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Correspondence Solicited. The Reverend Clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.

SATURDAY - December 30, 1899.

A CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and rank of a priest or sister or any one else is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic church without having from me permission in writing bearing my seal and signature.

THE NEW YEAR.

The New Year suggests the turning over of a new leaf. If the account of the past is against us, let us strive to turn the balance in our favor. The resolution for this year should be, for the lad to become good, for the good to become better. In the spiritual life not to advance is to go back.

A TALK WITH OUR SUBSCRIBERS.

The Intermountain Catholic would have a word with its subscribers and the Catholics of the Intermountain country generally. The Catholic family paper is the subject of our theme on the occasion of the new year. We feel confident that our subscribers will agree that the promises made by the promoters of The Intermountain Catholic are being fulfilled.

THE OLD YEAR.

Before the next issue of The Intermountain Catholic appears the year 1899 shall have filled its allotted days. Its closing is marked by circumstances that the great Prince of Peace must look down upon in sadness of heart. Two of the world's great nations—those that profess to work for peace, enlightenment and civilization in mankind—are engaged in wars at once terrible and aggressive, yet which savors strongly of self-aggrandizement and conquest.

OUR BISHOP'S ENDORSEMENT

Rt. Rev. L. Scanlan Commends This Paper.

The last year of the nineteenth century will be ever remembered as one that brought great special blessings to the Church in Utah. Among these, not the least in power and far-reaching influence, was the birth of The Intermountain Catholic, which, although yet in its swaddling bands, has made itself a welcome and almost an indispensable visitor to thousands of homes in this and adjacent states.

We have no particular inducements to offer other than the worth of the paper. No effort will be made to force a circulation which the merits and worth of the journal will not sustain. The management of The Intermountain Catholic has in mind only the development of a Catholic journal for the Catholic home, but particularly for the Catholic home in this western country.

We have no inducements to offer aside from the paper itself. We cannot furnish the paper thirteen weeks for a nickel, nor can we give to each subscriber a sewing machine, a watch, or a house and lot.

We take it for granted that every Catholic family in the West desires a Catholic paper and therefore we believe the best Catholic paper for them is the one most intimately connected with their social, material and religious life.

It is the spirit of the Church that every Catholic family should subscribe to a Catholic paper. The Father of the Baltimore Council most emphatically recommended to the heads of families that they subscribe for one or more Catholic papers in order that they themselves and their children may have unstinted and profitable reading matter.

The Bishops and Priests individually have for years been making every effort to gain the much desired end. They have often at their own expense issued journals, and very often at a great loss kept them in existence for years in hopes that the people would at last awaken to a sense of their duty.

The fault is not, therefore, with Catholic writers. Who then is to blame if Catholic journals appear and disappear like the flowers of summer? It certainly belongs to the people, who, because a paper is Catholic, think it is not worth reading. They say when asked to subscribe for a Catholic paper: "Oh! It is no good; there is too much religion in it, and it contains no interesting news."

The great majority of Catholics heretofore have shown no pride in their own press, but have even been the very ones to cry it down and discourage it. This is all wrong; for a Catholic paper, no matter how poor it may be, is better for Catholics than the best secular journals in the land. They will find in it a record of the progress their religion is making; they may in it read the glowing words of truth uttered by their Bishops and Priests; they will find the sneers of their neighbors resented; the calumnies of their enemies refuted and they will be educated to explain and defend their religion.

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with me in Christian education as the form of all reforms, and that a Godless education is corrupting public life and filling our prisons with the best blood of the land."

BISHOP POTTER IN THE PHILIPPINES.

Bishop Potter of the Episcopal diocese of New York can find a far better field for his missionary efforts among the much more numerous and ultra fashionable diocese than he can ever hope to find in the Philippines. The good bishop can cry "Stop thief!" just as much as he pleases, but he will throw dust in the eyes of no one, nor will he be pointing out alleged evils in the monastic system distract attention from the horrible evils of divorce from which he has run away.

After spending about ten minutes in Manila, Bishop Potter cabled several columns of an opinion to the New York Herald as the best method to deal with the Philippines. Commenting on this well-philippic opinion, one drawn from the bishop's own experience between the going down of the sun and the coming up thereof, the Chicago Tribune pointedly observes:

What Bishop Potter of New York calls his views about the Philippine question have been cabled from Manila. It is evident that a man can travel far and yet have no other extension of his worth saying. The bishop announces that the Philippines can be conquered and subdued by our armies, they are routed and scattered, so far as their military forces are concerned, but the instincts of justice in them cannot be extinguished either by armies or navies. It is to be hoped that it will not be the office of the United States to attempt to extinguish them.

THE NEW YEAR—FROM A MATERIAL POINT OF VIEW.

From a material point of view the incoming year is full of hope and promise for a period of unexcelled prosperity to the people of the United States. Even the troubles and vicissitudes that are besetting one of the oldest nations of the world would appear to be accruing to the benefit of the United States. For several years in succession crops in abundance have been garnered by the farmer, the mechanic finds employment at remunerative wages and unskilled labor is far short of the demand in all parts of the country.

WHY HE BECAME A CATHOLIC.

The Hon. Henry Dillon, who was formerly a prominent Denver lawyer, read a paper recently before the Newman club of California, in which he tells why he became a Catholic. There are many points of agreement between his reasons and those given years ago by his distinguished fellow statesman, Hon. Peter Burnett, in his "Path Which Led a Protestant Lawyer Into the Catholic Church." Judge Dillon says: "From pupil and platform I have heard much of the Fatherhood of God and the Brotherhood of Man. I was much inclined to the conviction that both of them were to be found in their best estate outside of the churches. A wider experience taught me dream I searched diligently and conscientiously through Odd Fellowship, Masonry, the Liberal League, Unitarianism and kindred ethical societies. But the god of all these was not a Father. He was a mere abstraction, a first cause, an over soul, a law, not a law-giver. As for the Brotherhood of Man, let those who have searched for it through all the secret, benevolent societies and fraternal organizations tell me if they have been more successful than I in finding it. I did not find it until I searched in the Catholic Church. There I found the brotherhood kneeling side by side upon the same hard floor. There I found all sorts and conditions of men, all colors, all nations, blended by a common faith in the same Heavenly Father into a universal brotherhood, a Catholic Church. There all tongues confess one Lord, one faith, one baptism and in one universal language praise God's Holy Name."

Judge Dillon, before he became a Catholic, was zealous for political reform. Experience here, too, taught him that all such reforms must begin within men, and proceed outwardly from the purified and honest heart of the individual. Like Diogenes he went in quest of honest men, or the forces that could produce them. Unconsciously he bore in his hand during his search a lantern of Grace which lighted him to the doors of the Church. He is very positive in his assertion that that force upon which the country largely relies for the evolution of its ideal citizens is not equal to the task imposed upon it. "Even the public school," he says, "cannot grow him (the honest man), because it is forbidden by law to grow anything but a one-sided man, a half man, and that the worst half. In this reform, the wisdom of the Protestants are with us. It is the parent, whether Catholic or Protestant, not the state, upon whom both the right and duty rest. My study and investigation led me to prefer the Catholic Church, but I shall be always glad to extend the right hand of fellowship to every parent of every creed, and no creed, who believe

CANADA AND THE MONROE DOCTRINE.

Viewed from whatever point it may be, the action of Canada in sending a regiment to assist England in the Boer war is a continuation of the Monroe doctrine in its future and discarded form by Canada and therefore by England as well. If Canada can assist England in a war in South Africa without interference on the part of the United States it is an open admission that old world governments have rights on this continent which the fathers of the United States have ever stoutly denied. It matters little that the object of the united action of England and Canada is in South Africa. Once the principle is admitted, governments on this continent may take up arms in defense and support of the monarchies and European nations, principles for which President Monroe contended may well be denied application hereafter, by any government whatsoever.

THE PAPAL SYLLABUS

With a Refutation of the Errors Which It Condemns

Translated from the Italian of L'Falcone.

English statesmen are no doubt right in representing to the English people that the United States government at heart favors English aggression in the Tropics. But they are wrong, they are the great masses of the American people as well as the Boers. The sympathies of a few in power are with England. And the sympathies of this latter class will no doubt so remain even if it involves the renunciation of every time-honored American doctrine.

Refutation—The radical impotence of human reason—when depending solely upon its own natural powers, is inscribed in indelible characters upon the pages of universal history. Our very nature is put to blush at the contemplation of the paradoxes and errors which fill the writings of Plato, Aristotle, Seneca and of all the great philosophers of pagan antiquity.

Experience teaches us that unaided reason is, in its search for truth, wholly unsuccessful or that at best it attains but very meagre results. Reason cannot, therefore, be the sole arbiter of good and evil, of truth and falsehood, nor a law unto itself, nor capable of securing the welfare of nations and of individuals, as will appear more fully in the discussion of the next proposition.

Fourth Error—"All religious truth emanates from a force inherent in human reason; hence it follows that reason is the supreme standard by which man can and should acquire a knowledge of every species of truth."

The constant and universal experience of all mankind—a criterion, the correctness of which none will venture to dispute—is more than sufficient to demonstrate the moral necessity of revelation. All things considered, the human race, after having abandoned revelation, wandered from the truth and fell into shameful errors regarding the worship of the Deity, as well as regarding the principles of morality and duty.

The man who would turn the educational system of any state in the Union into a political football is unworthy the suffrage of his fellow citizens.

A NEW TRIPLE ALLIANCE.

And so the United States has gone into the triple-alliance business! Well, well, well! England, Germany and the United States. What a combination! Of course, there will be no formal alliance, but what it lacks in formality it will possess in reality, if a certain clique in the United States can dominate the government. That this clique will be strong enough to commit the United States may be questioned, but its intention is clear.

THE VOICE OF THE HOLY FATHER.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with a Catholic spirit and possessed with sufficient learning, are laboring in writing and publishing books and journals for the defence and propagation of Catholic doctrine."—Encyclical letter of Pope Pius IX in 1853.