the laws of  
Wisconsin.

### II. OFFICERS.

1. The officers of this incorporation are five Di-  
rectors, namely:

a. the Most Rev. Archbishop of the Archdiocese,  
President *ex-officio*;

b. the acting Vicar-General;

c. the Pastor (Rector) of the congregation, Vice-  
President *ex-officio*;

d. two laymen chosen by and from the congregation  
who shall be respectively Secretary and Treasurer as  
the Board of Directors shall decide (see below III. n. 7).



2. The Board of Directors elects biennially, in the beginning of the year, two or more responsible men, practical communicants, from the congregation, subject to the approval of the Archbishop. The persons thus chosen shall be called Consultors. They shall be consulted on all important matters pertaining to the business of the congregation, but they shall have no legal vote in the transactions of the corporation.

3. An Assistant Secretary may be selected from said Consultors by the Directors.

### III. ELECTION OF THE LAY TRUSTEES.

1. The two Lay Trustees are elected biennially.

The election is to take place on or about the.....day of.....

2. The Pastor of the congregation will as far as practicable give at least a week's notice of said election.

3. Only those men of the congregation are entitled to vote and to be elected, *who are practical communicants* and, having attained the age of 21 years,

a. have rented at least one seat in their own church during the past year or otherwise contributed according to the method adopted for the support of church and school;

b. are complying with the school regulations of the Archdiocese;

c. do not belong to any secret, forbidden, or doubtful society. Whether a society falls under any of the above named, is to be decided by the Ordinary;

d. ~~are not engaged in any retail liquor business.~~

4. The election must be conducted in the following manner:

a. The Rector will prepare beforehand a sufficient number of "tickets" or ballots, printed if so desired, bearing on one side the date of the election (printed) and some mark (signature) written by his own hand;

b. immediately before the election he will give one such ticket to each voter in the presence of the former Lay Trustees or Consultors;

c. each voter will write on the other side of said ticket two names, one for each Trustee to be elected, and return said ticket to the counting committee by its tellers;

d. the Rector with the former two Lay Directors, if any, and two other members of the congregation, *named by the Rector*, will constitute the committee for counting the votes;

e. tickets not bearing the mark of the Rector and the date of election as before said are not counted;

f. the two persons who have received a plurality of votes cast, will be declared elected, provided they were eligible according to III. n. 3.

5. The election, in order to take valid effect, must be approved by the Archbishop.

6. In the case of difficulty or doubt as to the election, the Archbishop has the right to decide or to order a new election.

7. The Board of Directors has to decide which of the two Lay Directors thus elected is to act as Secretary and which as Treasurer.

8. The two Lay Directors shall remain in office until their successors are chosen or elected as provided in the By-Laws.

9. Before entering on office these lay officers shall

be in an image of the statutes, rules and regulations of the Archdiocese of Milwaukee and the discipline of the Roman Catholic Church.



2. The Board of Directors elects biennially, in the beginning of the year, two or more responsible men, practical communicants, from the congregation, subject to the approval of the Archbishop. The persons thus chosen shall be called Consultors. They shall be consulted on all important matters pertaining to the business of the congregation, but they shall have no legal vote in the transactions of the corporation.

3. An Assistant Secretary may be selected from said Consultors by the Directors.

### III. ELECTION OF THE LAY TRUSTEES.

1. The two Lay Trustees are elected biennially. The election is to take place on or about the..... day of.....

2. The Pastor of the congregation will as far as practicable give at least a week's notice of said election.

3. Only those men of the congregation are entitled to vote and to be elected, *who are practical communicants* and, having attained the age of 21 years,

a. have rented at least one seat in their own church during the past year or otherwise contributed according to the method adopted for the support of church and school;

b. are complying with the school regulations of the

*In art. III., n. 3, d., pg. 10, correct as follows:*

d. Persons engaged in any retail liquor business may vote, but can not be elected trustees.

b. immediately before the election he will give one such ticket to each voter in the presence of the former Lay Trustees or Consultors;

c. each voter will write on the other side of said ticket two names, one for each Trustee to be elected, and return said ticket to the counting committee by its tellers;

d. the Rector with the former two Lay Directors, if any, and two other members of the congregation, *named by the Rector*, will constitute the committee for counting the votes;

e. tickets not bearing the mark of the Rector and the date of election as before said are not counted;

f. the two persons who have received a plurality of votes cast, will be declared elected, provided they were eligible according to III. n. 3.

5. The election, in order to take valid effect, must be approved by the Archbishop.

6. In the case of difficulty or doubt as to the election, the Archbishop has the right to decide or to order a new election.

7. The Board of Directors has to decide which of the two Lay Directors thus elected is to act as Secretary and which as Treasurer.

8. The two Lay Directors shall remain in office until their successors are chosen or elected as provided in the By-Laws.

9. Before entering on office these lay officers shall give each a bond with proper security. If the bond be issued by a Security Company, the fee shall be paid by the congregation.

10. The Secretary and Treasurer shall receive from the congregation some compensation for their work as such officers.

### IV. THE BOARD OF DIRECTORS OR TRUSTEES.

1. The corporate powers of the corporation shall be in all things exercised in strict conformity with the statutes, rules and regulations of the Archdiocese of Milwaukee and the discipline of the Roman Catholic Church.



2. A majority of the Directors shall constitute a quorum for the transaction of business, and the action of said quorum shall be considered as the action of the Board. When, however, a debt is to be contracted, or extraordinary expenditure to be made, exceeding the sum of three hundred dollars, or any real estate belonging to the corporation is to be sold, mortgaged, incumbered, or disposed of in any way, or the By-Laws are to be changed or new By-laws are to be adopted, the unanimous consent of the Directors is required.

3. The Archbishop and Vicar-General or either of them may be represented at any meeting of the Directors by proxy with like effect as if personally present. Sect. 2001-12.

4. No purchases, improvements, or undertakings of any kind that would in any wise entail on the church or congregation any new or extraordinary expenditures shall be ordered, allowed, or held as legal, unless they have been ordered or authorized by the Board at a regular or special meeting thereof.

5. No church articles of any kind shall be purchased *on credit*, nor shall it be lawful to allow or make any expenses except the ordinary and absolutely necessary ones until all salaries and bills are paid.

6. No member or members of the Board of Directors, nor any other person, shall have any power or authority to sign any note or other evidence of debt or contract any liability on behalf of said corporation, unless ordered or authorized to do so in a meeting of the Board.

7. The Pastor of said congregation shall have the exclusive right to appoint or dismiss, with the previous consent of the Archbishop, any or all church employees: sexton, organist, cemetery sexton, and other employees; but it is expressly provided that the Pastor shall neither appoint nor dismiss any school teacher without first obtaining the previous *written* consent thereto of the Archbishop.

8. No laws made by a part of the Directors regarding the administration of revenues, pew-rent, etc., shall be binding without the approval of the Archbishop.

9. Deeds, notes, mortgages, etc., are to be made out in the name of the corporation and signed by the President, or the Vice-President, and the Secretary.

10. All books needed by the Board of Directors and its officers for the proper transaction of its and their business, shall be bought by the congregation and shall remain its property. They shall at all times be open to the inspection of all or any of the Directors.

#### V. MEETINGS OF THE BOARD.

1. There shall be at least one regular meeting of the Board of Directors every six months on the days therefore appointed by the Board at the beginning of every year.

2. Special meetings may be called at any time by the President, or in his absence, by the Vice-President.

3. Whenever a regular meeting is to take place or a special meeting is to be called for the transaction of business, not for mere consultation, all the Directors are to be notified by the Secretary, one week previous to the meeting, both of the meeting and of the business to be transacted. When all the Directors meet without due notice having been given, such meeting may transact business, *provided* a motion be carried to waive notice and to hold a meeting then and there, such motion to be recorded on the minutes of such meeting. Sect. 1761.

4. All proceedings, resolutions, and transactions of the Board of Directors must be recorded in the Book of Minutes (Record of the Board of Trustees) kept for that purpose by the Secretary.

Whenever the Archbishop or Vicar-General votes by proxy, the document authorizing anybody to do so must be kept on file, and the fact of such proxy given and of the vote cast by the proxy must be entered in the minutes.



5. The accounts of the Treasurer shall be examined and approved by the Board at every regular meeting, and published to the congregation on the first Sunday after such meeting. A copy of the account signed by the Pastor, the Secretary, and the Treasurer, shall be recorded in the minutes of the Secretary.

#### VI. ORDER OF BUSINESS.

1. Call to order by the presiding officer.
2. Minutes of the last meeting.
3. Roll call.
4. Reading of the power of proxy (if any).
5. Reports of the Secretary and Treasurer.
6. Bills to be allowed.
7. Unfinished Business.
8. New Business.
9. Remarks for the good of the congregation.

#### VII. THE PRESIDENT.

1. The President has all the duties and rights implied by his office.
2. He may call special meetings of the Board at any time.
3. He presides at all meetings of the Board.
4. He approves the election of the two Lay Directors and the Consultors, and the bonds of the Secretary and the Treasurer.
5. He may sign the orders of the Secretary.
6. In case of any vacancy in the Board on account of death, resignation, long absence, etc., he has the right to appoint a substitute or successor, as the case may require. This does not apply to a vacancy caused by the removal of a lay trustee or director (see below XI.)
7. He decides in all doubts and difficulties regarding elections. See III., n. 6.
8. His approval is to be asked for in all matters in which the By-Laws require it.

9. In the case of a prolonged absence of the Archbishop from the Diocese, or the See being vacant, the acting Administrator shall be President ex-officio, and he shall have the right to appoint any priest of the Diocese to act as his Vicar-General in all business matters of the corporation, provided there be no other Vicar-General.

10. It shall be the privilege and right of the Archbishop to authorize the Vicar-General to preside at meetings, regular or special, if he sees fit to do so.

#### VIII. THE VICE-PRESIDENT.

1. The Vice-President has all the duties and rights which his office implies.
2. In the absence of the President, he presides at the meetings of the Board, except in the case stated above, VII. n. 10.
3. He may call special meetings of the Board (see V. 3).
4. He approves the bonds of the Secretary and the Treasurer.
5. In the absence of the President, he signs all orders of the Secretary.
6. The Rector of a congregation, being notified by the Archbishop of his removal or transfer to another congregation, ceases *ipso facto* to be Vice-President, member, trustee and director of said corporation on the very day on which he is to give up his charge.

#### IX. THE SECRETARY.

1. The Secretary after being approved by the Archbishop and before entering on office, shall give a bond to the corporation, with two or more sureties to be approved by the President, the Vice-President and the Treasurer, by endorsement to that effect made thereon, which bond shall be in such sum as shall be decided upon by the Board of Directors, and shall be conditioned that he will faithfully account for and pay over all moneys that may come into his hands as such Secretary, and otherwise faithfully discharge the duties of his office.



2. He shall keep the following books:
  - a. a Book of Minutes of the Board of Directors;
  - b. a Day-Book of Receipts (Incomes) and Disbursements (Expenses);
  - c. a Ledger of Pew-holders and Pew-rents;
  - d. a Receipt Book and an Order Book, each with proper stubs;
  - e. a List (Inventory) of all Property, real or personal, belonging to the congregation; also a list of the liabilities and assets of the congregation.
3. He shall notify the members of the Board of the time, place and purpose of meetings, regular and special, and keep the minutes of each meeting. See V., n. 3, 4.
4. All moneys payable to the congregation are paid to him. On receiving any money, he will give a receipt and keep the stub, and enter the amount in the respective books. The money thus received he will as soon as possible turn over to the Treasurer, from whom he will demand a receipt. He shall not pay money to any one but the Treasurer.
5. All bills against the congregation are to be presented to him; whenever any money is to be paid by the congregation, he will make out and sign an order on the Treasurer (retaining the stub properly filled out) to be countersigned by the President or the Vice-President.
6. He also approves the bond of the Treasurer.

#### X. THE TREASURER.

1. The Treasurer, being approved by the Archbishop, before entering on office shall give a bond to the corporation in like manner and with the same condition as prescribed for the Secretary (IX. n. 1) and to be approved by the President, the Vice-President, and the Secretary.
2. He shall keep the following books:
  - a. a Day-Book of Receipts (Incomes) and Disbursements (Expenses);

- b. a Receipt Book with proper stubs.
- c. a Bank- and a Check-Book, if the congregation's money is deposited in a bank. The Bank-Book must be made out to him *as Treasurer*.
3. On receiving any money from the Secretary or paying out any sum on order of the Secretary he shall enter the amount in the respective books. For moneys received he will give a receipt to the Secretary, and keep the stub; for moneys paid he will keep both the order of the Secretary and the receipt of the parties paid.
4. All moneys coming or belonging to the congregation he shall receive from the Secretary, but shall not take any such money from the parties themselves paying the congregation.
5. He shall keep correct and detailed accounts of receipts and disbursements, noting with the latter the numbered orders of the Secretary upon which payment is made.
6. The Treasurer shall not pay out any money except upon an order on himself, signed by the Secretary, and countersigned by the President or the Vice-President, and made payable to the person to whom the said order is issued. Whenever possible payment shall be made by bank check.
7. The Treasurer shall make a report of receipts and disbursements every three months to the Board of Trustees.
8. He approves the bond of the Secretary.
9. He shall deposit moneys and valuable papers in a bank, *designated by the Directors*, and for such moneys or papers he shall not be responsible if the bank fail; said moneys etc. to be deposited by him *as Treasurer*.

#### XI. VACANCIES AND REMOVALS.

1. In case of vacancies see VII., n. 6.
2. Whenever the Secretary or Treasurer shall, after due notice, neglect or fail to appear at the meetings of the Directors or to attend to the business of the corporation, his office shall be declared vacant by the



remaining Directors, and such vacancy shall be filled by them. Sect. 2001-13.

3. The Board of Directors may at any time by a majority vote remove any Secretary or Treasurer from such office and from membership, trusteeship and directorship in the corporation, if they deem the best interests of the corporation to require such removal. The vacancy for the unexpired term is to be filled by the remaining Directors. (Articles of Incorporation.)

## XII. REVENUES AND OBLIGATIONS OF THE CORPORATION.

1. All moneys derived from pew-rents or from any kind of subscriptions, collections, contributions and donations made for the benefit of the parish, are church revenues and belong to the congregation. Perquisites, or moneys received by the Pastor for special services, shall belong to the Pastor in his own right, independent of his regular salary.

2. All moneys of the congregation deposited on the bank must be placed to the account of the congregation and may in no case be placed there to the personal credit or name of either the pastor or the treasurer.

3. Donations of any kind, whether for church purposes, as f. i. sacred vessels, vestments and articles, or for domestic purposes, as furniture, utensils, kitchen ware, table sets, linen, horse and buggy, etc., made by any persons, unless expressly stated and shown in writing that they are given as personal gifts to the Rector, belong to the congregation and must remain property of the congregation. The Pastor, upon being removed, cannot take these things with him, nor can his relatives claim them in the case of his death. If it remains doubtful to whom the donation was made, the presumption stands in favor of the congregation. III. Pl. C. Balt. n. 276.

4. From the revenues of the congregation shall be paid all current expenses: the salaries of the priests,

teachers, organist, janitor, etc.; all diocesan taxes (cathedraticum, seminaristicum, orphans' tax, etc.), fuel for church, school, parsonage and sisters, and such other expenses as may be decided upon at any meeting of said Board of Directors.

5. The amount of all and every salary shall be determined by the Board of Directors, and shall in the case of priests and sisters be approved by the Archbishop.

6. The payment of the pastor's salary shall be made punctually in quarter installments at the end of each quarter. If after the lapse of a quarter the Rector has not received the salary due, he must ask for an acknowledgement of the salary due signed by the two Lay Directors and the Archbishop or Vicar-General; if within six months after the quarterly salary has become due he neglects to do so, he shall have no right to claim any arrear in payment of such salary. Pl. C. Balt. III. n. 281.

7. The congregation shall provide for the pastor a suitable dwelling furnished in a becoming manner. The furniture of the parsonage shall be considered property of said congregation, unless it appear differently from the authenticated inventories. (See IX., 2, e.)

8. If a conveyance is needed by the Pastor for the good of his congregation, such additional sum may be allowed him as may be determined at a meeting of the Board with the consent of the Archbishop.

## XIII. CHANGE OF BY-LAWS.

1. These By-Laws cannot be repealed, altered or amended, nor can any additional By-Laws be adopted, except by the unanimous vote of the Directors. Any such proposed change or addition must be presented in writing at a regular or special meeting of said Directors and entered in the minutes. It shall then be voted upon at the following meeting of the Board. Any By-law so adopted or amended shall, before taking effect, be recorded by the Secretary in a book kept for that purpose,



and be subscribed to by each of said Directors. Sect. 2001-15.

#### XIV. DISSOLUTION OF THE CORPORATION.

Whenever this corporation shall become defunct or be dissolved, the property thereof shall vest in the Archbishop, and if within three years from the date of such dissolution said corporation be incorporated again, the aforesaid property shall vest in such new corporation. Sect. 2001-17.

Adopted in a meeting of the Board of Directors by unanimous consent, the day and year first written above.

.....President.

.....Vicar-General.

.....Vice-President.

.....Secretary.

.....Treasurer.



## Rules and Regulations

FOR THE

## Congregations

OF THE

## Archdiocese of Milwaukee.



Promulgated in May 1907.



"God in heaven has given us in Holy Church such an exceedingly loving and wise mother that we ought most willingly to follow her commands and counsels. Whoever refuses to obey such a mother will seek in vain for grace and help from the Father in heaven."

ST. TERESA.

## Rules and Regulations.

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### A. The Temporal Administration.

#### I. General Principles.

Great and scandalous disorders have arisen in Catholic congregations here in America through ignorance of the teaching and law of the Church in regard to the temporal administration of our parishes. That this should happen is not very strange when we consider that the greatest portion of our Catholic population has come from European countries where, through the unjust interference and usurpation of the civil government, the control of the temporal affairs of the Church has been laid into the hands of the laity. Before the immigrants realize that here in America the Church is as yet comparatively free from civil interference and compulsion and must be governed even in temporal affairs according to her own laws, they will easily be led to claim the same rights in church administration that they enjoyed in the old country. Nor is it strange that Catholics grown up in America, where all the political and civil life from the smallest townboard to the U. S. Congress is pervaded by the principle of "The Sovereignty of the People", should perhaps unconsciously be led to apply the same principle to church affairs. It is, therefore, the more necessary that American Catholics understand clearly the teaching of their faith, namely, that the Church is not a republic or democracy, but a monarchy; that all her authority is from above and rests in her Hierarchy; that while the faithful of the laity have divinely given rights to receive all the blessed ministrations of the



Church, they have absolutely no right whatever to rule and govern. Such is the essential constitution of the Church given her by Jesus Christ, her founder, head and king, who placed all the powers and rights of government in his visible kingdom upon earth, both in things temporal and spiritual, exclusively into the hands of her visible head, the Pope, and of her visible rulers, the bishops.

American Catholics should well ponder over the words of the II. and III. Plenary Councils of Baltimore directed principally against lay interference in the administration of church temporalities. Speaking of "the general laws providing for this object" in many of our United States the Fathers of the II. Pl. Council say in their Pastoral Letter (art. iii.): "These laws, however, are for the most part based on principles which she (the Church) cannot accept without departing from her practice from the beginning as soon as she was permitted to enjoy liberty of worship. They are the expression of a distrust of ecclesiastical power as such... As well might the civil power prescribe to her the doctrines she is to teach and the worship with which she is to honor God, as to impose on her a system of holding her temporalities, which is alien to her principles and which is borrowed from those who have rejected her authority." Lay government even in the temporal affairs of the Church is an essentially Protestant principle. Laying down the Catholic principle the Fathers of the III. Pl. Council declare (n. 265) that "the temporalities of the Church may not be administered in any other manner but that established by the sacred canons and the pontifical constitutions." From the nature and purpose of church property "it is evident that the Church must demand her full right of the administration of these possessions, free from all foreign interference. Hence we declare as absolutely false the opinion holding that church bodies or congregations to whom civil authority has granted the power of acquiring,

administering and alienating temporalities, may exercise this power independently of the ecclesiastical authority and even against the canons and decrees of the Church." They then refer to the following important passage from the Pastoral Letter of the I. Pl. Council, in 1852, which was meant to be "a public and authentic declaration of Catholic principles on this important subject", namely, the administration of the temporalities belonging to the Church. The Fathers of that Council say: "Whatever is offered to God and solemnly consecrated to His service, whether it be the material temple in which His worshippers assemble; or the ground set apart for the interment of those who repose in God's-field awaiting the promised resurrection, or property, real or personal, intended for the purposes of divine service, or for the education, support and maintenance of the clergy, — every such thing is sacred and belongs to the Church and cannot be withdrawn from the service of God without the guilt of sacrilege. The donor or donors of such gifts can exercise no right of ownership over them. With these temporal things, thus separated from common purposes and set apart for the service of the sanctuary, the Church cannot allow any interference that is not subordinate to her own authority. The Bishop of each diocese is the representative and organ of that authority, and without his sanction no arrangement, however in itself of a purely temporal nature, that has reference to religious worship, has or can have any force or validity. Whenever the bishop deems it advisable to acquiesce in arrangements for the administration of church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic Church in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare that whenever the bishop of a diocese recognizes such arrangements or acquiesces



in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to the bishop, agreeably to the rule prescribed in such cases by the Holy Council of Trent." As a natural consequence from the Catholic doctrine, the sixteenth canon of this I. Pl. Council contains the strict prohibition: "We strictly forbid laymen to interfere in the administration thereof (i. e. church property) without the freely given consent of the Bishops."

Ignorant Catholics sometimes claim the right of taking part in the administration of church property on the plea that "our money built the church, school, parsonage, etc., and our money is wanted for improvements and repairs; consequently ours is the right to say what shall be done", and similar foolish talk. They forget some important things. a) When they give their money for these objects and thus enable the Church to carry on her work among the faithful people, it is not for them a matter of mere choice, but of sacred duty imposed upon them by religion, independent of the question how the Church is to use the means given her. b) When they give their money for the work of the Church, it naturally belongs to the Church to determine in what way and manner the work is to be done and, consequently, how the money is to be used. c) It is an accepted principle of church law that whatever money is given by the faithful for a certain purpose, shall be applied to such purpose as long as more important and higher interests of religion do not suffer thereby. d) It is also an universal fact, well established by the history of the Church in all countries, that her bishops and priests have been always very solicitous to comply with all the reasonable wishes of the faithful, especially in matters of parish property and finances. For that very reason the Church has often granted to laymen the privilege of taking quite an active part to a certain extent, smaller or wider as local or national circumstances might render it advis-

able, in the administration of church temporalities. Nor can it be denied that priests and bishops, even where they could act entirely independent from any rightful interference of laymen, would, as a rule, ask for counsel and advice from the laity. e) On the other hand, numerous facts in Church history prove that far more harm and injury has been done to the true interests of religion where the control of church affairs, even temporal, was laid into the hands of the laity, than where it rested with the Hierarchy. f) Finally, laymen may rest assured that Jesus Christ who gave all the power of government in His Church to the Hierarchy alone and none whatever to the laity, will never allow this ordinance of His divine wisdom to redound to the injury or disadvantage of the faithful laity who constitute the great body of the Church and whose sacred and eternal interests are the one paramount object of the powers, spiritual and temporal, entrusted to the Hierarchy.

## II. Lay Trustees, Consultors, Committee-Men, etc.

### 1. THEIR OFFICE AND DUTIES.

I. IN GENERAL. The III. Pl. Council of Baltimore, held in 1884, has some very important declarations (T. IX., ch. IV.) on Lay Trustees, etc. which it is necessary for these officers to keep in mind lest mistaking the nature and duties of their office they put themselves into a wrong position with the Church and offend grievously against her fundamental constitution.

Having stated (n. 284) that bishops and priests have always, in the management of the temporal affairs of the Church, sought the advice and help of good and wise laymen, the Council goes on to say (n. 285) that the Church has, at the same time, always taught that laymen, although being her own members, have no authority in any church affairs; that lay trustees and managers are admitted to take part in church administration by mere



privilege, not by any right of theirs. "As regards their office", says Pope Gregory XVI., "no one should forget that it depends entirely on the authority of the Bishop and that such church trustees can never do anything except what the Bishop deutes them to do". The II. Pl. Council in 1866 had already proclaimed (n. 202) the general law of the Church that laymen cannot lawfully do anything in the administration of church property except by the consent of the Holy See or the Bishop, and that in such administration they are entirely subject to the authority and jurisdiction of the bishops. The III. Pl. Council then solemnly declares: "Let all laymen, therefore, who are with the bishop's consent, chosen either by the pastor or by the congregation in order to assist the ministers of the Church, by word and deed, in the administration of her temporal affairs, and above all let lay trustees to whom the civil law grants powers in administering church property, gravely and seriously consider that they are absolutely bound by the laws of the Church; that whatever they do against the rules of Canon law or the ordinances of the Bishop is null and void before God and the Church, no matter how firmly it may hold and stand before the civil law; that, moreover, by usurping the goods and rights of the Church, they incur thereby the punishments decreed by her."

Still further on (n. 287) it declares among other things that it belongs to the bishops to judge of the necessity or the advisability of having lay trustees, of their number and the mode of their election; that if chosen by the parish, they ought to be selected from a list nominated by the pastor; that before they can enter into office, they must be approved, in writing, by the bishop, and that they can always be removed or deposed by him; that the pastor is always *ex-officio* chairman of any board of trustees or consultors and that without his consent their meetings can decide nothing. The Council also defines in detail what members of the congregation may vote at the election of trustees or may be elected as trustees

(the same as in our By-laws III., 3). Finally it decrees that if at any time a dispute should arise between the pastor and the trustees which cannot be settled amicably among themselves, it must be referred to the bishop whose decision shall be final for all.

From these decrees of the III. Pl. Council as well as from the previous declarations of our American Councils it is evident how ignorant of Catholic faith and discipline and how thoroughly filled with protestant ideas are those lay trustees or consultors or committee-men who — because elected by the people of the parish — consider themselves to be the deputies or delegates or representatives of the people as against pastor and bishop in order to carry out the will and wish of the people though it be in opposition to the rules of the diocese or the orders of the bishop, or in order to defend the rights of the people against any trespassing upon them by priest or bishop; and what other foolish ideas like these may possess their brains.

It is true that especially in matters of the temporal administration the rights and powers of the pastor depend just as much on the laws of the Church and the authorization by the bishop, as those of the lay trustees. He cannot do more then what he is appointed by the bishop to do. But in as much as he is given charge of the whole congregation and all its affairs, temporal and spiritual, in the name and authority of the bishop, whose representative and coadjutor he thereby becomes, it is evident that his orders, regulations and wishes ought to be always greatly respected and observed, as long as they are in accordance with the spirit of the Church, the rules of the diocese and the wishes of the bishop. This presumption is always in his favor unless the contrary clearly appear. However, should a pastor attempt, as it has sometimes happened, either to set aside the laws and rules made by lawful authority or to set up rules and practices evidently hurtful to the welfare of the congregation, then it becomes not only the right but even



the duty of the lay-trustees to interfere for the good of the parish and the honor of God's Church. They should first respectfully and quietly discuss the matter with the priest in order to adjust it amicably. If not successful, they may not take the matter or administration into their own hands, nor may they call a meeting of the parish (which they are never allowed to do unless by the written authorization of the bishop) to discuss the affair; but they must at once lay the matter before the bishop or the Vicar-General with full and reliable information on the case. This is the Catholic mode of procedure in such contingencies and the only sure way of avoiding trouble and scandal and of preserving peace and happiness in the parish.

It is not only just but also advisable that the lay-trustees receive some compensation, however small, for their work, f. i. a fixed sum, or by remitting their pew-rent for the term of office, etc.

## II. TRUSTEES OF INCORPORATED PARISHES.

The rights and duties of these officers are clearly explained in the By-laws of our incorporated congregations, which they must carefully study, as the legality of the business and the money transactions of such a parish depends upon the strict observance of the law.

## III. TRUSTEES OF PARISHES NOT INCORPORATED.

A. Congregations not incorporated are subject to the following regulations:

1. Four or six men shall be elected biennially, who shall be called Trustees, to assist the Rector in administering the temporal affairs of the congregation. The moiety of these Trustees shall be chosen by the Rector if he so wishes, the other half shall be elected by the congregation in the same manner as set forth in the By-laws of incorporated congregations. Art. III.

2. The newly elected Trustees shall assume all the obligations by which their predecessors were held in the name of the congregation. If they refuse to do so, they cannot be considered as having been elected.

3. To the Board of Trustees belong *ex-officio* the Archbishop, the Vicar-General, and the Rector of the congregation. The Archbishop is always the President of this Board; the Rector, the Vice-President.

4. The Trustees shall choose one of their number Secretary and another Treasurer, both to be laymen.

5. The Trustees shall be held by the same laws and regulations as the Directors of incorporated congregations in conducting the affairs of the congregation, with the exception of those laws and regulations which are applicable to incorporated congregations exclusively. Hence, what has been said in the By-laws hereto prefixed, regarding elections, meetings, officers, records and accounts, properties, income and obligations of incorporated congregations, etc., all this holds good also of the Trustees of other congregations.

6. The Trustees of a congregation not incorporated, however, can be deposed or removed by the Archbishop at any time. Pl. C. B. III. n. 287.

7. All property of congregations not incorporated must be held by the Archdiocese, and a deed for all such property must be made out to "Archdiocese of Milwaukee, a corporation under the laws of the State of Wisconsin".

8. In no manner can it be permitted that any church or school building or any parsonage serve for church purposes if the deed for the property has not been given to the Archdiocese as stated above. See C. Pl. B. III. n. 280.

9. Neither the Archdiocese nor the Archbishop can sign a note or a mortgage on property for and in behalf of a congregation not incorporated.

B. Congregations not yet incorporated should incorporate as soon as possible. Such is the rule adopted by the Bishops in the State of Wisconsin for the better care of the congregations. The following is the right *Mode of Incorporation*:



1. The pastor will call a meeting of the congregation, after giving a week's notice, for the purpose of selecting two Lay-Trustees, as prescribed in the Articles of Incorporation. One of these Lay-Directors is to act as Secretary, the other as Treasurer of the corporation, as the congregation may *at this time* determine.

2. The Secretary so elected is required to sign the Articles of Incorporation in the presence of two witnesses and before a Notary Public, Justice of the Peace, or other person authorized to take acknowledgements. Printed forms of the Articles will be furnished by the Archbishop's secretary.

3. One copy of these Articles shall be forwarded to the Register of Deeds of the County and the other to the Secretary of State at Madison.

4. After the Certificate of Incorporation has been issued by the Secretary of State, a meeting of the Board of Trustees must be called at which all the Trustees will adopt and sign the printed By-laws established for the government of the corporation, adding their official title to their names. The copy of the By-laws thus signed will be pasted in the front part of the Book of Minutes of the Board and must be carefully preserved there.

IV. TRUSTEES OF VACANT PARISHES. It may happen that on account of a scarcity of priests or for some other reason a parish remains vacant for quite a time so that there is no priest there either as pastor or administrator. In that case the administration of the temporal affairs will naturally rest with the trustees. But they cannot dispose of any money unless it be in order to pay debts, or salaries due, or for necessary current expenses, f. i. insurance premiums, buying of wood or coal, fee to priest who comes to hold service, necessary repairs on the buildings. But for any extraordinary expenses they must get the written permission of the Archbishop or Vicar-General. For the rest, whether the parish is incorporated or not, they are bound by the laws of the Archdiocese.

## 2. THEIR PARISH BOOKS.

It is plainly of great importance that the books of our congregations be well ordered and, as far as possible, arranged in a similar manner to that adopted by business men, so that the accounts may not only be easily and quickly run over, but also be kept accurate and true. Just as the temporal affairs of the parish must be conducted on strict business principles, the account books of the parish must be conducted by proper system and order. If a newly elected secretary or treasurer does not know at least the elementary method of book-keeping, but is otherwise a good and very desirable man for the office, let him get a few instructions from the pastor (who ought always to assist his trustees in keeping their accounts) or from an account clerk in some business store. But no one can henceforth be elected secretary or treasurer for any of our parishes unless he be able to read and write and personally to conduct the books required by his office.

Ordinary account books, well printed and bound and properly arranged can be bought at any stationary store. Pewrent books adapted for Catholic churches can be got from our Catholic publishers. Receipt-, order- and note-books may be printed by special order with the *legal* name of the corporation, if incorporated (or the ecclesiastical name, if not incorporated) printed in the proper place. All receipts and notes must be made out in the name of the congregation and signed by the respective officers *as such officers* (Pres., V. Pres., Secr'y, Treas.) All receipt-, order- and note-books must contain the corresponding stubs properly numbered. When giving a receipt or order or note fill out the stub *at the same time*, giving the exact number, date, name, sum of money and purpose (for which payment is made) as on the principal paper. This will keep the record of the transaction and prevent it from being forgotten from entry on the account books.



All the records, account-, receipt-, note- and order-books needed by the trustees must by bought at the expenses of the parish and remain its property. Any layman, whether he be trustee or not, who, without the consent of the bishop, retains, conceals or destroys any book belonging to the congregation or tears out leaves from such book or otherwise effaces its contents, is excommunicated by the very fact of so doing and can be absolved by the bishop alone or by whom the bishop may so empower. A priest guilty of the same misdeeds is *ipso facto* suspended, the suspension also being reserved.

I. *The Secretary* (see By-laws IX. 2, 4, 5) shall have the following books:

1. The Record or Minutes of the Board of Trustees, in which he must record every meeting of the Board, regular and special, with the proper date and place, stating by whom it was called and whether due notice was given, what was done, what resolutions passed or rejected, who were present and who voted by proxy. It is advisable to file (paste) the written proxies in this Minute Book; in any case they must be carefully preserved by the Secretary, being official papers. In the same book ought to be recorded every parish meeting with all its proceedings and transactions; also the elections and appointments and approvals (confirmation) of the trustees and officers.

2. The Book of Pew-Rents, to be so arranged that it can easily be seen what pews are rented, by whom and for what price, the amount paid or still due, etc. A full page ought to be given to every pew.

3. The Day Book for all cash transactions, in which the Secretary enters, day by day, all moneys received, by whom paid and for what; also the moneys paid to the treasurer. The incomes should be entered on the left hand page, the expenses on the right hand page. From this book the different accounts are transferred respectively to the Pew Rent Book or the General Ledger.

If there are any special collectors, who are all responsible to the Secretary for the amounts collected, they ought to have a day book similar to that of the secretary. They pay all moneys to the Secretary, for which he must give them, each time, and without delay, a receipt or acknowledgment, which may be written in the collector's own book.

4. The General Ledger with different and separate accounts f. i. that of the treasurer (moneys paid and orders issued to him, adding here the name of payee and object), of the pastor, teachers, organist, janitor (salary due to them and orders issued in their behalf). When the congregation has borrowed money on notes (or taken deposits) an accurate and separate account must be kept for each holder of a note or certificate. Assessment-accounts may be kept in the general ledger.

5. The Receipt Book, as the Secretary must in every case give a receipt for whatever money he receives. The stub, properly filled, must be left in the book.

6. The Order Book (see By-laws IX. 5). The Secretary will carefully enter the number of the order issued with the name of the party and the amount to be paid on his special account or ledger with the treasurer.

7. A Note Book, if considerable money is borrowed by the congregation. For the sake of correctness and uniformity we give here a form of such note.

.....A. D. 19...

.....(Time for which note is to hold).....after  
date the.....(Name of Congregation).....promises to  
pay to the order of.....(Name of Payee).....the sum  
of.....(amount to be written in full).....dollars(\$.....)  
with interest thereon from date till paid at the rate  
of.....(in full).....per cent (.....%) per annum;  
interest payable.....annually.

For Value received.



(If secured by mortgage, add:) This note is secured by a mortgage upon real estate bearing even date herewith.

The.....(*Name of Congregation*).....by its Vice-President and Secretary.

N. N. V.-Pres.

N. N. Secr'y.

## II. *The Treasurer* (see By-laws X. 2, 5, 6) shall have

1. A Day Book where he enters, according to their dates, the sums of money received from the secretary and the money paid upon the orders of the secretary. The amounts received and the amounts paid (with number of order and name of payee) should be on opposite pages.

2. The Receipt Book, as he must give a receipt each time to the secretary for the moneys received from him. The stub, properly filled, is to remain in the book.

3. The Bank and Check Book, if money of the congregation is on the bank, as it always ought to be when any considerable amount of money remains in the Treasurer's hands (see By-laws X. 2, 9).

## III. Special Business Matters.

### I. INVENTORIES OF PARISH AND PASTOR.

1. In order that priests may not mix up their personal goods with the things belonging to the parish and thereby hurt their good name, or give scandal to the people, or injure the rights of the congregation, the III. Pl. Council of Balt., n. 276, orders the following rules to be strictly observed:

The Pastor shall annually compile an Inventory, comprising all the property, movable and immovable, of the congregation, including the sacred vessels, vestments, and furniture, permanent revenues if the congregation possess such, and also the obligations incumbent upon the congregation (through foundations, legacies, gifts etc.), and stating what belongs to the church, the school,

the parsonage, the sisters' house and the cemetery, or chapel if one be attached. One copy of this Inventory, signed by the Pastor or Chaplain and the Trustees, will be sent to the chancery office, to be preserved in the diocesan archives, the other will be kept in the archives of the congregation. This Inventory must be revised or supplemented each year by the Pastor and the Trustees, the property acquired and the obligations assumed during the year being added, one copy sent to the chancery office, and the other copy preserved in the archives of the congregation. This Inventory must be compiled and sent as stated above, within the first two weeks of January.

Whenever a newly appointed Pastor assumes charge, this Inventory brought up to date must be handed him either by his predecessor or by the Dean.

2. The rule of this Archdiocese ordains that all sacred vestments, chalices, etc., belonging to the Pastor as his personal property, should be kept in the parsonage separate from the things belonging to the congregation, lest confusion and difficulty arise when he is transferred to another charge, or after his death. For the same reason all personal property of this kind together with any personal furniture of the pastor should be accurately enumerated and designated in a separate inventory (personal) to be signed by the pastor and trustees, one copy to be kept by the priest, the other by the secretary of the parish.

II. ANNUAL REPORT. The III. Pl. C. B. demands (n. 272) that every year the financial accounts of the parish shall be carefully examined by expert men whom the bishop may appoint or allow to be chosen by the congregation. This auditing committee together with the pastor and trustees will compile and sign a full and detailed statement of the financial transactions and condition of the parish. One copy of this statement must be sent annually before the first day of February to the chancery office of the Archdiocese and



one copy must be preserved in the archives of the parish, after having been published or read to the congregation during the month of January. No other form of report but the official one printed for the diocese, may be used. Fraudulent statements made in such report furnish a sufficient reason for the Bishop to remove not only the trustees but also the priest signing their names to such a false report (Ib. n. 38). It is the pastor's duty to attend to this matter in good time and, if necessary, to assist the secretary in writing out the financial report, so that it may be ready when due. This will be an easy matter even in a large parish, if the books and accounts are always kept in proper order. As the people have a right to know whether this is done and what becomes of their money contributed to the church, it is most advisable, for the good of both, pastor and trustees, to publish a financial report every quarter, if not every month, from the pulpit. Nothing will give the people greater satisfaction and confidence in the financial administration of the parish.

III. SALARIES, ETC. 1. All salaries should be paid regularly every quarter of the year. It often causes unjust annoyance, for more than one reason, when priests and sisters and others engaged in parish work, must wait a long time, sometimes a whole year, for their salary. With a little good will and forethought this can be avoided, and even small parishes in the country can pay in proper time.

When a pastor is transferred to another charge, he should receive all his salary before leaving, and if necessary, an extra assessment or collection must be made for this purpose. In case that some arrear salary will remain due him on retiring, the amount is to be entered in the books and acknowledged by the lay directors and the Bishop. The successor will do his utmost to see that this debt be paid at once and no other expenditures are to be made until it is paid. See By-laws IV. 5.

When the Sisters' salary can not be paid up to date at the end of the school year, they should be given an acknowledgement of the arrear salary still due to them, signed by the pastor and the lay trustees.

2. The salary of a pastor shall in no case be less than six hundred dollars or more than one thousand dollars. The exact amount in each parish will be decided by the Board of Trustees and must be approved by the Archbishop; without his consent it cannot be changed to either more or less. Where a mission is attached to a parish the Board of Trustees will determine the quota to be paid respectively by the parish and the mission, after having consulted with the trustees of the mission. But the decision needs the Archbishop's approval. The assistant priests' salary will be determined by the Archbishop after consulting with the pastor. It shall in no case be less than three hundred dollars and is to be paid directly to him by the congregation.

3. Coal and wood (kindling or ready for use) needed for the parsonage and the Sisters' house must be furnished and paid for by the congregation. Such is the rule adopted years ago in this Archdiocese. The candles and sanctuary oil used in church must also be paid by the parish; but the pastor must furnish at his own cost the altar wine and altar bread for mass. Where the pastor prefers to buy his own coal and wood, an arrangement should be made with the trustees for a certain sum to be added annually to the fixed salary. An exact record of this arrangement and its conditions must be entered on the minutes of the Board. A like record in the minutes must be made, if the pastor is willing, by way of donation, to release the congregation from its duty of furnishing the fuel for his house.

Similar arrangements, if so desired, may be made with the Sisters teaching in the parish; but in each case the record must be made in the minutes of the Board.

4. The ordinary Sunday collections are part of the priests' salary, except on such Sundays when a diocesan



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collection or one specially ordered by the Bishop, is taken up. In this case the whole amount collected must be sent to the chancery office and no priest may retain the average amount of his usual Sunday collection. Where pastor and trustees agree to have these Sunday collections go into the treasury of the parish and, in exchange, to give the pastor a fixed additional sum over and above his regular salary, a record of such agreement must be made on the minutes of the Board.

5. Priests are strictly forbidden from leaving their salary or giving any of their money to their own congregations *as a loan*, with or without interest, unless it be with the written consent of the Archbishop. In this case the priest shall ask for and be given a regular note or acknowledgement by the trustees, signed by the Archbishop.

#### IV. DIOCESAN TAXES AND COLLECTIONS.

The regular taxes or assessments levied upon the parishes and missions of this Archdiocese are the Cathedraticum (for the support of the Archbishop and the diocesan administration), the Seminaristicum (to get aid and assistance for the young men studying in the Seminary for the future ministry in this Archdiocese) and the Orphans tax (to furnish means for the care, as far as necessary, of the Catholic orphan children depending on the Archdiocese). It is evident that these are obligatory contributions which the Catholic congregations are bound to pay, just as every town in the State is bound to pay its share of public taxes for the support and maintenance of State officers and State institutions. In order to be assured of the amount or revenues needed every year for all these purposes, it is necessary to have a well defined and proportioned assessment of the several parishes and missions. Hence the amount to be paid by each congregation is fixed and does not depend on any one collection taken up for the respective purpose. The whole sum assessed is to be paid from *the church treasury*. It does not matter in

what way the amount be raised by the parish, whether by additional pewrent or by special collection, or by special parish assessment, or by fair, picnic and sociable or by whatever other lawful means. In order to raise the full amount taxed it may be necessary for the priest to appeal repeatedly to his people.

It is also to be well understood that when an assessment is made at so and so much, say f. i. 50c per family, it does not mean at all that each family, without any distinction, is to pay 50c. This would not be just, as the rich is bound to pay more than the poor, each according to his means. The tax per family is given merely as a uniform *rating of the parishes*. Thus, with a 50c tax per family a parish of 200 families will pay \$100, while another parish of only 40 families will contribute \$20, no matter how much each particular family contributes, whether it be 10c or \$5. The total sum assessed devolves directly upon the congregation as such, not upon the families.

The Cathedraticum must be paid before December 1st each year; the Seminaristicum before June 1st; the Orphans' tax as soon as the bills for the year are received from the Orphan Asylums. The money for these taxes may be raised any time in the parish.

2. The Diocesan or general collections obligatory upon the Catholic people of the Archdiocese, are the following:

- a. The Indian and Negro Missions—first Sunday in Lent.
- b. The Holy Sepulchre in Jerusalem—Good Friday.
- c. The Holy Father (Peter's Pence)—first Sunday in July.
- d. The Catholic University, Washington—first Sunday in Advent.

All rectors are obliged to properly announce and recommend the prescribed collections and forward the amount to the chancery within at least two weeks after being collected. The whole and entire amount must be



forwarded and it is absolutely not allowed to retain part thereof either for the parish or for the priest in place of the average Sunday collection. To do so is to rob the beneficiaries of the collection and to cheat the donors of their good purpose. This rule, in fact, must hold for all and any collections announced and taken up for a special purpose, namely, the whole amount of such a collection must be devoted to the purpose for which it was given.

3. In regard to special collections to be taken up in this or that parish, pastors are strictly forbidden from allowing such public collections in their churches, except upon a written permit from the Archbishop. Nor will they allow any parties, be they secular priests or members of a religious community, to make private collections through the parish, unless such persons show the written permission from the Archbishop.

V. DEEDS, INSURANCE, SEAL, SAFE. As the security of the property owned by our dioceses or parishes depends entirely upon the dispositions of the Civil Law, the Council of Baltimore demands (n. 270) that all documents or instruments needed in any business transaction should be most carefully drawn up in strict legal form so that these transactions may be valid not only in the law of the Church, but also before any court of the State. Even where a legal formality may not be absolutely necessary, it should not be neglected. In drawing up or writing out any business papers it is always advisable to ask men well acquainted with the rules or forms of the law. All legal papers of a corporation should be authenticated by the seal of the corporation. Hence every incorporated parish must have its own seal (an engraved metal seal, not a rubber stamp) with its corporate name and location correctly engraved upon it. But it may not be used for any other except strictly official papers. As it may also be used for official papers to be written and signed by the pastor alone, f. i. baptismal or marriage certificates, affidavits sworn to in his presence, etc., this parish seal must be kept by the pastor, not by the secretary.

No congregation or trustees can lawfully accept a deed of property, unless it have first been approved and accepted by the Archbishop. Sometimes parties will put restrictive or other clauses into a deed, which cannot be accepted. When properly recorded, the deed must be deposited in the archives of the Archdiocese. Such is the rule prescribed by the III. Plenary Council of Baltimore (n. 282).

The buildings of every Congregation should be insured in reliable Insurance Companies and for a reasonable amount of money. C. Balt. III. n. 283. The Board of Trustees will decide in what companies and for what amount the insurance shall be placed. Premiums must be regularly paid in due time. The Policies must be kept in the parish safe or sent to the archives of the diocese. It is important to have the policies made out to the name of the *legal* owner of the property insured. Diocesan property which is not held by a distinct corporation, must be insured for the Archdiocese, not the Archbishop. For very good and weighty reasons the Council of Baltimore demands (n. 278) that for the safety of any money on hand, but especially of parish books and documents, f. i. the parish records (baptisms, marriages, first Communions, etc.), account-books, inventories, wills or bequests, contracts, and similar documents, there shall be an iron safe in the priests' house or some other appropriate place, f. i. sacristy, which shall serve as a parish archives. In this safe shall be carefully and safely deposited all official papers or documents, whether they refer to purely spiritual or to temporal matters. It is undoubtedly a matter of conscience for priest and parish to have such a safe for the parish.

VI. BUILDINGS. No parish building (church, school, parsonage, sister's house, hall, etc.) may be erected, nor any considerable change either by addition or tearing away be made on such buildings except the Archbishop's consent in writing have been first obtained. C. B. III. n. 279. As regards new buildings the plans



of the architect must be first submitted to the Archbishop before building may be commenced. No person must ever be allowed to put any building, though it be a mere shed, upon ground belonging to the congregation unless it be with the consent of all the trustees, that is, the whole Board. If it is desirable in country places to have a row of sheds for the teams and wagons, the sheds ought to be built and owned by the parish (not the individual farmers) and rented against a slight annual compensation. It is decidedly bad policy to allow private parties to own the sheds, unless very clear and strict conditions (in writing) are made which guarantee to the parish the control over the sheds and their use.

Henceforth the pastor and trustees of the parish must be *ex-officio* members of any building committee of such parish; the pastor being *ex-officio* chairman of the committee.

VII. CIVIL COURTS. It is a Catholic principle, flowing from the divine constitution of the Church, that all church affairs, spiritual and temporal, where there may be any contention or dispute, belong before the ecclesiastical, not the civil, court. Moreover it usually gives offence and creates scandal when church affairs are dragged into the civil courts. For this reason it must henceforth be the law of this Archdiocese by which pastors and trustees are strictly and *sub gravi* forbidden from going into the civil court or before a civil magistrate with a charge, complaint, suit or trial in any matter concerning the parish, unless it be with the Archbishop's explicit consent. Laymen should also remember that they have no right of bringing a civil lawsuit against a priest in any matter without the bishop's permission, and that they incur the excommunication specially reserved to the Pope, if by going to the civil court they hinder or prevent the bishop directly or indirectly from exercising his ecclesiastical jurisdiction. Priests, in this Archdiocese are, moreover, strictly forbidden from bringing a civil lawsuit against any person without the Archbishop's permission. See C. Pl. B. III. n. 84.

VIII. TRAVELLING EXPENSES. Neither pastor nor trustees may charge travelling expenses to the congregation, unless they have been sent on their journey by the parish, or the board, or by the bishop.

## B. The Parish Policy.

The following pages contain partly church rules which are of obligation, partly counsels and directions which may be followed with great advantage for the congregation. Both, if properly understood by the lay trustees and other members of the parish, will prove very helpful towards a well-ordered and successful administration of the parish, as it will show them in what things and by what means they can best assist their pastor and thus promote the good work of his ministry among the people.

### I. The Congregation.

#### 1. PARISH MEMBERSHIP.

1. For centuries back it has been the universal custom, sanctioned by the sacred canons, that wherever the Church had received a sufficient increase of members in any country, the faithful flock should be divided into distinct dioceses which, in turn, should be divided into parishes, each with well defined boundaries and its own pastor who, under the jurisdiction of the bishop of the diocese, would have the personal charge of the people thus entrusted to his care. In accordance with this universal policy of the Church our American Councils have repeatedly ordained that, wherever possible, certain districts with accurately determined limits, should be set apart, like so many parishes, to which rectors with parochial or quasi-parochial jurisdiction should be assigned. It belongs entirely to the bishop of



the diocese to establish such parishes and to define their limits or boundaries. Hence when people desire to have a new parish erected, the interested parties ought first to lay the matter before the bishop, before actual steps are taken. It is wrong to start an agitation by self-constituted committees and public meetings or by newspaper articles, and to solicit membership and subscriptions without having previously consulted the bishop.

2. In this country parish limits or boundaries are sometimes determined by territory and sometimes by nationality or language. The following general rules (from which exceptions may be allowed by the Ordinary of the diocese) will help to determine to what parish a person or a family belongs *by right*:

a. When parishes are established on national lines, that is, according to different languages, people belong to the parish or church where the word of God is preached in their own language, or where they can best understand the sermons and instructions. Where the distance would be too great, people ought to join the nearest church.

b. When there are several congregations of the same language in any one place, people belong to the parish within whose boundaries they are domiciled.

c. Where no limits are established, either by territory or by language, people belong to the church nearest to them. This is of especial importance in the country on account of the religious instruction of the children and their regular attendance at church and school.

d. When certain boundaries are being newly established between parishes in the country, families living close to the new border line may be allowed to retain their membership in their former parish although the new demarcation places them across the line in the territory of the other parish. But they may join, at any time, the parish of the district within whose bound-

ers they live. New families or persons moving into such territory must join the church of their district.

3. Neither the pastor nor the lay trustees have any right to admit into membership of their parish any person belonging to another congregation, unless it be with the *written* consent either of the pastor and trustees of that other congregation or of the Archbishop. Ordinarily this permission will not be granted before the person has paid up all his dues in the former parish. Although people may for the sake of convenience rent a sitting in a church not their own, yet neither pastor nor trustees are allowed to rent a sitting to a person of another parish unless it be shown that such person supports his own parish as in duty bound. Where different parishes in the same place are established on national lines it remains absolutely reserved to the Ordinary of the diocese to determine in particular cases when or under what conditions families of so-called foreign languages may join an English speaking congregation in accordance with the Roman answer regarding this question. On the other hand neither the pastor nor the trustees have any right whatever to dismiss or expell from membership in the parish any person or family without the written consent of the Archbishop.

4. As every pastor of souls is bound to know his own, the Church demands that rectors of Catholic congregations keep a record of their members. Hence every pastor, willing to do his duty, will take up a so-called census of his parish from time to time. In doing this he must also seek for the lost or strayed sheep of his flock. The people of the parish ought to do all in their power to assist the priest in this hard and often very disagreeable and discouraging work. By inquiring after such fallen away Catholics, by visiting them and by notifying the pastor of them, they will often help in saving many a soul. Our people ought to be disabused of the idea that only the "paying families" belong to the



parish and that the cold and indifferent brethren within its limits are as many strangers in Israel. While it is perfectly true that only those may be considered full members of the parish, entitled to all the services of the priest and all the honors of the Church, who comply faithfully with all their duties towards the Church, yet the Good Shepherd still claims those poor and forlorn sheep as his own and desires them to be brought back into the fold. Laymen can often do more towards such a happy result, than the priest.

Members of the parish should gladly give all the information about their families that the pastor ought to get in order to make the parish census a success. It will then become a blessing for the pastor and his flock.

5. The Catholic laity should also fully understand that no priest is allowed to interfere in the affairs of another parish or in the rights of another pastor. Hence they should never apply for the services of another pastor in anything that belongs to the pastoral or parochial rights of their own priest, except it be with his consent, or in case of an urgent necessity, or lastly with the permission of the Ordinary. Such rights are, for example, the administration of baptism, the religious instruction of the children (children at home ought to go to their own parish school), the regular confessions of the school children, first Communion, Confirmation, the care of the sick, especially Extreme Unction and Viaticum, marriages and funerals, the direction of parish societies, and similar matters. While every Catholic is absolutely free to go to holy Confession in whatever church and to whatever priest he pleases and to receive H. Communion where it suits him best, the spirit of the Church demands that people make at least their Easter Communion in their own parish church.

Where parishioners of a foreign language desire to have the services of a priest of their own nationality, they may not invite him without the consent of the rector of the place, who certainly ought to accede gladly to any

such reasonable demand. As a rule, where there is any number of people in a parish who do not sufficiently understand the language spoken in church, the pastor is in conscience bound to call from time to time, especially during Easter time, a priest able to hear their confessions and to give them the necessary instruction. But the strange priest so invited should act in perfect harmony with the pastor and under his direction, unless special arrangements have been made by the bishop. In no way or manner should he mix up in other affairs of the parish. If his countrymen be dissatisfied with the treatment received from the pastor, let him refer the matter to the Ordinary.

## 2. INDIVIDUAL SUPPORT.

1. Every Catholic is bound in conscience to contribute, according to his means, towards the material support of the Church. This is a grave duty of religion. Whoever neglects this duty commits a sin, greater or lesser, according to the extent of said duty. When it is sometimes said that the church in America is supported by *voluntary* contributions, it only means that there is no general and uniform law regulating this matter and no civil or police power to enforce such support. But it does not and cannot mean that every one is free to give or not or to give only what he pleases. As long as there is no positive law of the Church to regulate this matter in detail, the gravity and measure of this duty in regard to every member of the parish can only be determined by general principles and lawful custom. The following points must be kept in view:

- a. the needs of the parish in order to provide appropriately for the spiritual welfare of its members;
- b. the material circumstances or means of the individual members;
- c. the evil consequences when a party refuses to give the necessary support, f. i. the influence of such bad example, the injustice of throwing the common



burden upon the rest, who have already done their share, the evil will in pertinaciously refusing to comply with a public and religious duty.

2. By the very nature of the Church, she being an external organism of which every parish is an integral part, it cannot be left to the choice or private judgment of each member to decide in what manner and what amount he will contribute for the support of the parish. The same law holds here, for the sake of peace and order and the common good, as in the civil state, where the law or the will of the majority determines the amount of taxes to be paid by each citizen. It is usually left to the choice of each congregation to fix the amount to be contributed by its individual members.

3. As each person is bound to contribute *according to his means*, the burden must be distributed among the members of the parish according to justice and equity. Such a distribution or taxation, in order to be just and fair, cannot tax all alike, that is, in the same amount; a difference must be made between the rich and the less wealthy. This rule must be observed in pewrent (when this is the only revenue), in the annual pastoral or membership fee, in assessments, or whatever the mode of the regular taxation may be. Once a just division of the burden is made by the parish, no member can rightly object to pay the portion demanded of him. If anyone believe himself overtaxed, he may explain his reasons to the pastor and the trustees. But he must abide by their judgment. A refusal would in most cases mean a violation of a duty in a grave matter and, consequently, render such a person unworthy of the sacraments and of the last rites of the Church. When such a person falls dangerously sick the pastor cannot refuse to visit him, on the plea that he never paid anything to the church although he could well afford it (C. B. III. n. 292). But the true priest of God will call on him and try to prepare him for the sacraments. Only when the sick man stubbornly refuses to comply where his duty is sufficiently

grave and important, may the priest leave him to the judgment of God.

4. While this duty of supporting the Church is common to all, man and woman, married and single, it evidently devolves, in a family, first and principally upon the father or husband. If he grievously neglects it, and thus becomes guilty of mortal sin, he may be debarred from the rights of the church; but his wife (*unless she be equally guilty with her husband*) and children must be admitted. It is positively a crime to refuse children baptism, holy communion, confirmation or Christian instruction, because their father does not support the church, although he could well afford to do so. Wife and children of such a man might under certain circumstances be denied some external honors of the Church, but never her spiritual blessings.

In regard to the poor who have only wherewith to live, let the Christian law be strictly observed which allows them to receive freely and gratis all the rights and privileges of God's holy Church whose living members they are just as truly and as fully as the rich and the mighty. Yet the widow's mite freely offered may not be thrown back in disgust or contempt by either priest or trustee. It is unchristian to refuse the penny of the poor dropped into the collection plate for God and His Church. "Let not the poor man be dishonored", is the Apostle's command (Jas. II. 2—6).

Young men and women earning their own living, though still unmarried and boarding with their parents, ought also to contribute their share in support of the parish. It is wrong for young people to shirk this Christian duty while *they earn their own money* by good wages and steady work. Motives of religion, honor and fairness ought to make them willing to offer their mite for the glory of God and of holy Church.

5. Where it will be somewhat hard and difficult for members of a parish to pay up long standing arrearages, the rector and trustees should make special arrange-



ments with such persons and peacefully settle the matter by granting certain allowances or a compromise. When a large number of parishioners are in arrears and the total amount is of considerable importance for the parish, it may be well to elect (by the congregation) or appoint (by the board of trustees) a special committee which, together with the rector and trustees, shall definitely settle all such arrear claims of the parish.

6. The faithful people should remember that the Church considers the manual alms or offerings (perquisites) made on the occasion of the holy mass or of certain sacraments (baptism, marriage) or functions (funerals) as part of the material support given to her ministers. Although she does command that these praiseworthy customs, when approved and as regulated by her, shall be observed by the faithful, yet she forbids her priests under severe penalties *to demand or exact* any money or payment as a condition for the administration of the sacraments. Though nothing be offered or promised, the pastor must give the sacrament and may not refuse.

7. The continual demands for money and material support made from the pulpit, have often given unjust offence to the faithful. It may be granted that some priests have at times laid themselves open to the charge of preaching "money" instead of the Gospel. Circumstances may have driven them into the bad habit. But, as a rule, it is sheer necessity that compels the pastor to talk money. In this matter American Catholics ought to remember on the one hand the pressing needs of the Church in this country in order to be able of carrying out her glorious mission among our people, and on the other the fact that here she possesses no funds or rich capital from which she might derive sufficient revenues for her work. She must rely entirely on the help and assistance given her from day to day by her faithful children. Let the people remember the words of our last Plenary Council in its Pastoral Letter: "Despite all our efforts, it must inevitably happen that the burden

imposed on us by our gigantic task of providing for the spiritual wants of the present and the rising generation will always be heavy, and will weigh upon us all..... If perchance they (the priests) have to speak to you oftener than is pleasant about church finances and the demands of charity, understand that it must be at least as disagreeable to them as it is to you; that it is not for themselves, but for the needs of the parish church and school, which are intended for your benefit, or of the parish poor who are your charge, that they have to plead; and that, while they are to bear in mind the advisability of speaking of money as seldom as possible, you must be mindful to make your generosity equal to the need, and thereby save both your pastors and yourselves the painful necessity of frequent appeals".

### 3. PARISH REVENUES.

1. The revenues of the parish are partly regular or constant revenues, f. i. pewrent, seat money, pastoral or annual membership-fee, annual assessment, Sunday collections, etc., partly special or occasional revenues by subscriptions, special donations, picnics and fairs (bazaars), exhibitions on the stage or on canvass and such other methods. The main support of the parish must always come from the regular revenue, towards which pastor and trustees must bend their main efforts. It usually shows a poor and bad condition of things if the parish must rely principally on those occasional revenues for its maintenance.

2. As these somewhat irregular methods of making money are usually open to great abuses, where consequently pastor and trustees must observe great discretion and sound judgment, the laws of the Council of Baltimore, n. 288 ff., promulgated also by our Provincial Council of Milwaukee, A. D. 1886, must be conscientiously observed. The following are the main rules:

a. While it is a most damnable abuse to demand



money at the doors of the church for admission to the holy services, it is allowable to demand a small sum (seat-money) from persons who desire to occupy a seat in church without paying pewrent or pastoral etc. But a number of free seats or pews must be reserved for the poor who cannot pay. These seats or pews ought to be so chosen or distributed throughout the church, that the poor will not be made to feel their poverty and thus be "shamed out" of church. At the beginning of the year such poor parishioners should apply to the pastor to have a regular seat or pew assigned or a pew-card given to them.

Where there is a special "children's mass" on Sundays, it is quite allowable to charge admission to any adults, provided there are enough other masses to accommodate the grown people.

b. Picnics, excursions and similar gatherings for the sake of making money for church or school or other pious purposes may never be held after dark, nor on Sundays, Holidays and fastdays, nor where beer or other intoxicating drinks are sold. Moreover the bishop's consent must be obtained in every single case. Fairs or bazaars may not be arranged without the bishop's permission, nor on Sundays, nor with the sale of intoxicants. Moreover priests are commanded to do away entirely with the abuse of arranging balls or dances for pious purposes (n. 290).

c. In this matter, so full of dangers and occasions of sin and scandal, all ought to reflect that money gathered by sinful means will never help the church, but rather bring on God's wrath (n. 291).

3. Strict supervision on the part of the priest and true Christian decorum and order must accompany so-called sociables and card parties, which ought always to close at a decent hour of the night. Such parties, however, are strictly forbidden on Saturday nights and on Sundays. Lectures on profane subjects as well as organ recitals, sacred concerts, stereoptican exhibitions

etc. are strictly prohibited in church—which may never be made a place of entertainment or amusement though that be in itself harmless and intended for a good purpose.

#### 4. PARISH RULES.

1. It is very advisable to have a set of parish rules and regulations printed and distributed. When *properly explained* and wisely applied they will always help a great deal towards establishing and preserving order and regularity in the parish. But before being printed they must be approved by the Archbishop. Where a year-book or a monthly calendar is published for the parish, these rules ought to be given a standing column or page in the booklet. The rules should give directions upon matters like the following, this list to serve merely as a guide.

1. Membership, its conditions and duties. Persons and families coming into the parish should as soon as possible present themselves to the pastor or at least hand in their names to the secretary of the parish and arrange for pewrent etc.

2. Pewrent and other regular contributions, time when to pay, extension of term, forfeit of pew in case of neglect, etc. *Subletting or subrenting must be absolutely forbidden.* Pews are rented only for Mass and Vespers on Sundays and Holydays. For certain public occasions, f. i. first Communion, Confirmation, special celebration of societies, all pews are at the disposal of the rector.

3. Distribution of place in church: all grown people down stairs; all children up to a certain age (15 or 16 years) in front or on the gallery; organ loft reserved exclusively for choir. No hanging around the back or entrance; no loafing outside during service.

4. Divine Service. Regular hours for mass on Sundays, Holydays and weekdays, in summer or in winter; how to assist at the services; conduct in church; no spitting on the floor, no chewing of either gum or tobacco, etc. Vespers or afternoon services. Benedic-



tion with Bl. Sacrament. Special devotions in Lent, May, June, October, Advent; Sacred Heart devotions on first Friday of the month.

5. Public Instructions. a. Sermons at early and late mass (if in different languages, specify days and hours). b. Christian Doctrine (catechism, Bible history) for children (a) still in school, (b) out of school, after first Communion or Confirmation. Rules about attendance on Saturdays and Sundays.

6. The Sacraments. a. Baptism, regular hour on Sundays; if on weekdays, pastor must be previously notified. No delay. Catholic sponsors. Christian name. b. Confirmation. Not before first communion. Preparatory classes for children not in school. Adults not yet confirmed. Separate sponsor for each child. Let it be clearly and publically explained every time when confirmation is announced, that practical Catholics only can be admitted as sponsors; names of the sponsors to be handed in to pastor some days before confirmation. c. Confessions. Regular hours on Saturday afternoon and evening (this last is absolutely necessary in cities); on the vigils or eves of Holidays; in the morning on Sundays and Feastdays of obligation; half an hour before mass on weekdays; for the rest anytime, if called. d. H. Communion at all masses. Different Sundays for different classes of people and the societies. Children after first Communion every first Sunday of the month. Frequent Communion of the sick, especially in chronic cases. e. Extreme Unction and Viaticum. Things to be ready in the sick-room. Sick-calls not to be kept for the last, nor to be made in the night (unless in sudden cases of necessity). f. Marriage (see below). Priest to be notified in time. If one party from other parish, bring necessary papers from pastor. Bans. Dispensations. Previous instruction. Confession. Nuptial mass. Catholic witnesses. No unbecoming conduct allowed in or around church. Charivaries positively forbidden.

7. Sodalties, confraternities, Catholic societies. Meetings. Communion in a body (specify days and hour). Special church celebrations. Special rules about societies (see below). No public dances. Parties.

8. Funerals: notice, permit, time (not on Sundays). Children. Special rules (see below). Cemetery rules (see below).

9. The Parish School (see below). Duties and rights of parents. Any complaints by parents to be made to pastor, never to the teacher while in school or class, nor in presence of the children. Discipline in school. School hours. Permit or excuse for absence. Support by parishioners. School Society. Library.

## II. The Parochial School.

1. In full accordance with the oft repeated and clear declarations of the Popes in modern times our American Councils have constantly and with an unanimous voice urged upon the Catholic priests, parishes and parents in these United States the grave and all-important duty of establishing and supporting parochial schools wherever it is possible. In its Pastoral Letter the III. Pl. C. B. says: "We must multiply them (our Catholic schools) till every Catholic child in the land shall have the means of education within its reach..... There are still hundreds of Catholic children in the United States deprived of the benefits of a Catholic school. Pastors and parents should not rest till this defect be remedied. *No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied*". Hence the same Council decreed n. 199:

a. that as soon as possible every parish must have its own parish school, unless the bishop for grave reasons grants a delay;

b. that a pastor who neglects to urge the parish



towards erecting a parish school, should be removed from such parish;

c. that a parish able to establish and support a school yet resisting the efforts of its pastor towards that purpose should be reprimanded by the bishop and eventually compelled to do its duty;

d. that Catholic parents are in conscience bound to send their children to the Catholic school of their parish, unless the children go to another Catholic school or, not going to any school, receive their schooling at home together with a thorough religious education. But in order that Catholic parents may with a safe conscience send their children to the public schools three conditions must be complied with: first, there must be good and sufficient reasons for doing so; secondly, the proper religious instruction and training of the children must be guaranteed and opportune remedies and precautions taken to remove the dangers to Catholic faith connected with the public schools; thirdly, in each particular case the consent and permission of the bishop of the diocese is required, after he has assured himself that the reasons advanced and the guarantees offered are really sufficient.

2. In harmony with the foregoing rule, reinforced by a special declaration of Pope Leo XIII. for the United States, the following special regulations have been made obligatory in most dioceses and must also be observed in this Archdiocese.

a. All children within three miles of a parochial school must attend such school and cannot without permission of the bishop attend a public school. Pastors are hereby authorized to dispense from the above rule children living more than two miles from school, if in their judgment age or delicate health, or again the condition of the roads, the lay of the country, or the hardship of winter offers a good reason for such dispensation.

b. All, no matter at what distance they may live from their parochial school, must attend such school

two years previous to their first H. Communion, unless circumstances make it impossible. Parents should not mind the little money needed to board the child with some Catholic family near the school from Monday to Friday, thus enabling the child to get a regular course of religious instructions and training.

c. Parents wishing to send their child to the public school after the first H. Communion, must send a testimonial letter to the bishop, signed by the rector and teacher, testifying that the pupil prior to first H. Communion has regularly attended the Catholic school and has progressed beyond the grades of said school.

d. Parents may send their children to any Catholic school, but should give preference to their own, for all must support their own parochial school. Therefore no rector is permitted to accept in his school children of another parish that has a parochial school, unless he knows from the respective pastor that the parents have satisfied all their obligations toward their own parish school.

e. Priests should not absolve parents who send their children to a public school without permission, when they live within three miles of a Catholic school.

3. It is the bounden duty of all Catholics to support the parish school. This obligation concerns *all* whether they have children or not, for the school is an integral part of the parish. For this same reason every parish school ought to be a *free school* for all the children of the parish. All its expenses should be paid from the general and special revenues of the parish, just as in town or city the schools are supported and paid by the general taxation of all citizens, not of those alone whose children frequent the schools. Parents who, in obedience to the Church, send their children to the Catholic school, have on that very account more expenses than others in providing clothing and books etc. for these children; they should not be punished by being made to carry the burden alone. They are not



the only ones to profit by the parochial school, which is in reality a source of divine blessings for the whole parish and all its members. Hence the III. Pl. C. B. says (n. 202): "With no less zeal and prudence should pastors root out from the mind of laymen that false opinion that the charge and support of the school belongs only to those members of the parish who directly and actually use it for their own children; let them clearly prove to such men that the blessed fruits and results springing from the faith and morality fostered in the parochial schools redound for the welfare of the whole community..... Hence let them provide with united efforts that *the parish* be always ready to meet the needs and expenses of the school". The Council then recommends that for the better support of the parochial schools *School Societies* be established, which every one, young and old, ought to join by paying a regular contribution. Such school societies have been established in many places and have been richly blessed by the Popes.

The members of a Catholic parish should use every means of making attendance at the school an easy burden for the children or rather for their parents. The school-money, if there must be such, should be as low as possible; it should not be collected by the teachers, whose dignity suffers by such practice. Let the parents (not the children) pay it directly to the secretary of the parish, unless a special collector be appointed for the purpose. The school-books and stationery should be bought by the parish; but whether bought by the parish or the priest or sisters, they must be sold to the children for exactly the same price as bought from the publishers. For more than one reason it is poor policy to make up the teachers' salary by overcharging the children for books and stationery.

4. While the parochial school, being "an essential part of the parish", as the Baltimore Council says, is necessarily under the exclusive control of the hier-

archy, the bishops advise that the laymen of the parish be given some rights and privileges regarding the school. This is done principally by having a *School Board* of laymen, who may visit and examine the school, superintend its regular work, and even take some part in its management. Such a Board, however, can never act without the consent of the parish priest, who is *ex-officio* chairman of the Board; much less may any one member of the Board interfere in school affairs; all matters must be first referred to the pastor. Great care and discretion must guide the selection of men for members of this school board in order to avoid two great evils, a set of mere figure heads or a crowd of kickers. If the board is chosen by the congregation the election should be made from a nomination list prepared by the pastor and trustees, who are *ex-officio* members of the school board.

5. In order to impress all, children and parents and parishioners at large, more strongly with the religious and Christian character, purpose and work of the parochial school, it is henceforth to be the rule of the Archdiocese to open and to close the school year with a highmass and benediction c. SS. Sto. which ought to be announced on the Sunday preceding with an appropriate sermon. The same shall be done on the Feast of the Guardian Angels (2. Oct.) when the children assembled in church may be solemnly blessed by the pastor with the form given in the Roman Ritual.

6. Finally let Christian parents remember "that all that the Christian school could accomplish, would be inadequate without the cooperation of the Christian Home. Christian schools sow the seed, but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity". Past. Letter of III. Pl. C. Balt.



### III. The Youth of the Parish.

Catholic parents are not only bound to send their children to the Catholic school; they ought also heartily to cooperate with the manifold other ways and means employed by a zealous pastor for the purpose of giving the children and young folks of the parish a solid Christian training and of leading them on gradually to the practical exercise of their holy faith. In all this the priest should always find a truly sympathetic assistance on the part of the parishioners. It is unfortunate when a zealous priest meets in these matters with cold indifference or even opposition on the part of ignorant parents (be they rich or poor) on the plea that "he asks too much of children". Among the following matters some are of strict obligation, others simply of good counsel.

#### 1. RELIGIOUS INSTRUCTION.

1. The most important duty of Catholic parents is to send their children to the religious instructions. To impart the right knowledge and practical training in religion, is the great and noble work of the Catholic school. Where a parish is deprived of this blessing, regular catechism classes must be given on Saturdays and Sundays to which parents are strictly bound to send their children who are of sufficient age. It is of great importance that the children attend *regularly* at every class or lesson, and parents must guard against the evil temptation of keeping the child at home just to do some chores at home or to help on the farm.

2. In view of the peculiar conditions of this country the Provincial Council of Milwaukee, a. 1886, declared it to be absolutely necessary "that the children of foreign languages should learn the catechism not only in their own language, but in English as well. For, very large is the number of those who, when they leave their father's roof, can hear the word of God announced or go to holy confession and profit by other blessings of re-

ligion, in the English language only. Hence we urgently admonish our priests in the Lord to teach more advanced children the catechism in English also". More reasons than those stated above could be furnished to prove the great utility, not to say the necessity, for the sake of religion, to use in all our schools, where a foreign language is spoken, the double Catechism having the text printed on one page in the foreign language (f. i. German, Polish etc.) and on the opposite page in English. It will afford the children the chance of learning their religion in the language which they love and *understand the best*, whether that be their mother's tongue or the language of the country. This clearly does not mean that the whole class must be taught and all the explanations be given in English. Where persons, priests or laymen, oppose the use of such a catechism in their parish schools, it shows on their part a lamentable ignorance of the needs of the Catholic Church in this country or a sinful and blind national fanaticism.

3. The pastor of souls is in conscience bound to care for the spiritual welfare of the Catholic children in the public schools as well as of those in the parish school. In this regard it makes no difference whether those parents are justified and permitted to send their children to the public school or not. The Catholic child may never and under no conditions be deprived of the necessary blessings and spiritual gifts of the Church because of the fault of his parents. But it is equally evident that parents of such children are more strongly bound before God than others to send these children regularly and as long as possible to catechism and religious instructions, as the poor children are deprived of the efficient and divinely nourished Christian education afforded by the Catholic school. This applies in a still higher degree to the preparatory instructions for first holy confession and holy communion, when special, public or private, classes of catechism should be arranged for these unfortunate children. Neither the



criminal negligence of their parents nor the pharisaical offense possibly taken by ignorant Catholics can excuse priests from taking such children to instruction. This, however, does not excuse parents from their duty of sending the children to the Catholic School. Instruction of the H. O., 1866.

4. Catholic parents should be fully aware of the strict obligation to send their children still to the Christian Doctrine class (sometimes called Sunday School) after their first Communion. The III. Pl. C. Balt., n. 218, demands at least two years. The rule of this Archdiocese requires the children to come to the Sunday School until they are sixteen years of age. A zealous pastor will gladly comply with his duty of giving these catechetical instructions regularly every Sunday afternoon (or on missions in the forenoon if necessary) and of making them properly suited for these growing up boys and girls. But it is a most discouraging sign of the times to see so many Catholic parents absolutely neglect their duty of compelling (if necessary) their children to frequent the Sunday School. Once they have received first holy Communion, these children are allowed on Sundays to go where they please, be it the church, the show-hall, the park or the base-ball grounds, just as if special religious instructions were for them no longer of any particular use or value. Such parents are either unpardonably ignorant of the most urgent need of more thorough Christian instruction for children of that age, or criminally careless of the spiritual interests of their children. At this very age, from twelve to eighteen years, the child becomes able to understand better what religion means, what Christian life and virtue is, what sin and its temptations imply. Only now do the teachings of the catechism learnt in the preceding years become endowed with a new practical significance and importance that the child could not grasp before. Hence the grave duty of parents to send their children after first Communion to these advanced instructions in Sunday School as long as possible.

## 2. THE SACRAMENTS.

1. Good Catholic parents fully realize how all-important it is for their children to be well prepared in mind and heart for the first reception of the great sacraments of H. Confession and Communion. Hence, first of all, they ought to abide willingly by the rules of the diocese regarding this matter; secondly, they ought to do all in their power in supporting by example, advice and prayer, the good efforts of pastor and teacher in preparing the children.

2. Great attention and care should be given by parents to the first confessions of their child, for the one reason among others, that on account of his age and of the nature of confession the child can have but a very imperfect idea of the greatness and dignity of this sacrament. Children from eight to eleven years of age should be taken to holy confession at least four times a year, usually at the Ember days. (II. Pl. C. B. n. 442.) But they ought to go oftener, the nearer the time for their first H. Communion approaches. It is an awful sin when parents do not allow their children who are already ten or more years old, to make their first Confession; it is a crime to make them wait until their first holy communion. Children who have made their first confession ought to be enrolled in a pious sodality f. i. that of the Holy Childhood and of the Guardian Angels.

3. The rule adopted by the bishops of the Milwaukee Province ordains that no children may be admitted to first H. Communion unless they have completed their twelfth year by the preceding first day of January. The rule supposes that first Communion will not take place before the month of May. Besides being of age, children must also be thoroughly instructed in the catechism before being admitted to Communion. It belongs to the pastor to decide whether the child is sufficiently instructed or not. He must decide moreover whether the child has the proper disposition of heart and soul and character to receive the H. Eucharist. A boy



or girl might know the catechism well enough and yet be morally unfit for this Sacrament. Sick children in danger of death, though only nine or ten years old, should be given the holy Viaticum as well as Extreme Unction provided they have enough understanding and can be properly prepared. At the first signs of danger parents ought to call the priest that he may see what can be done.

a. Every child may receive its first H. Communion in the parish where it goes to the Catholic school and receives the preparatory instructions. If this be another than the home parish, the pastor at home must be notified one month previous to the day of first Communion. This applies also to the children boarding in colleges and academies. In all these cases the child must furnish a certificate of baptism. But day-scholars attending a college or an academy in their own city or town must receive their first Communion in their own parish church (Pope Pius X.) An exception from this rule can be granted only by the proper pastor or by the Archbishop.

b. The day of the first H. Communion of the so-called Communion class should be made a solemn feast for the whole parish. Let pastors spare no effort in making the celebration as solemn and impressive as possible; but with due observance of the rubrics. At the same time let them severely and determinedly restrain parents, especially the rich, from making their children objects of a public show in dress and fashion. To have girls approach the sacrament with naked arms and shoulders or with dresses indecently short, is an abominable desecration. They ought to wear a white veil not a mere flower on their head. If allowed to carry lighted candles they should be thoroughly drilled what to do in case that a veil catches fire. Parents forget too easily that the less external display is made by the children, so much greater will be their internal recollection and devotion.

c. Where children make a so-called spiritual retreat on the three days preceding first Communion, parents should assist their children, give them all the time they want for prayer and pious reading, and keep distractions away from them. This quiet home preparation wonderfully helps the grace of God working in the soul of the child, and will often prove to be a blessing for the parents themselves.

d. In order to strengthen the holy impressions of the day, a second public service should be held in the afternoon; else the distractions of myrth and worldly rejoicing might work great harm. Such an afternoon service, to which the people in the country parish will come as willingly as those in the city, offers a very appropriate occasion for the renewal of the baptismal vows; the investing with the holy scapular; the public promise of regular attendance for the next three years at the Sunday school or Christian Doctrine class, also the promise (with the previous consent of the parents) of avoiding public dancing and (for the boys) of abstaining from liquors and tobacco (cigarettes) at least for the next five years, etc. While public promises as mentioned last are, as a rule, very commendable customs, the pastor must use great judgment and ought to consult the leading men of the parish before introducing them. In many parishes great good may be done in this matter by having the boys and girls willing to do so (always with the parents' consent) come to the school or winter chapel on the Sunday following first H. Communion and there make the promise in common. A short address to the parents, on the duty and the ways of helping their children in carrying out the good resolutions made and preserving the fruits of their first H. Communion, followed by the benediction c. SS. Sto. may close the afternoon service.

e. Good reasons can be given, no doubt, for the practice introduced in several dioceses of making a difference in the celebration or solemnities of first H. Communion for the children of the parish school and for



those going to the public school (where they ought to attend the parish school). When the latter are not allowed to share in all the solemnities of the first H. Communion day (f. i. going as a separate class after the others, without banner- and candle-bearers; or not as a class at all, but privately at first mass with the people at large; or as a class but only on the Sunday following), it may help to make their parents feel the wrong that they themselves are doing to their children. It will depend much on local conditions what method to choose.

f. After the first Communion the class ought to receive in a body once every month on a certain Sunday set apart for all those who made their first H. Communion within the last three years. They should also be enrolled into the sodality of the Bl. V. Mary and receive the scapular of Mt. Carmel.

5. In this Archdiocese children will not be admitted to holy Confirmation before they have made their first Communion. For very good reasons Confirmation should not be received on the same day or within the same month with the first holy Communion. Parents must send their children, also those that have already left school, to the special instructions as soon as the pastor announces them. Unless the children attend these instructions regularly, they may not be presented for Confirmation; they ought to have at least a general knowledge of the whole catechism, not only of the chapter on Confirmation. Pastors ought to admonish the parents and children early enough that each child must have his or her own sponsor and that these sponsors must be good, practical Catholics. If any others present themselves for sponsors, were it even at the hour of Confirmation, they must be positively barred from the honor. The old custom of adding another Christian name (Confirmation name) to one's baptismal name, ought to be observed; but it must be the name of a Christian Saint.

On the Sunday before Confirmation the pastor ought

to speak on this sacrament for the good of the grown people; he may also call attention to the impediment of spiritual affinity resulting from this sacrament. For the same reason pastors are bound *sub gravi* to keep an accurate record of each person confirmed *and of his or her sponsor*, the same as for baptisms. This record may become of great importance for some future marriage. Hence it is very advisable to have the name and sur-name of the sponsor written on the card or ticket presented by the child at Confirmation. From the card it can easily be copied into the parish record. It is well to have printed Certificates of Confirmation ready on hand.

6. Priests are strictly forbidden from demanding any money for themselves from the children going to first H. Communion or Confirmation. If any special offerings or contributions are made by the children on these occasions, the pastor may take what is needed to pay any extra expenses incurred by him to render the celebration more solemn; the rest must be used for the church or for some other religious purpose. While it is advisable to accustom children to make a little offering for such purpose as a sign of their gratitude for and appreciation of the spiritual favors obtained, everything that might lead them to think of paying for the ministrations of the Church, must be severely avoided.

### 3. DIVINE SERVICE.

1. Where there is a Catholic school parents should send their children in time for the daily mass in church. Naturally the priest will say the mass at an hour convenient for the children, usually at 8 o'clock A. M., unless another hour be demanded, f. i. in case of a funeral or marriage. In order to avoid the everlasting monotony of the so-called "school mass", than which nothing will cause children a greater disgust for the holy sacrifice, the form and mode of devotions should change every day. By a proper selection of prayers and hymns a



most delightful variety and change can easily be arranged which will inspire the children no less than grown people with a love for the House of God. All the children, boys and girls, ought to be taught to sing as well as to pray aloud in church. It is a great mistake to let the girls alone sing; still more so, to have only a select few of them to do all the praying and singing. What an endless variety of devotions in prayers and chants is offered in the different seasons and feasts of the ecclesiastical year and how easily can children thus be led gradually to an understanding of the Church's calendar and liturgy. How much more interesting and instructive the recitation of the rosary B. V. M. would become, if a short explanation or meditation of each mystery were read by the teacher or one of the children, instead of the mere announcement or senseless repetition of the same.

2. In the more populous city parishes, the children (up to eighteen years) ought to have a mass specially assigned to them on Sundays, the so-called "children's mass". This custom has a great many advantages for the children as well as the parish. All the room needed in church to accommodate the children must be reserved for them. Adults should be admitted only if there is enough room to spare; even so they ought to pay admission.

3. Children that have left the parish school after their first H. Communion must attend, wherever possible, the Christian Doctrine class or catechetical instructions given in church on Sunday afternoon. These instructions may be followed by the Vespers or some other public devotion, at which the school children should also be present. It ought to be a children's service. Pleasing variety can easily be effected. Permission is given throughout the Archdiocese to close this afternoon service of the children with the benediction c. SS. Sto., although another public service with benediction be held in the evening for the grown people.

4. Special devotions recommended by the Church for certain times can usually be combined with the school-mass on weekdays or with the afternoon service on Sundays. But the children and the young people of the parish ought to be accustomed to the Lenten devotions (Way of the Cross), May devotions, devotions to the Sacred Heart in June, to the Guardian Angels in October, to the Souls in purgatory in November, to St. Joseph in March, to the patron or titular Saint of the parish on the respective feast and octave. This is practical religious education which the children should receive not only in church and school, but equally so at home.

#### 4. THE PARISH LIBRARY.

When the III. Pl. C. Balt. says (n. 225) that "the rectors of churches should try to supply their people with good books by establishing parish libraries", it may be said with equal truth that this good work can only be accomplished by the generous assistance of the parishioners. Parents above all should be most anxious and willing to help in establishing a parish library for the spiritual good of their children. Everybody knows how many thousands of boys and girls here in America are lead away from the practice of religion, from Christian virtue and even from the faith itself through bad reading. Yet all our young people want to read. It becomes therefore a most serious duty of priests and parents to supply them with good reading, not only to ward off the evil influence of bad books, but also to furnish their minds with wholesome knowledge and thoughts and with harmless recreation. The same Council says in its Pastoral Letter: "Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken the faith in the religion and the Church of Jesus Christ be absolutely excluded from every Christian Home, but the dangerously exciting and morbidly emotional, whatever, in a word, is cal-



culated to impair or lower the tone of faith and morals in the youthful mind and heart, should be carefully banished. Parents would be sure to warn and withhold their children from anything that would poison or sicken their bodies; let them be at least as watchful against whatever could poison their souls. Let the family bookshelves be well supplied with what is both pleasant and wholesome..... Remember, Christian parents, that the development of the youthful character is intimately connected with the development of the taste for reading. Of books as well as of associations may be held the wise saying: 'Show me your company, and I will tell you what you are'. See, then, that none but good books and newspapers, as well as none but good companions, be admitted to your homes".

A parish library well stocked with books of solid instruction, both religious and secular, and with interesting stories and novels, will do an immense deal of good for Catholic faith and morals among the young folks of the parish. A slight weekly or monthly contribution on the part of parents and children and an occasional donation of books or money from others will establish the parish library. It will then be the duty of parents to see that their children do patronize the parish library instead of getting their reading from the public library of the town or of the district school, which often contain books unfit for Catholic children.

#### IV. Church Music.

I. The following rules, to be fully observed in all the churches within the Province of Milwaukee, were unanimously adopted by the Bishops of the Province at their annual meeting held on January 29, 1906.

1. The "Guide to Catholic Church Music", published by Prof. John Singenberger of St. Francis, Wis., is adopted as the official catalogue of church music, vocal and instrumental, organ and orchestra. Pastors

will see to it that every church choir have the "Guide" in its repertoire and that it be purchased at the expense of the Congregation.

2. Church music published or recommended in the official organs of approved Societies for the cultivation of genuine church music is ipso facto allowed. Such organs are: the "Cæcilia" (German and English) of St. Francis, Wis., the "Fliegende Blätter" (German) and the "Musica Sacra" (German) of Ratisbon, the "Cæcilia" (German) of Strasbourg, the "S. Gregorius Blad" (Dutch) of Haarlem, Holland, the "Cyril" (Bohemian) of Prague, Austria, the "Musica Sacra" (Italian) of Turin, Italy, the "Musica Sacra" (French) of Namur, Belgium. The catalogue of the Cæcilian Society of Germany contains over 3000 numbers by composers from different nationalities.

3. Church music of any description (vocal, instrumental, organ, or orchestra) not contained in the official catalogue nor in the above named official organs may not be performed in any of our churches, until it has been submitted to, and approved by the official committee. This committee consists of the Rev. Professors Chas. Becker and Barnabas Dieringer at St. Francis, Wis., and Prof. John Singenberger, Milwaukee.

4. A Supplement to the official catalogue will be published annually.

5. Congregational singing for children, particularly boys, and for the adults of the congregation is strongly recommended.

6. The teaching of vocal music in general as well as of church music must form part of the regular school curriculum. Gregorian chant, being pre-eminently the Church's music, ought to be specially cultivated.

7. In order to avoid confusion, the books of Gregorian chant which have been used hitherto, may be retained. After the Vatican edition of that chant will be completed and further regulations of the Holy Father



regarding it will have been published, the bishops of the province will give further instructions.

8. The *Motu Proprio* of the Holy Father demands that men's voices only should be employed in the choir for liturgical chant. Where difficulties seem to prevent the carrying out of this rule, the case must be referred to the Ordinary.

9. Where the liturgical vespers are sung, they must be rendered in full, not merely in part. It is allowed to substitute for the vespers of the day those of the B. V. Mary, or of the Patron Saint, or, in fact, of any other feast or Saint or votive office.

10. Sisters of religious communities will not be allowed henceforth to conduct mixed choirs of men and women.

11. Non-Catholic singers or organists may not be engaged for divine service. Nor are Catholics allowed to sing or play at Non-Catholic religious services.

12. Vocal or instrumental Solos and Duets are absolutely prohibited.

13. All unbecoming conduct must be banished from the organ loft. It is the duty of the pastor as well as of the director and organist to enforce the decorum demanded by divine service.

14. Members of a parish choir are not allowed to leave their own choir in order to join the choir of another congregation without permission of their pastor; nor shall any pastor be allowed without such permission to accept singers from other congregations as members of his own choir.

15. At funerals and marriages no music, vocal or instrumental, is allowed except that which is officially approved.

16. It is against the general rule of the Church to accompany the chant of the officiating priest, deacon or subdeacon with the organ.

17. Music written for a mixed choir (Soprano, Alto, Tenor, Bass) shall be performed by those voices only to

which the single parts have been assigned by the composer. Therefore the Tenor and Bass parts of such compositions shall not be sung by Sopranos and Altos, nor vice versa.

18. Mutilations and omissions of the sacred texts which are to be sung during High Mass, are absolutely forbidden. The entire Gloria and Credo must be sung, before the celebrant sings the "*Dominus Vobiscum*". It is obligatory to sing or recite also the Proper of the Mass, i. e. Introit, Gradual, Alleluja, Tract, Sequence, Offertory and Communion. We recommend to have these parts chanted or recited by a boys choir in the sanctuary or in the organ loft.

19. The use of songs in the vernacular language during High Mass is forbidden by the Church.

20. It is strictly forbidden to have brass bands play in church.

21. In conclusion we recommend that, on the occasion of the feast of S. Cecilia, patroness of Sacred Music, our Catholic congregations show in some appropriate manner their appreciation of the services rendered to the parish by the choir and the choir-master.

II. Some of the above rules (1-10) refer to the selection and rendition of church music, while others (11-20) are meant to banish from our churches certain abuses that are entirely against the spirit of the Church. These apply equally to what may be called strictly liturgical (mass, vespers, benediction etc. as prescribed in the liturgical books) as well as to extra-liturgical or unofficial functions in the church (f. i. sodality devotions, childrens' afternoon service, Lenten and May devotions, etc.) To the above must be added so-called Sacred Concerts and Organ recitals in church, which are henceforth positively forbidden in this Archdiocese without the written consent of the Archbishop. This prohibition applies also to the above performances on the occasion of the blessing or inauguration of a new church organ. No permission



will be granted unless the program have been first submitted to and approved by a member of the committee above (n. 3) mentioned.

In regard to rule n. 8 the conditions in most of the parishes of the Archdiocese make it impossible to dispense with lady singers in the choir. Hence permission is given to continue the present custom until male choirs will be found to render the sacred chant. No exception will be allowed any more from rule n. 10; but sisters may continue to direct choirs of children, boys (not over 14 years) and girls as well as of grown women.

The priests of the Archdiocese are in conscience bound to enforce a strict observance of all the above mentioned rules. The laity, therefore, ought not to be satisfied with simply submitting in silent obedience, but they ought to lend a willing assistance towards carrying out the great reform of Church Music commanded by the Holy Father. For, the rules adopted by the bishops of the province have no other object than to enforce the law promulgated by Pius X. who charges the bishops with "the exact execution of what has been herein (the *Motu Proprio*) laid down" and with "the task of watching over the music executed in their churches". In fact the main rules above stated were already promulgated by the III. Pl. C. B. n. 114 ff. and the Prov. C. Milw. A. D. 1886.

III. As regards *Church Choirs* or Singers the Holy Father lays down the following rules:

1. "Only those should be admitted to form part of the musical chapel (i. e. the choir) of a church who are persons of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise".

2. "It is not difficult for a zealous clergy to institute such *Scholæ* (i. e. singing schools, training schools for church singers) even in minor and country churches. Nay, in them they will find a very easy

means for gathering around them both the children and the adults, to their own profit and the edification of the people". Where the priest himself shows a real "zeal" for good and appropriate music in his church, the people may surely be expected to take more interest in the music and their choir, and many young men and women and even married men may offer their services freely who would otherwise refuse even if they were offered pay for it.

IV. While no one should ever force himself upon a church choir, Catholics, especially young men, with a good voice and a musical ear ought to join the choir gladly when asked to do so. They should consider it an honor to take a more active and important part in the public worship of God, and should not ask for payment unless membership in the choir entail quite some sacrifice or expenses upon them. On the other hand, the pastor and the parishioners should appreciate the services rendered by the choir. The trustees, in particular, must not be stingy in allowing from the parish treasury the few dollars needed in order to buy new music or books for the singers or in allowing light and fuel in winter for the rehearsals.

V. Where there is a large choir in a parish, it is very advisable to have a set of rules to be observed by the members of the choir. This will help to preserve order as well as harmony among the singers and to uphold the necessary authority of the organist or director.

This set of rules might contain short directions on the following and similar points:

1. The public ecclesiastical and religious office of the church choir; the honor of being a member.

2. The qualifications required to become a member of the choir. Faults and misdemeanour that will bring on expulsion.

3. The Christian motive, devotional and religious character in the execution of the chanter's work. Use



the voice for the honor of God, not for one's own. Hence the good intention at the rehearsals and in church. Let the chanter's song be his prayer.

4. Endeavour to understand the meaning and object of the liturgical functions and chants. This will help to understand the reasons of the laws regarding church music and inspire the chanters with the right spirit and sentiments when chanting the sacred songs.

5. Punctuality in attending the rehearsals and the sacred functions in church.

6. The personal conduct of the members: a. pious and Christian behaviour in the house of God; hence avoid unnecessary talk and moving about, in fact, anything to interfere with proper attention and devotion; b. reverence for the priest, be he rector or assistant; c. respectful obedience to and indulgent patience with the director or leader of the choir; d. kindness and considerate regards towards the other members; no jealousy; e. patient perseverance in the practice of difficult parts; f. humble submission of private judgment regarding the selection of the music to be sung or the parts to be taken.

7. Days and hours for rehearsals and for sacred services, forenoon, afternoon, evening. Turn or change of members for certain functions, if advisable to insure attendance of a sufficient number.

8. Social features or functions of the choir, if any at all.

It will be an easy matter to impress children or a children's choir with the reasons and practical importance of the above rules. Adult members of a Catholic church choir will also, as a rule, gladly allow themselves to be led into the true spirit and the beauties of the sacred liturgy and services of the Church, if the priest will devote but a little of his time to some occasional instructions, by way of simple and familiar conversations with his choir, on this subject always so attractive to the Christian soul.

## V. Christian Marriage.

I. It might seem that the laity of a parish had nothing or very little to do with the marriages to be contracted or solemnized before their pastor; that this is a private matter which concerns nobody except the bride and bridegroom and their respective families. It is a mistake. The members of a Catholic parish, men as well as women, can help wonderfully in creating and upholding in the parish a thoroughly Catholic "public opinion" regarding marriages to be contracted within their parish. This will give the strongest moral support to the pastor in enforcing the laws of the Church and preserving the good customs of the Catholic people in this very important matter. There are parishes where, by force of such a "public opinion" of the parishioners, no member would dare to contract a mixed marriage or get married without the nuptial mass. A strong "Catholic public opinion" of this kind could assuredly do wonders in our city parishes where there is great danger that the disregard of the rules and wishes of the Church on the part of Catholics will grow apace with the rapid spread of the profanation and de-christianizing of marriage outside the Catholic Church.

II. The first requisite towards building up such a Catholic opinion is that every grown-up Catholic, married or single, study the teaching of the Church regarding the sacrament of holy matrimony and try to understand the principles and reasons underlying her laws and regulations about marriage. There is far too much ignorance of these things among Catholic laymen who, thereby, lay themselves open to the baneful influence of un-catholic and so-called fashionable, mere worldly views and opinions regarding what is for every Catholic a holy and divine ordinance. The second requisite is to be acquainted with the main laws of the Church, with her wishes and recommendations in this matter. Following are some of them.



1. All questions and discussions regarding the Sacrament of Marriage belong exclusively to the jurisdiction of the bishop of the diocese. Civil courts and officers have absolutely no authority or power to decide or regulate anything concerning this sacrament, except only some external and legal aspects or matters.

2. Catholics must get married before their own pastor, that is, the pastor of the place where they are domiciled. No pastor has a right to marry parties from another place unless they bring the *written* consent of their own pastor together with a written certificate by said pastor, that the parties are free to marry and that the rules of the Church have all been complied with. When the bride and the bridegroom belong to two different parishes, they may freely choose either church for their marriage, although a common custom gives preference to the bride's parish. Young folks not yet of legal age, who have left their home to work out, have their domicile where they reside; still they may be married in their home parish, that is, where their parents live, as they retain a quasi-domicile there.

A mixed marriage ought to be performed by the pastor of the Catholic party. Without his consent or the written permission of the Ordinary, no other priest has a right to perform the marriage ceremony. The dispensation needed for this marriage can only be granted by the bishop of the Catholic party. In all this matter no consideration is taken of the Protestant party who stands outside the Catholic Church; the domicile or quasi-domicile of the Catholic party alone determines any question of jurisdiction or competency.

3. No arrangements for the wedding must be made before the parties have seen their pastor and are assured that no objection will be made by the Church to their marriage. Should there be an ecclesiastical impediment in the way, nothing must be done nor may the bans be published before the necessary dispensation has been obtained from the bishop, for which the usual dispensa-

tion fee must be paid according to the custom observed in the Catholic Church. Part of these fees is to defray the chancery expenses and part (most of it) goes to pious and charitable works.

If a pastor finds it advisable, for whatever reason, to send the parties or any party to a marriage to see the Archbishop or Vicar General personally, he must in every case give them a closed letter along stating what he knows or thinks of the case and the parties. No parties need apply directly to the Archbishop or Vicar General without a letter from their pastor.

The laity of a parish, especially the parents of marriageable young people, should make themselves well acquainted with the ecclesiastical impediments of marriage, and especially with the teachings and rules of the Church regarding mixed marriages by which so many thousand children are lost for the Church every year. Priests will gladly supply any parishioner with appropriate, popular literature (books or pamphlets) on this all-important subject.

4. Before marriage the usual publications or so-called bans must be made on three preceding Sundays or feastdays of obligation. These bans ought to be considered an honor, as marriages where all is not as it ought to be, are, as a rule, not published. Hence, no bans in a mixed marriage. They are, moreover, a protection for all concerned to prevent any future, possibly most unfortunate troubles. Some little teasing or annoyance on the part of foolish friends, is no sufficient reason to ask for a dispensation from the bans. Where the parties are from two different parishes, the bans must be published in both parishes. Priests are absolutely forbidden from charging any fee for publishing the bans; this is an intolerable abuse, any custom to the contrary notwithstanding.

5. Bride and bridegroom are in conscience bound to present themselves together to their pastor some time before the wedding day, in order to be examined in their



knowledge of the Catholic faith and to receive the special instructions prescribed by the Church regarding the nature and duties of the sacrament of matrimony.

On the eve of their wedding day, both should go to Holy Confession so as to be well prepared to receive the great sacraments of Holy Communion and Holy Matrimony on the following day.

6. The marriage ceremony where both parties are Catholic, must be invariably performed in church and should be followed by the *nuptial mass* and the *nuptial blessing*. All honor should be bestowed upon such a marriage, the altar may be dressed in festive style, appropriate music may accompany the ceremony and the mass; special kneeling-benches in the sanctuary may be ready for the bridal couple, etc. It brings God's blessing upon the couple and gives edification to the people, if bride and bridegroom receive holy communion during the nuptial mass. What importance the Church attributes to the nuptial blessing (which may be given during the mass only, never outside of mass) appears clearly enough from the Roman decree allowing this blessing to be given to a Catholic couple who for whatever reason did not receive it at the time of their marriage, excepting only the case of a widow who had received the blessing at a former wedding. No matter how long it may be since their marriage, they ought to ask for this blessing as soon as possible. The decree applies even to converts married while they were yet outside the Church. This nuptial mass and blessing, however, cannot be had during the so-called *Closed Time*, that is, from the first Sunday of Advent until the Feast of Epiphany (Jan. 6), and from Ash-Wednesday till Low Sunday.

Mixed marriages can not take place either in the church or in the sacristy, but must be performed in the parsonage. Such is the rule to be strictly observed.

Henceforth marriages, whether purely Catholic or mixed, may not be performed after five o'clock in winter

and six o'clock in summer, nor in private houses. Afternoon marriages must be performed without any solemnity, no ornamenting of altar and church and no singing or organ play being allowed. For it is wrong to encourage, in any way or manner whatever, such untimely marriages.

The official witnesses to the marriage, that is, the bride's maid and the groom's best man, must be practical Catholics; to admit others to this office, is derogatory to the sacrament and positively forbidden by the decree of the Holy See. It is quite advisable for the married couple to ask the pastor for a marriage certificate properly made out, and to see that their marriage is properly put on the civil record.

7. The disgusting and intolerable abuses witnessed at so many church weddings and which threaten now and then to creep into our Catholic weddings, make it necessary to warn the bridal parties, especially the bride and her maids, that a Catholic wedding and a Catholic church are not the place for a display of female forms and the freaks of fashion. An appropriate simplicity of dress and a chaste dignity of bearing will add more to the beauty of the bride than all the arts of milliner and coiffeur. The sanctity of the occasion as well as of the place must always be strictly observed. It grates upon correct Catholic taste and sense to see a kissing match enacted in the holy place. Let the Catholic parents, brothers and sisters and friends assembled within the church offer their fervent prayers to God; but let them reserve the offer of their ardent congratulations to bride and bridegroom until they have left the sacred precincts of the house of God.

All music, vocal and instrumental, at a Catholic wedding must be appropriate, that is, truly religious in character. Any profane, theatrical or otherwise worldly pieces are prohibited. Solos and duets are also strictly prohibited. Music of this kind may be rendered at the wedding feast or banquet, but not at the sacred function of the sacrament.



There is unfortunately an evergrowing tendency towards the profanation of marriage. The wedding in our days becomes a worldly thing and an occasion of worldly amusement and sport; its sacred and religious character is lost out of sight. Hence the increase of noisy music, all-night dances and drinking bouts. The worse than senseless modern charivaries and rice-throwing, the foolish tricks played upon the bridal pair and such other things assume a character which is anything but Christian. The Catholic laity should assist their pastor in every possible way to keep such unseemly and unbecoming, more pagan than Christian customs and doings away from their parish. A strong "public parish opinion" should keep them beyond the limits of the parish.

8. As a mark of respect and loyalty the pastor is sometimes invited to come to the wedding dinner or to the reception. There is no objection to this. But it is a lack of good sense and tact to insist on his staying any longer than is necessary on his part to show his friendly feeling and fatherly care for the bridal party and their families. He should never be asked to remain into the night.

9. As all matrimonial matters belong to the jurisdiction of the Church, no Catholic has any right whatever under any conditions whatever to go to the civil court with a matrimonial suit, unless it be with the previous—usually written—consent of the Bishop. This applies not only to the question of a full divorce, but also to a bill of separation from bed and board. C. B. III., n. 124, 126. In this State of Wisconsin, where the court may grant either a full or a partial divorce (a mere separation) with full settlement of all property matters between the parties, there can be only seldom a sufficient reason for Catholics to ask for a full divorce. But whether they may sue for divorce or for separation remains always for the bishop to decide.

As the civil judgment or sentence of divorce is of

absolutely no force or value in conscience for a Catholic, such a divorced person cannot marry again, while the former husband or wife is yet alive, before the question of the nullity of the first marriage has been fully decided by the ecclesiastical court of the diocese or of Rome. Neither pastor nor confessor can lawfully and authoritatively decide such question. Prov. C. Milw.

In this Archdiocese the punishment of excommunication (expulsion from the Church) falls *ipso facto* (that is, by the fact itself without any further judgment or declaration) upon all those a. who contract marriage before the civil magistrate (justice, judge, mayor etc.), or b. before a Protestant minister (even if marriage by the priest preceded or followed); c. who sue for divorce in the civil court without the bishop's permission; d. who after a civil divorce marry again while the first husband or wife is still alive. In the cases of b. and d. absolution from the excommunication is reserved to the bishop alone.

10. Catholics who have given public scandal by the above mentioned (a. b. c. d.) sinful proceedings cannot approach the sacraments before the scandal has been publically repaired by a public apology. When the existence of the public scandal, the sinful fact being generally known throughout the parish, is fully established, the pastor ought to prevail upon the guilty party to sign before him and another witness the following *Form of Apology* or reparation, which is to be retained in the parish archives:

"The undersigned N. N. having in defiance of the laws of the Catholic Church, been married before the civil magistrate (*or* Protestant minister; *or* having..... taken a civil divorce; *or* having.....after a civil divorce attempted another marriage during the lifetime of his [her] lawful wife [husband]) and having thereby given great scandal, does herewith publically acknowledge his (her) fault. He (she) humbly begs forgiveness of God for his (her) grievous sin and pardon of the faithful



whom he (she) has scandalized. He (she) hereby authorizes the Rev. rector of St.....congregation at N. (city or town) to have this declaration published in the church of the aforesaid congregation on Sunday, the.....19..."

Signed

In presence of

.....  
.....  
.....  
If the matter is not publically known in the parish or is very nearly forgotten, such a public apology becomes unnecessary, as it would serve no purpose but to create or to revive the scandal.

## VI. Funerals and Cemeteries.

### 1. CHRISTIAN FUNERALS.

1. The Roman Ritual declares that the sacred rites and ceremonies used by the Catholic Church in the burial service of her children, have been handed down by the most ancient traditions and sanctioned by the legislation of the Popes; that they are truly religious services, expressions of Christian piety and most wholesome blessings for the deceased faithful; hence pastors must zealously observe them and uphold their practice among the people. It thus prescribes that funerals shall be conducted in a manner to profit the souls of the dead and to strengthen the piety of the living; and ordains that, according to most ancient custom, holy mass shall be offered for the dead in presence of his body.

Priests are not allowed to make any money charges for their services and must be satisfied with the free offerings or alms given according to approved custom or Diocesan law. The poor must be buried entirely gratis,

the expenses for mass and funeral service (candles etc.) to be borne by the pastor or by some pious sodality.

No body once laid to rest in the grave may be removed except with the permission of the bishop. Clerics are not allowed to act as pall-bearers at the funeral of a layman, no matter what his state or rank in life may have been.

No Christian who died in communion with the faithful may be buried outside of the church or of a cemetery properly blessed. Children baptized should also be buried from church.

The Roman Ritual then gives a list of those who cannot receive Christian burial, among whom are all those who do not belong to the Church or were excluded from her (excommunicated), suicides (except in case of insanity), duellists, manifest and public sinners, also persons of whom it is publically known that they did not fulfill their Easter duty. All these, unless they have become reconciled to the Church or have given signs of true repentance before death, are barred from Christian burial. Nor can children who died without baptism, be buried in blessed ground.

The Roman Ritual ordains further that priests and clerics as well as little children shall have separate places in the cemetery.

2. Our American Councils and Synods have repeatedly insisted on the strict observance of the laws laid down in the Roman Ritual and have made further rules adapted to the peculiar conditions of this country. Catholics ought to be most anxious to comply faithfully with these rules which are made for the purpose of preserving the Christian character and the Catholic spirit of the funeral and burial of a Catholic Christian. This becomes so much more necessary as the world at large is trying hard to rob funerals among Christians of their religious character and the severe simplicity and impressiveness which preaches so loudly the earnest lessons of death, judgment and eternity.



The Provincial Council of Milwaukee, a. 1886, says: "The funerals of the faithful should be religious and simple. All pomp and ostentation, which are of no avail to the soul of the departed, must be avoided. Thus the use of flowers, natural or artificial, or floral designs on the coffin in church is prohibited". Priests are henceforth strictly forbidden to officiate at a funeral unless the flowers be taken from the coffin before it is brought into church. The rubrics command that in the church the coffin shall be covered with a black cloth ornamented with a white cross, the crucifix and the candles. "The proper ornaments for a Catholic burial are sincere prayers, communions, the holy sacrifice of the mass and charitable deeds".

Attention is here called to the beautiful custom lately introduced in many places of sending to the family of the deceased person, instead of flowers costing lots of money and fading away next day, a so-called *spiritual bouquet*, that is, the written promise of a number of prayers, holy communions, masses or other meritorious works for the repose of the soul of the departed. Neat cards printed for this thoroughly Catholic purpose, can be had of Catholic publishers.

It is un-christian vanity to engage a large number of carriages simply for the purpose of appearance or show. If the people can afford the money, why not have the sacrifice of the mass oftener offered for the dead; if they cannot afford that, as sometimes happens with poor families, it is a sinful pride and injustice to borrow the money or make debts, hard to pay, for the sake of display at the funeral.

Sermons at funerals of the laity are generally prohibited. But should the circumstances of the case make it really desirable, for the good of the people present, to have a sermon, all personal mention of the dead, whether for praise or blame, should be avoided as much as possible. No money may be charged for funeral sermons.

No other music, vocal or instrumental, is allowed, be

it before, during or after the service, except such as is in strict accordance with the laws of the diocese. There is no sense, much less religion, in a funeral march played on the organ.

When the coffin is brought to church for the funeral service, the lid should be fastened and people should not be allowed to view the remains any longer.

No other ceremony except that of the Catholic Church is allowed on the cemetery. One exception is made in favor of the military rite of the U. St. or state militia and of the Grand Army of the Republic, which society may also assist in church wearing their regalia. No other but Catholic societies approved by the Church are allowed to enter the church or cemetery at any time while wearing their regalia.

3. The Church demands that the bodies of the faithful be buried in consecrated ground. If they are buried in a secular cemetery where the parish or place has a Catholic cemetery, then no public or private funeral rite is allowed. This does not include the cases mentioned in the III. Pl. C. Balt. n. 318, viz., when a convert dies and his protestant relatives have a lot in a secular cemetery, when a Catholic dies who bought a lot in a secular cemetery before the year 1853, or acquired such lot after that date, not knowing of the existence of the above law; in such cases the last rites may be performed at the house or in church unless prohibited by the Bishop because of serious reasons. The grave in the secular cemetery, where such person is to be buried, can be blessed, using the form expressly prescribed by the Roman Ritual. "All ecclesiastical rites must be denied such who are to be buried in a sectarian cemetery". II. Pl. C. B. n. 391. In case of doubt concerning these laws consult the Bishop.

4. It sometimes happens that so-called "bad Catholics" who have during lifetime habitually neglected their church and the practice of religion, or have lived in contumacious disobedience to the laws of the Church,



or have given scandal by other bad conduct or crime, are overtaken by sudden or at least unexpected death. If they had time to get the priest, or at least called themselves for the priest, or gave other positive signs of real repentance, they may be buried in sacred ground; but they do most assuredly not deserve in death the honors of the Church whom in life they have outrageously dishonored. Hence their bodies may not be brought to the church; but the prayers may be said privately by the priest at the house from where the funeral is to start; holy mass may also be said privately on a subsequent day when the relatives may be present. If death was entirely sudden, without priest and without time for repentance, no Christian burial can be given them. In case of doubt, if there be a strong probability in favor of the deceased person, he may be buried in the Catholic cemetery, but privately like those mentioned above. As a rule doubtful cases should be referred to the Bishop.

5. When the deceased person is buried in another locality from that wherein death occurred, then the pastor of the place shall demand a letter from the pastor of the deceased testifying that the party is entitled to a Christian burial.

6. For very good reasons funerals and burials on Sundays are henceforth strictly forbidden in this Archdiocese.

## 2. CATHOLIC CEMETERIES.

1. The III. Pl. C. B., n. 319, gravely reminds all rectors of churches "that it is their sacred duty to see that Catholic cemeteries are kept in proper and decent condition, lest the faithful might have reason to complain of their neglected, bad and offensive appearance and refuse to be buried there". What a shame for a Catholic parish when its cemetery looks more like a piece of wild shrubbery and weeds or uncultivated pasture than a sacred resting place of the dead still remembered by loving hands caring for their graves. If the care of the

cemetery rests principally with the priest, it concerns no less the trustees and people of the parish. Without their hearty cooperation the priest can accomplish nothing. They should assist the pastor in drawing up a set of rules regarding the cemetery and any burials there. The first thing necessary is to have the cemetery properly laid out in blocks and sections with streets and alleys. This ought to be done in country cemeteries just as well as in those for cities. Some part ought to be laid out in lots to be bought by the families, another part must be reserved for single graves, another part for those who may not lie in consecrated ground, etc. It is an intolerable carelessness if people are allowed to bury their dead anywhere in the cemetery as they please. The result will be the greatest disorder and inconvenience with absolutely no chance of ever having the cemetery put in proper shape.

True, it is not the spirit of the Church to make our cemeteries public parks and places of diversion for Sunday strollers. Yet, they ought to be made inviting so that the faithful may come to pray at the graves of their beloved ones and to take home with them the Christian lessons of God's Acre. Hence rectors and church officers should be solicitous that the cemetery be properly fenced in with gates kept closed, free from all rubbish and decently decorated. The lots and monuments should be symmetrically arranged and no monuments should be erected, which do not in some manner represent christian hope or are a symbol of faith. A cemetery fund is to be established with the money received through the sale of lots and graves, which fund is to be applied in improving and beautifying the cemetery. The surplus of this fund is not to be added to the church treasury or the rectors salary, but it is to be given to charity according to the discretion of the Bishop. II. Pl. C. B. n. 388.

2. In this Archdiocese the title of every cemetery must vest in the parish corporation or in the Archdiocese



and the deed must be made out accordingly. No private cemetery corporation will be recognized. III. Pl. C. B. n. 280. A Catholic cemetery is church property in the full sense and therefore under the administration of church authority. No deed in the usual sense can be given of any lots sold; it is merely a certificate of the exclusive right of the holder and his family to burial in such lot. It is, henceforth, forbidden in this Archdiocese to give a deed for cemetery lots; only a Certificate may be given, of which a form is here subjoined:

*Sample of Cemetery Certificate.*

This is to certify that.....has paid the sum of .....Dollars, which payment entitles him to the exclusive right and privilege of burial for himself and family on lot No.....Section.....in the.....Catholic cemetery in the town, (city or village) of....., Co....., Wis., subject to the rules and regulations of the Archdiocese of Milwaukee and of the said cemetery. This certificate is not assignable and is void if held by any other than the person herein named, or a member of his family.

....., Wis., .....19.....

.....Pastor.                      Sexton (Manager).

3. The following rules may serve as a guide for parishes that desire to have some definite regulations regarding their cemeteries. Pastors and trustees may select or adapt from them what will suit their locality and people.

a. Only members of the Catholic Church, who are not debarred by the laws of the Church, may be buried in consecrated ground. A separate parcel of unblest ground is reserved for the burial of Protestant members in Catholic families, for unbaptized children of Catholic parents, or for such Catholics who, after having publicly neglected their religious duties, died without the last Sacraments, and without signs of repentance.

b. No one can be buried, without a burial permit from the pastor.

c. No one is allowed to do any work in the cemetery without permission from the pastor or the sexton of the cemetery.

d. Burial rules made by the civil authority must also be strictly observed.

e. Purchasers of lots acquire the right and privilege of burial of the dead, and of erecting monuments and ornaments, subject to the conditions, rules and regulations now in force or which may hereafter from time to time be enacted. A certificate for a lot does not grant any privilege further than therein specified. After the first interment no further interment will be allowed on any lot against which there are unpaid charges. If one year after the purchase of a lot the money is not paid in full, the purchaser forfeits his rights and such lot will revert to the owner of the cemetery. When holders of lots are desirous of selling the same, the option of purchase shall first be tendered to the manager (corporation or parish), nor can that lot be transferred without his permission.

The family of the lot holder mentioned in the certificate comprises all relations within the second degree of consanguinity and the first degree of affinity. If the owner of the lot desires to have a person buried in it who is not "of the family", the same charges must be paid as for a single grave.

f. No person will be allowed to enter the Cemetery on horseback, or with dogs. The use of firearms within the Cemetery is strictly prohibited, except in case of military honors. No vehicle will be allowed to pass through the grounds at a rate faster than a slow trot, nor to leave the avenues, or to trespass on the lots. Persons in charge of vehicles must remain with them, unless the horses be left outside the gates. Drivers shall always turn out to the right of the road.

g. The charges for digging graves are as follows:



(here specify for adults, for children; in summer, in winter, etc.)

h. All labor performed in the Cemetery must be done by or through the Sexton. The owner of a lot is not allowed to dig a grave himself or order it dug by any other than the Sexton or appointed gravedigger. All work and improvements on the Cemetery grounds, lots or graves, must be subject to the control and direction of the manager (pastor). Owners of lots should keep them in trim and order, have them nicely ornamented with flowers and plants, and free from obnoxious weeds.

i. Graves and vaults shall be made according to the sanitary rules of the State.

k. All fences, hedges and enclosures of lots are prohibited. If any trees or shrubs, situated in any part, lot or grave of the Cemetery shall in the opinion of the manager (pastor, trustees) by means of their roots or branches or otherwise become detrimental to the adjacent lots or alleys, or prejudicial to the general appearance of the grounds, or dangerous or inconvenient to passengers, the manager shall have the right to remove the said trees or shrubs or such parts thereof as may be required.

l. Sepulchral stones and monuments may be erected on lots and single graves, but the plans and sites must be approved by the manager. Only one structure will be allowed for each grave. Foundations for monuments must be built solid of stone and not less than five feet in depth and of sufficient size for the superstructure. Where there is no stone or monument, at least a decent, durable cross should be put up, bearing the name. No stone or monument will be allowed which does not bear a Christian sign prominently displayed on top or front. No pagan forms or symbols nor any symbols or emblems of non-catholic societies will be allowed on monuments.

m. Visitors ought to remember that the Christian

Cemetery is a sacred place. The decorum or propriety due such a place should be strictly observed. Noise, loud talk, improper conduct, or anything disturbing the quiet and reverence of the place must be banished from the grounds.

n. No disinterment is allowed without the Bishop's consent.

o. In case of any dispute with the manager (pastor) on affairs concerning the Cemetery, the matter will be finally decided by the Bishop of the diocese.

## VII. Societies.

### 1. CATHOLIC SOCIETIES.

1. One of the most powerful means by which Catholic faith and virtue can be fostered and strengthened in a parish are Catholic Societies, whether their direct and immediate object be Christian piety, religion, charity and example, or mutual temporal benefit and healthful social union. This is true especially in our age which is pre-eminently an age of combined, united and organized action. Popes and Councils in modern times have fully recognized the fact and have repeatedly and most emphatically recommended and encouraged the formation of Catholic Associations among the faithful, both as a safeguard against forbidden and dangerous societies and as a powerful agency of Christian action and influence within and without the Church. No Pope has oftener and more strongly insisted on the great need of Catholic societies than the great Leo XIII. Our American Councils, plenary and provincial, have sounded the same voice. The Third Plenary Council of Baltimore gives great prominence to this matter in its decrees (n. 256 ff.) as well as in its Pastoral Letter.

2. The first place naturally belongs to sodalities and confraternities which are to foster Christian Piety among the people, like those of the S. Heart, the Bl.



Sacrament, the Bl. Virgin Mary. To these we may add, as of special practical bearing in our days, the confraternities of the Holy Family (for Christian families), the Christian Mothers (most excellent), the Holy Name (for men, against cursing and blasphemy). Then follow pious associations for works of Christian zeal and charity: the Propagation of the Faith (for adults), the Holy Childhood (for children), societies for the support of Catholic schools and orphan asylums, of Christian Doctrine (to teach catechism where the priest cannot properly do it, especially on missions), Catholic Aid Societies for the poor, in the slums (especially the St. Vincent de Paul Society) and other societies "to unite the efforts of the people of the parish for useful and holy purposes. It ought to be the comfort and honest pride of every Catholic to take an active part in these good works; and if any are hindered from contributing a portion of their time and labor, they should contribute as liberally as they can out of their pecuniary resources". To the above should be added the "Church Extension Society" started only lately for the "Home Missions", that is, for the support of poor Catholic missions and parishes in the United States.

Among the societies for checking vice the Council mentions prominently our Catholic Temperance Societies. "These should be encouraged and aided by all who deplore the scandal given and the spiritual ruin wrought by intemperance". Many temperance features can be easily and to great advantage adopted by other societies, f. i. a total abstinence clause, an anti-treating promise, an anti-saloon promise (not to drink in the saloon, at least not at night, nor from Saturday evening till Monday morning, etc.) Provisions of this kind are especially recommended to our young men's societies.

3. Speaking of Catholic associations of a secular rather than a religious character the Council says: "We likewise consider as worthy of especial encouragement associations for the promotion of healthful social union among Catholics, and especially those whose aim is to

guard our Catholic young men against dangerous influences and to supply them with the means of innocent amusement and mental culture..... We exhort pastors to consider the formation and careful direction of such societies as one of their most important duties; and we appeal to our young men to put to good profit the best years of their lives, by banding together, under the direction of their pastors, for mutual improvement and encouragement in the paths of faith and virtue".

"We also esteem as a very important element in practical Catholicity the various forms of Catholic beneficial societies and kindred associations of Catholic workmen".

The Council then lays down very important rules regarding the aim and character of these Catholic lay associations. "It ought to be, and we trust is everywhere their aim to encourage habits of industry, thrift and sobriety; to guard the members against the dangerous attractions of condemned or suspicious organizations; and to secure the faithful practice of their religious duties, on which their temporal as well as their eternal welfare so largely depends". Hence the Council expressly states (n. 256) that these Catholic societies should be formed under the auspices and the patronage of the bishops; that they should follow the advice and direction of the Clergy, although their immediate object may be of a temporal and material nature; though looking for temporal benefits, they should not overlook the cultivation of Christian piety (n. 257).

4. Members of such Catholic societies should thoroughly and clearly understand that the mere name of "Catholic" is not all. The fact that a society consists exclusively of Catholic men does not make the society itself Catholic. Such it will be only if a true and loyal Catholic spirit fills those men and through them the whole society. This Catholic spirit is assuredly lacking where members are admitted or retained who openly neglect their religious duties, give public scandal by



drunkenness, dishonesty, neglect of family, and in public places criticize and condemn laws and rules made by their ecclesiastical superiors. Were a society of Catholics to choose such men as officers, or to act directly in violation of ecclesiastical rules, its un-Catholic and irreligious character would be evident to all.

Hence, every Catholic society worthy of the name ought to adopt as essential features of its constitution the following points:

a. The Statutes and By-Laws as well as any important changes thereof must be approved by ecclesiastical authority. In all religious and ecclesiastical affairs the society must be absolutely subject to the Bishop of the Diocese and in everything observe the diocesan rules, especially all those regarding public dances, fairs, excursions, the Sunday observance and similar matters.

b. Only practical Catholics can be admitted as members. A man who merely goes to his Easter communion, but for the rest of the year seldom goes to mass on Sundays, sends his children to the public school without permission, drinks and swears like a trooper, and in other ways neglects his religion, is not a *practical* Catholic. No applicant should be received without the recommendation of his respective pastor. Not the number of members, but their good name and personal virtue gives honor and strength to a society.

c. The officers of the society ought to be chosen from the very best and most honorable members. For very good reasons politicians (so-called) and saloon-keepers should not be eligible for the higher or more important offices.

d. Members who continue to give public scandal after due warning and admonition, must be expelled without mercy.

e. The society must insist on the faithful performance by its members of all their religious and ecclesiastical duties.

f. Unless interests of religion or morality be directly at stake, the society as a body should keep out of politics.

g. It ought to show interest in all that concerns the welfare of the parish, where it is located. It may not fill its own treasury at the expense of the parish. Conflict of interests must be strictly avoided.

h. Finally the meetings of a Catholic society should always be open to the local clergy, whether they be members of the society or not. When present they must be treated with the respect and consideration due to the priesthood. Even when a "brother" of the lodge, the priest is always on a higher level than the lay "brothers". To make priests undergo the so-called "initiation" is an insult to the priesthood. If elected to membership, a simple announcement of the fact made in meeting and an introduction or presentation of the priest to the lodge ought to be enough for any Catholic society, be they "knights" or "commoners", who ought to feel honored by the membership of the priest of God.

5. From the above it is easy to see what must necessarily be *the leading principle* in determining the relation of the Church towards these secular lay societies. The Church and her authorities can acknowledge as truly Catholic only those societies which manifest in every regard, in their corporate action as well as in the conduct of the individual members, Catholic faith and life; she will bestow her honors and privileges on those alone, who in turn bring honor and glory upon herself.

Only societies approved by the ecclesiastical authority may appear in church or at religious functions in a body and with their regalia. All other societies, whether forbidden or not, with the exception of the posts of the Grand Army of the Republic, of United States military corps and of the State Militia, are barred from the Catholic church service, although individual



members without any regalia or insignia of their order, may be present.

No public notice may be given in church of the meetings, entertainments or other undertakings of societies which, though composed of Catholic members, are not approved or recognized by the ecclesiastical superiors.

## 2. FORBIDDEN SOCIETIES.

1. Ever since the time when Secret Societies began to work against the Church and to become a menace even to the State, Popes and Councils have warned the faithful of the great danger and have forbidden them, under severe ecclesiastical punishments, even by excommunication from the Church, to join such societies. In our days Pope Leo XIII. has especially raised his voice in the famous Encyclical on Freemasonry and by the special Instruction on the same subject issued at his request by the S. Congregation of the Inquisition on May 10, 1884. The last Plenary Council of Baltimore carefully embodied the teaching of the Holy Father in its decrees and Pastoral Letter. The following points gathered from those documents will show not only the rule to be followed by each individual Catholic, but also the duty of Catholic parishioners to support their pastor in keeping out of their parish any undesirable society.

2. There are three kinds of societies which a Catholic ought not to join.

a. Societies forbidden by the Church under pain of excommunication, like the Freemasons and other societies of the same kind, which scheme and plot or intrigue against the Church and other lawful authority, whether this be done in public or secretly, and whether an oath of secrecy be demanded of the members or not. Here it is important to know that "there are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main or leading opinions, as to make in fact one

thing with the sect of the Freemasons, which is a kind of centre whence they all go forth and whither they all return" (Leo XIII.). Again it must be observed, as the III. C. B. explains, n. 249, that any society, which has a chaplain or minister with a proper religious ritual or ceremonial in such manner that the society itself appears to have its own religion or worship, becomes thereby a heretical or schismatical sect to which no Catholic may belong without being thereby excommunicated.

b. Then there are associations which are positively forbidden and must be avoided under pain of mortal sin, although not excommunicated. Such are especially those which bind their members under oath to an absolute secrecy, even when asked by lawful authority, and to an equally absolute or blind obedience unto their secret leaders. "When, therefore, associations veil themselves in secrecy and darkness, the presumption is against them, and it rests with them to prove that there is nothing evil in them". Past. Letter C. B. Any society which refuses to give to the bishops of the Catholic Church the information needed in order to judge of its moral or religious character, is by that very fact forbidden to any Catholic. If he join, he must be deprived of the sacraments. C. B. III., n. 247.

c. There are still other societies of which it is doubtful whether they belong to any of the foregoing classes; but they are open to suspicion and full of danger for Catholics partly on account of the doctrines they profess, f. i. indifferentism, liberalism, naturalism, socialism, and partly through the conduct and policy of their founders and leaders. Catholics must be deterred and kept from joining such societies as the danger of corruption lurking in their lodges is sometimes hidden under an apparent harmless and even attractive respectability, and for that reason cannot be so easily detected by inexperienced and especially young men. Instr. S. Inq., n. 4.



In regard to Labor Unions the II. Pl. C. B. had already given a strong warning which is repeated by the fathers of the last Council (n. 253): "Care must be taken lest workingmen's societies, under the pretext of mutual assistance and protection, should commit any of the evils of condemned societies; and lest the members should be induced by the artifices of designing men to break the laws of justice, by withholding labor to which they are rightfully bound, or by otherwise unlawfully violating the rights of their employers..... Especially are those unions positively unlawful whose members are so strictly bound to mutual help and defense that it might lead them to public disturbance and bloody riot". In our days many labor unions are, unfortunately, entirely committed to the false and pernicious principles of socialism.

"If a Catholic be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society until he is satisfied as to its lawful character". Past. Letter C. B. Let him consult with an experienced priest and especially with his confessor. Such is the advice of Leo XIII. who says: "Those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and firmly to promise never to bind themselves to any society without the knowledge of their parents or the advice of their pastor or director". *Encycl. cit.*

Should he after all decide to join, it must be with the firm resolution of leaving the society at once if he find in it anything contrary to religion or morality, or if it should be condemned by the Church.

3. By the Roman decree of 1896 concerning the Odd Fellows, Knights of Pythias, etc., an opportunity was offered to some Catholic members of letting their names stand on the register or list of these societies and of continuing to pay their dues and yet of being allowed to receive the sacraments. But it is important to

remember that this can be done only under the following conditions: a. if they joined in good faith not knowing that the society was condemned; b. if they remain merely in order to retain their mutual benefits and the insurance; c. if by withdrawing their name, they or their families would suffer great damage; d. if there be no danger to their faith or morals nor any other evil influence especially in case of sickness, and no danger of any non-catholic burial; moreover, e. that they will have no further active communion with the lodge and its doings.

Catholic members of the above societies, in whose case the above conditions are given, must clearly and conscientiously state their case to their pastor, who will refer it to the Apostolic Delegate at Washington, who alone has the authority here in America to grant the necessary dispensation.

## VIII. Christian Politics.

1. What can a Catholic parish have to do with politics? Nothing, indeed, with politics of the purely material order; but a great deal with Christian politics, that is with public affairs in which Christian religion and morality are concerned and which, consequently, must be regulated according to Christian principles. In such matters a Catholic parish can by the united and well organized action of priest and people, men and women, societies and individuals, exert a powerful influence upon the people and the officials of their township, village or city, and take a very active part in shaping the affairs and social conditions of the town or district. This sometimes becomes an actual duty of religion for the parish body just as well as for the individual citizen. For as every one, so all are bound not only to safeguard, but also to support and advance the true interests of religion and morality, accordingly as the circumstances of place and position may require. Leo XIII. has repeatedly



told the Catholics of his day that these civic and political duties are matters of conscience, and it is a pity that his beautiful encyclicals, especially that on "The Duties of the Christian Citizen", are not more widely and seriously studied by Catholic laymen and priests. Naturally when taking part in public affairs Catholic parishes and societies must act with prudence and mature deliberation and with a full knowledge of the question as well as its particular circumstances. Wherever possible they should try to gain the good will and cordial cooperation of other Christian bodies or citizens for the welfare of the whole community.

2. There are many ways in which Catholics can bring Christian principles to bear on the public and social condition of their locality or surroundings. Not to mention their own good example, which is the very first and all-important condition for success, there is that strong power in modern life, "public opinion", a moral force in the small hamlet as in the great nation. The motto given by Pius IX. to the Italian Catholics applies equally well to American Catholics: "agitate, agitate". Keep on spreading and discussing and proclaiming, among friends and acquaintances, in public and in private, as proper opportunity arises, Christian principles and views on public questions and movements. Set up in this manner a Christian public opinion and sentiment. In this regard Catholic societies are offered many an excellent opportunity not only of doing good for the community, but also of making their meetings more profitable and enjoyable by discussing public questions and affairs from the view-point of Christian morality. Another means is a general support and encouragement given to those who help along or at least comply with the Christian sentiment in the community, and the general boycott of all who openly oppose the demands of the Christian citizens. Where these means are not strong enough to succeed, Christian men should not hesitate to combine in calling the responsible officers

and parties to account and to insist on the enactment of the proper ordinances or the enforcing of existing laws.

3. The following are some of such public affairs wherein Catholic parishes and societies ought to do their duty without fear or hesitation and with united Christian courage.

A. SUNDAY OBSERVANCE. The Pastoral Letter of the III. C. B. says on this subject: "There are many sad facts in the experience of nations, which we may well store up as lessons of practical wisdom. Not the least important of these is the fact that one of the surest marks and measures of the decay of religion in a people, is their non-observance of the Lord's Day". It goes on to say that "The Lord's Day is the poor man's day of rest". Hence he should not be forced to labor on that day and no community or corporation, public or private, should be allowed to put its employees to do servile work on Sunday, unless compelled by dire necessity. "The Lord's Day is the home-day, drawing closer the sweet domestic ties by giving the toiler a day with wife and children". Then neither work nor amusement nor society gatherings or meetings should separate parents and children that day. "The Lord's Day is the church-day strengthening and consecrating the bond of brotherhood among all men by their kneeling together around the altars of the one Father in heaven..... The Lord's Day is God's day, rendering ever nearer and more intimate the union between the creature and his Creator, and thus ennobling human life in all its relations". Then whatever leads man away from the house of God and diverts his heart and mind from the Creator to mere worldly things, should be avoided on that day. But how much this religious purpose of Sunday is being endangered by all kinds of worldly dissipations offered to the people, may be seen by the numerous Sunday excursions on rail and water, picnics and public games, Sunday dances and theatres, advertised broadcast over the land. The warning given by the fathers of the



Council twenty years ago is even of greater force to day: "In this country there are tendencies and influences at work to bring about a similar result (i. e. profanation of Sunday); and it behooves all who love God and care for society, to see that they be checked. As usual, greed for gain lies at the bottom of the movement. Even when the pretence put forward is popular convenience or popular amusement, the clamor for larger liberty does not come so much from those who desire the convenience or the amusement, as from those who hope to enrich themselves by supplying it. Now far be it from us to advocate such Sunday-laws as would hinder necessary work or prohibit such popular enjoyments as are consistent with the sacredness of the day. It is well known, however, that the tendency is to rush far beyond the limits of necessity and propriety and to allege these reasons only as an excuse for virtually ignoring the sacredness of the day altogether. But no community can afford to have either gain or amusement at such a cost. To turn the Lord's Day into a day of toil, is a blithing curse to a country; to turn it into a day of dissipation would be worse. We earnestly appeal, therefore, to all Catholics without distinction, not only to take no part in any movement tending toward the relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction".

Catholics ought to be far in the vanguard upholding the holiness of Sunday, and carefully avoid everything inconsistent with its proper observance. It is assuredly for very good reasons that American bishops and councils forbid Catholic congregations and Catholic societies from arranging or taking part in worldly diversions on Sunday, a prohibition to be strictly observed in this Archdiocese.

B. INTEMPERANCE AND THE SALOON. One of the worst causes leading to the desecration of Sunday is the monstrous evil of intemperance. It is one of the evils,

says the III. Pl. C. B., n. 260, mostly to be deplored in this country. It is a never ending incentive to sin and vice, and a fertile source of all kinds of misery; it has brought ruin upon countless individuals and whole families; it has cast a number of souls into the abyss of hell. By its presence among Catholics it has become a scandal to non-catholics and a great obstacle to the spread of our holy faith. Hence the love of religion and country should impel every Christian to do all in his power towards the extirpation of this pestiferous evil.

That the American saloon, in the common acceptance of the term, is the most prolific source of intemperance, is unfortunately too evident a fact.

Without resorting to the extreme measures of prohibition or "no licence", the combined action of earnest Christians will bring about a tremendous reform in favor of temperance if they concentrate their forces on the enactment of laws for strict police supervision and control over the saloon and the sale of intoxicating liquors; for a larger reduction in the number of saloons and severer conditions for obtaining a licence; for early closing on Saturday nights, when many a laborer foolishly spends his wages at the bar instead of bringing them home to wife and children; for Sunday closing, at least in the forenoon and in the evening after dark; for a decent conduct of the business allowing no gambling in the place, no swearing, no obscene language or dirty stories, no immodest pictures on the walls or in the illustrated papers, no treating nor drinking bouts, no intoxicants to women and minors, etc.

Catholic saloonkeepers above all should remember the words of the Council, n. 263: "If by their fault religion is brought into disrespect and men are led to ruin, let them know that there is a Judge in heaven who will punish them without mercy".

Catholic parishes and societies should energetically protest against having any saloons near the church or the school or the cemetery. Nor should the parish and



church affairs be discussed over the bar. Mostly all parish troubles and scandals start in the saloon. With the evil spirits of the mug and the split in their heads, how can men talk rightly of the Church and the priests of God? For this and similar reasons saloonkeepers are no longer eligible for the office of trustees in Catholic congregations of this Archdiocese, whether these be incorporated or not.

C. POPULAR AMUSEMENTS. It is unnecessary to say here anything more on excursions, picnics and fairs for Catholic parishes or societies. See above pg. 54. Popular amusements become a subject of Christian politics, principally in the theatre, the public show-place and the dancing hall. Theatrical art in itself is not wrong; it can be made an efficient school of good morals when the dramas are of an elevating and edifying nature. But, as Spirago's Catechism says "good plays are rare; they ill suit the taste of the present day and often they would be acted to an empty house". The same may be said of so-called exhibition halls, where stereopticon views and moving pictures are shown for "a penny in the slot". It is wrong for Catholics to allow indecent and improper or irreligious shows to go on, be it on the stage, the canvas or in the slotmachine, without raising their voice against it and by legal means trying at least to stop the evil. Nor may Catholics remain silent when theatrical and other "posters" are publically displayed which offend against religion and good morals. Greater evil is probably done in many public dancing halls, where the young people of both sexes of the town or district assemble without distinction of good or bad and without any supervision by parents or other elders whatever; where an adjoining bar offers intoxicating drinks and a near-by grove invites the impassioned couple to a secret meeting. Occasions of this kind always arouse sensuality, excite the passions or in any case lessen the sense of Christian modesty (Spirago). Not only will Catholic fathers and mothers keep their

sons and daughters far away from such places, but the Catholic parishioners and societies will leave nothing undone to close up or drive out of their district these dancing hells where hundreds of young people are driven upon the path of vice.

Catholic parishes should also take a decided stand against Saturday night and Sunday dances. They are a profanation of the Lord's Day and a most fruitful source of sin. There are plenty of ways and opportunities for Christians of enjoying themselves on Sundays in a becoming and decent and withal most healthful and profitable manner. Catholic parishes and societies ought also to oppose by every possible means the holding within parish lines of masquerade dances or balls, which are in most cases hotbeds of moral corruption for the young people. Finally a Catholic parish and its members may often be able to keep noisy and loud amusements away from the place during the holy seasons of Lent and Advent.

D. LITERATURE AND THE PRESS. No words need be lost in pointing out the duty of every Catholic and especially of Catholic parents to support good literature and the Catholic press and to avoid and keep from their families bad or suspicious papers, magazines and books. On books see above pg. 71. Popes, prelates and distinguished Catholic writers have pointed out the tremendous power and the consequent importance of the press for good and evil. Hence the importance of the Catholic paper in the family. Hence the repeated admonitions that "the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press by subscribing to one or more Catholic periodicals and keep himself well acquainted with the information they impart". Past. Letter C. B. III.

Catholic parishes and societies have a right, as citizens who pay their taxes towards public libraries, school libraries, circulating district libraries, to demand that no irreligious, infidel and immoral books be put in



these institutions, no books to revile or misrepresent the Catholic Church, her doctrines and institutions, her hierarchy, clergy and religious orders. They should see that no anti-Christian, anti-Catholic, nor any socialistic papers be laid on the tables of the public reading room. They ought to insist that books written by Catholic writers on literature, history, philosophy and sociology are placed as freely on the shelves of the library or in the reference section as the books of other writers.

Catholic parishes and societies can undoubtedly exercise great influence on the press either published or sold in their place, if they will systematically and unitedly, by subscriptions, advertisements, news and information, support the papers which are fair and favorable to Catholics and absolutely boycott the rest. If statements or charges are made derogatory to Catholic faith or practise, a public correction should be insisted upon; if the paper refuses, it ought to be publically exposed. While Catholics are in conscience bound to be fair and just and charitable towards their non-catholic fellow-men, they have the right to demand a like treatment not only as individual persons, but also as American citizens who form a very considerable portion of the nation and its communities.

E. POLITICAL ELECTIONS. No Catholic can admit the principle of modern liberalism that there must be "No religion in Politics". Man is absolutely bound by the will of God, made known in religion, in every single thought, word and deed. And as the individual is absolutely subject to the law of God, so is the nation, so is all human society. The Catholic "citizen" cannot throw off the "Christian"; he must be a Christian citizen and his politics must be Christian politics, whether it be in the Union and the State or in his township, village or city. The public officer as well as the simple voter is bound by civic duties emanating from the law of God reflected in revealed religion or in the natural order. For the exercise of his Christian citizenship every voter

and official will have to render an account to God just as much as the Christian father for his stewardship of the Christian household. In all their civic doings or politics Christian citizens must steadfastly keep in view the interests of religion and of morality, which are the only true and lasting sources and guaranties of national happiness and greatness. The loyal citizen must be guided by principle, not by the mere hope of profit; party principles and politics must be subordinate to Christian principles; he will look more to the men of religious conviction and honest purpose than to the platform of his party. For a man to sell his vote for filthy lucre or political advancement is a sin against God just as well as a crime against the country.

All this becomes of especial importance with a nation whose whole political fabric and government is built on pure democracy or the so-called "Sovereignty of the People". Here "not only the representatives of the people, but the electors of those representatives, have a weighty responsibility in God's sight. The former are responsible for the laws they make, the latter for the men they choose to make those laws..... Electors will be responsible for the men they have returned to Congress or the Senate; consequently they should elect men of experience.....and especially possessed of Christian principle; for those who are destitute of all religious beliefs cannot be expected to act conscientiously or adhere to their promises. And since matters closely connected with the essentials of religion are often the subject of debate, it is the duty of Catholics to vote for such candidates as will act justly in dealing with ecclesiastical questions and have the interests of the Church at heart" (Spirago's Catechism). With us in America questions of religion and morality become subjects of political action more frequently from year to year. Such are marriage and divorce; education (which ought to be Christian); freedom of church administration; taxation of church property; the rights of religion in public or



state institutions; civil equality of denominational with public schools; Sunday observance; police regulations for theatres, saloons, dancing halls, red light districts etc.; the question of capital and labor, socialism and anarchy, labor-unions; the restriction of public vice and crime and its sources; the fair and just division of the elective franchise and the purity of the ballot, and similar questions. None of these questions are purely economic; in every one of them the fundamental principle involved is of an ethical or moral nature. That in questions of this kind it becomes a duty of religion and patriotism not only for individuals, but also for communities and associations, parishes and their societies, to conscientiously exercise their political rights, is evident. No Christian, unless compelled, should stay away from the election. To abstain from voting is always poor politics and very often poor christianity. "Let no man say: my vote is of no consequence. It might turn the scale and if not, at any rate it lessens the defeat of the unsuccessful candidate" (Spirago). It helps to indicate the real strength of the different sentiments among the people, and it may lead to victory at the next election.

Catholics should be greatly on their guard against political candidates who are Catholic in name only without practising their religion, or who look only to political advancement and personal enrichment. Catholic politicians of this kind have often turned out real traitors to the cause and have by political intrigue or cowardness done more harm to Catholic interests than the bigotted opponents of the Church. Sooner elect a straight, outspoken Protestant of good Christian principle and fair intention, than a Catholic with little religion and probably less principle. A Catholic disloyal to his Church can give no guaranty of loyalty to his country and his fellow citizens.

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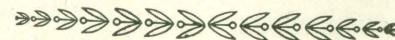
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## ADDITIONAL REFERENCES.

*To page 24ff.* "The manner of holding the legal title of these properties is different in different places, according to the requirements of local civil laws; but whether the title be held by the bishop, or by boards of diocesan or parish trustees, it always remains true that the properties are held in trust for the Church for the benefit of the people. One generation buys or builds, another generation improves and adorns, and each generation uses and transmits for the use of others yet to come;—bishops and priests having the burden of the administration and being sacredly responsible for its faithful performance." III. Pl. C. Balt., Past. Letter.

*To page 56.* Catholics should be very anxious to take part in these special devotions. The more that the spirit of secularism and wordliness threaten our Christian congregations and families, so much more does it become necessary to keep alive and foster the spirit and ardor of Christian piety. Hence Catholic parishioners should make it a point of honor to attend numerous at these devotions. Catholic parishes should also anxiously and conscientiously retain the old pious custom of going to church on the feasts of the Epiphany, the Annunciation B. V. M., Corpus Christi, to which should be added the Purification B. V. M. or Candlemas and the patronal feast of the parish. Although the three former feasts are no longer of obligation when people have to hear mass, yet the Council of Baltimore (n. 111) desired and the Holy See ordered that these feasts should still be observed as regards "the external or public devotion and solemnity". The same Council also recommends (n. 81) that the Catholic people hear mass and offer their prayers in church on the Ember Days in order to ask for good, pious and zealous priests for the Church of God.

*To page 64.* "See that the children not only hear Mass, but also attend the Sunday-school. It will help them to grow up more practical Catholics. In country places, and especially in those which the priest cannot visit every Sunday, the Sunday-school ought to be the favorite place of reunion for young and old. It will keep them from going astray and will strengthen them in the faith. How many children have been lost to Church in country districts, because parents neglected to see that they observed the Sunday properly at home and at Sunday-school." III. Pl. C. B., Past. Letter.

In parishes without a Catholic school good, pious and well instructed lay-people, men as well as women, should gladly offer their services to teach Sunday-school when the priest cannot do it himself. To do so is a noble work of religion, full of merits before God. These Sunday-school teachers ought to join the "Sodality of Christian Doctrine" richly favored by the Popes with holy indulgences.

*To page 69f.* In this connection the attention of Catholic parents is called to the fact that many a boy received his first vocation to the priesthood while he served the priest at the altar. They should feel proud of the honor and the privilege of having their boys serve at the holy sacrifice of the Mass and in the public devotions of the people. It is very strange to hear priests complain that Catholic parents are often very slow in allowing or encouraging their boys to serve at the altar, especially on week-days, when yet they know that a priest is strictly forbidden to say mass without a server, unless he be compelled to do so.

