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THREE ATTRIBUTES OF THE CATHOLIC CHURCH

Authority, Infallibility and Indefectibility—No Temporizing or Diplomacy in Matters of Faith.

(Written for The Intermountain Catholic.)

In this age of inquiry and investigation, everything claiming truth for its foundation, be it science, philosophy or religion, is subjected to a crucial test. No door is too sacred for this searching spirit. This is fair and just, for only truth, which has its foundation in God, should command the human mind, and rule the world. Religious truths are the links which unite the Creator with man. Hence, in its broadest acceptance it must mean a belief in God, also to worship Him. In acknowledging God as our Creator there is a correlative obligation of worshipping Him, or paying His just dues. Hence the necessity of religion, or moral obligation of serving God, and that in justice and truth.

Father Spensley, in defining the Catholic Church, quotes from the early fathers and doctors of the Church, who insist on unity and catholicity. The human race is one, always and everywhere the same. God is one, and His existence is not limited by space or time. True religion must also be one and catholic. To preserve this unity and still be catholic, three attributes are essential. The first is authority, that is, a divine right to teach. "How can they preach unless they be sent?" As shown by the writer in our last issue, teachers were commissioned and sent by God. Teachers sent by God must teach truth. To safeguard truth and avoid errors, "true adherents of God" must have some guarantee. Hence the necessity of infallibility in faith and morals, which is the second attribute. A third, equally essential, since God is ever the same, unchangeable, is indefectibility. Religion, then, which prescribes the rights of God, and man's duties and obligations, is always the same, and must last till the end of time. This the writer, in answering the question, "What is the Catholic Church?" clearly shows. We now give the remaining part of his answer.

"There is a bluntness and directness in her (the Church's) speech, when treating of the things of God, which means something. She does not temporize or use the arts of diplomacy in dealing with the questions of faith; she lays down the law and speaks with the confidence of authority. She is at home with her subject; and while in affairs of merely human law she may conform with existing circumstances, when the domain of divine law is entered she is regardless of consequences and cares only to present the truth as God presented it of old by the mouth of His prophets.

"It is a pity that expression, the thunder of the Vatican, has become so trite, for when the voice of the Church, on questions of faith, is heard from the Vatican hill, it tones might be compared, not inaptly, with those which proclaimed the law in the majesty of Mount Sinai.

"God does things in a magnificent manner. He does not conform with our standards of prudence or expediency. He usually acts in ways contrary to our laws and points of view. He even calls upon Himself the ridicule of the unwise by allowing the blasphemer and the unrighteous to flourish, while the just man is undone by his own perfection.

"God deals not merely with time and localities, but with eternity and infinity, and works out the schemes of justice in harmony with the universe rather than with the mind of man. He reckons not of temporal, earthly consequences.

"And so with His Church. When teaching mankind the truths of eternity she is not deterred by the hazards of time. She enunciates a divine revelation with magnificent recklessness and cares not who a kingdom may fall. She goes into exile proclaiming the truth, and from the free air of the wilderness her voice rings out with a clearness not dulled by the atmosphere of courts.

"God be praised, that in this world of ceaseless doubt and questioning He has left something to which the mind can cling with certitude! Science, the handmaid of religion, although a great uplifter of the human race, blunders woefully at times. She accomplishes much, but she commits us, occasionally, to ludicrous absurdities. The discoveries of today make us smile at the sage of yesterday, with explanations that we did not seriously agree with him. Substances are just coming to light that upset the theories of generations—but the truth of the Lord endureth forever."

"Since the heart has its postulates as well as the head; the will, as well as the intellect, the Creator speaks to us in a general way through the wonders of the soul and of the natural world around us. The Good, the Beautiful and the True lead us by a process of analogy to Eternal Goodness and Beauty and Truth. We travel by pleasant, not indirect, paths through nature to nature's God." But when we look for a direct road, when we ask for a definite teaching on a particular question, the authoritative voice of God, we turn to that Church to which was given the promise: "I will ask the Father and He shall give you another Paraclete." But when He, the Spirit of Truth shall come, He shall teach you all the truth! "He that heareth you, heareth Me."

"In questions of civil law the citizen of our great country goes for the final decision to the supreme court of the United States. So, in questions of divine law, the citizen of the Kingdom of God goes to the Church, as to the court of last appeal; and he knows, above and beyond all, that the decision given there will be ratified in Heaven. "What you shall bind on earth shall be bound in Heaven; what you shall loose on earth shall be loosed in Heaven."



ROBERT EMMET.

Born at Dublin, Ireland, March 4, 1778. Executed as an Irish insurgent, Sept. 20, 1805. His death and his love for Miss Curran are the subjects of two of Moore's "Irish Melodies."

Chip of the Castlereagh Block.

Lord Londonderry, although a grand seigneur and the most hospitable of hosts, is singularly lacking in political judgment, and while he showed himself to be an able administrator when president of the London school board, yet his political utterances have always tended to impair his prospects to fame as a statesman, says the Marquis de Fontenay. Just at present he has placed the cabinet in an awkward position and driven another nail into its coffin by an extraordinary indiscreet speech at Belfast.

Everybody who has taken the trouble to follow the course of recent events in England knows that both crown and government are endeavoring to propitiate Ireland and to satisfy one of her legitimate grievances by the creation of a Roman Catholic university. Indeed, negotiations with this object in view are in progress between George Wyndham, the Irish secretary, the nationalist leaders, and the heads of the Roman Catholic Church in Ireland. Yet Lord Londonderry, who is a colleague of George Wyndham and the minister in the same cabinet, not only of British but also of Irish education, selects this time to take part in a meeting of the Orange society at Belfast and to deliver an astounding speech, in which he actually goes out of his way to ridicule the claims of the Roman Catholics of Ireland to some equality of opportunity for the higher education of their sons, and denounces the project of establishing a Roman Catholic university in Ireland as "retrograde." He added that "during the existence of the present government there will be no question whatever of the creation or foundation of a Roman Catholic university."

Yet the letter has been promised by the premier, who, speaking from his place in the house of commons, declared only a short time ago in connection with the absence of any Roman Catholic university in Ireland, that it filled him "with dismay that parliament should tamely acquiesce in a condition of things which practically and substantially deprives two-thirds of the Irish population of higher educational advantages," and Lord Cadogan, while viceroy of Ireland and a member of the same cabinet as that to which Lord Londonderry belongs, declared with reference to the Roman Catholic university: "I am convinced that as long as you leave that question unsettled, as long as you do not intend to render justice to those who are not of the same religion as yourselves in this high and important matter, so long will Ireland have one grievance and one serious grievance, which will be unredressed."

Were the cabinet not in such a critical condition owing to the many desertions from its ranks, there is little doubt that Lord Londonderry's resignation of his portfolio as minister of education would be demanded. For Roman Catholics, not only in Ireland, but also in England and Scotland, cannot be expected to look for any justice in the decisions given by the marquis as president of the education board in the controversies arising between the managers of Roman Catholic schools and the local authorities after his utterances at Belfast.

This is by no means the first of Lord Londonderry's indiscretions. In fact, they have been numerous ever since he started the house of commons by violating all its unwritten laws and traditions in coolly reading his maiden speech from the manuscript. He is not the grandson but the grand-nephew of the second Lord Londonderry, who, as Lord Castlereagh, attained so much celebrity as a statesman and such hatred in Ireland, where to this day he is remembered as "Bloody Castlereagh," and of whom Lord Byron, referring to his suicide, wrote the following lines:

So Castlereagh has cut his throat! The worst of this is—that's his own, but not the first.

God regards not how much we do, but how much it proceeds; he does much that loves much.

Man often shows the hard side of his disposition to mark more strongly the generous shades.

St. Vincent De Paul's "Little Birds."

Word reached St. Vincent one day that preparations were being made for a special festival at the court of Anne of Austria, the pious mother of Louis XIV. As the saint had frequently been an adviser of the Queen Mother, he had access to the palace at all hours, and on this occasion determined that he would proceed thither during the evening.

He was doubly preoccupied; in the first place, that the queen should spend so much money merely to please a throng of vainglorious courtiers; in the second, that his little foundlings were in danger of starving unless people continued to be generous.

Without hesitation he set out on his errand and made his way to the grand salon. His shabby costume, his tangled beard and white hair provoked the smiles of the perfumed belles and dandies of the court; but, passing on, he addressed himself to the queen.

"Madam," he said, "you are going to a festival. I, too, am anxious to procure a feast for some poor little birds dying of hunger in their nests—my abandoned children. My hands are empty; but the misery of these foundlings proves a blessing for you, as you have never refused to help them."

Now, about this time the talk of Paris, and of foreign courts as well, was of a recent occasion when St. Vincent de Paul had presented himself before an assembly of elegant dames and matrons, bearing in his arms two infants that he had picked up on the streets, and had said: "Now, ladies, do you wish these little ones to die? Answer." And suddenly these women had plucked off their jewels and thrown them to the advocate of those who could plead as yet only with their tears.

Anne of Austria, who was possessed of true nobility of soul, had fully understood the lesson of this incident, and now it came to her with redoubled force. Glancing at herself, she blushed for her luxurious raiment as others do for their shabbiness; and detaching her jewels from her hair, neck and arms, she placed them all in the hands of the poor priest.

"But, your majesty," cried one of her ladies in waiting, "think of what you are doing! Depriving your headpiece of those magnificent pearls, and on such an evening as this! Why, your coiffure is all disarranged! How are we to repair that?"

For sole answer the queen culled a beautiful rose from the many bouquets around her, and, fixing it in her hair, said with a smile:

"Is not this worth all the gems out by the hands of men? Don't mind; 'tis for the little birds of Monsieur Vincent."

A Famous Library Burned.

The University Library of Turin, the most famous in Italy, has been partially destroyed by fire. An estimate is that over 100,000 volumes were burned, as well as many rare manuscripts.

The University Library numbered over 250,000 printed volumes and over 4,000 manuscripts. It contained the former library and the manuscripts of the House of Savoy, a large number of very rare incunabula, Greek and Latin codices, two Irish manuscripts of the seventh century, Egyptian and Assyrian papyrus maps, and valuable illuminated works.

There were numerous Italian, Oriental, Hebraic, Arabic, Persian, Coptic and Turkish manuscripts, some of which were written on palm leaves, and other very precious manuscripts from Sumatra. There were 1,200 Latin manuscripts including palimpsests of Cicero and Cassiodorus, and there were also precious globes of steel, outlined in gold, dating from 1500.

The fire is supposed to have been caused by the fusing of electric wires, and the loss will amount to several million lire.

CARDINAL GIBBONS ON CAPITAL AND LABOR

Interviewed on a Timely Topic, He Gives Advice to the Workers and the Capitalists.

Frank G. Carpenter, the well known newspaper man, interviewed Cardinal Gibbons on the labor question last week and gives the results in the following article:

I met Cardinal Gibbons in the library of his residence at Baltimore. His house is a big gray stone building of many rooms just back of the cathedral. It has a cold air about the interior, as though the hand of woman were absent. And so it is. A colored boy in livery meets you at the door and you will find only priests and students within. The cardinal is now 68 years of age. He is tall and thin, with a face bearing the evidence of hard study. He is very dignified, but at the same time kindly, speaking freely and interestingly on every subject. I found that he had recently delivered a sermon on labor, and his first words were on the sweat-shops of Baltimore. Said he:

"The sweating system is a disgrace to the country. We have a large class of persons here in Baltimore employed by the proprietors of the clothing establishments. Some of them work in the stores and others in their own homes, bringing their garments to the establishment. These people are overworked and underpaid. I find that they put in six days of ten or twelve hours each for \$6 to \$8 per week. With this pittance they have to pay for house rent, for clothing and all the expenses incident to family life. They have hardly enough to keep them from starving, and the result is that after a few years they are incapacitated for work. I find that many of them are compelled to toil in sweat-shops contracted in space and poorly lighted."

"How can the matter be remedied, Your Eminence?" I asked.

"One way is to arouse public attention to the grievance and discriminate in favor of goods made in other establishments. We have in Baltimore a Consumers' league, the members of which agree to purchase only such goods as are made in sanitary quarters, with reasonable working hours and fair wages. The league has a label, which is put on all goods made in such places. I think it is a good thing and ought to be patronized."

APPROVE ORGANIZED LABOR.

"How about labor organizations, Your Eminence? Do you approve of them?"

"Yes," replied the Cardinal. "I see no reason why our working men should not combine together for their own protection and benefit. This is an age of organization. We have syndicates, trusts and all sorts of combinations of capital. Why should we not have organizations of labor? The labor union is an emblem of freedom. It is a legitimate child of the trade guilds of old England. It has nothing to conceal. It takes from the man the pretext for the formation of dangerous societies."

"That is so," said I; "but it also originates trouble. It causes strikes and boycotts."

"That is true," replied the Cardinal, "but I think the day will come when such things will pass away, and when arbitration and conciliation will take the place of strikes. The disputes between capital and labor can be and should be amicably settled."

"As to strikes, I think they are at best a questionable remedy for labor troubles. They paralyze industry, foment passion and lead to the destruction of property. They keep men in enforced idleness, during which their minds are clouded with discontent, and they often cause great suffering to the workman's family. I don't approve of the boycott. I regard it as an unwarrantable invasion of the commercial privileges guaranteed by the government to every business firm. A man has the right to select the place where he deals, and you violate that right when you keep him from doing so by the order of any society. Such a prohibition assails the liberty of the purchaser and the rights of the seller."

ADVICE TO CAPITALISTS.

"Your Eminence is looked upon as the paternal friend of both capital and labor. Can you not give me some advice to capitalists as to the treatment of their employes?"

"If I were to do that," was the reply, "I should merely ask them to keep in view the golden maxim of the Gospel. 'Whatever ye would that men should do unto you, do ye even so to them.' This is according to the teachings of Christ, and also the dictates of reason. The employer should remember that 'the laborer is worthy of his hire'; that he is entitled to a fair and just compensation for his work, and that he should have kind treatment."

"I think there should be a closer relation between employer and employe," continued Cardinal Gibbons. "We should put ourselves in the places of those who work for, and remember that they are men, with feelings like ours; that they may be repelled by an overbearing spirit, and that they are stung by injustice and softened by kindness. We should realize that it rests with us to a large extent whether their hearts and homes are to be clouded with sorrow or radiant with joy."

"But many capitalists do that, Your Eminence, do they not?"

"Some do, but many do not," was the reply. "Most of the trusts and monopolies are operated with regard to large dividends rather than to the claims of Christian charity. Like the car of Juggernaut, they crush every obstacle in their way. They try to corrupt our national and state legislatures and city councils. They cut wages and oppress their people. Such monopolies should be regulated by law, and protection should be afforded to legitimate competing corporations."

WORDS FOR WORKINGMEN.

"Now, take the workingmen, Your Eminence," said I; "can you not give a few words of counsel for them?"

"There is little that I can say which I have not already said to my people. I would advise them to cultivate the spirit of industry, without which all the appliances of organized labor are unavailable. Activity is the law of all intellectual and animal life, and the man who works is the happy man, and also the successful man. The majority of our rich

men have become so through their own untiring industry.

"I would advise the workman to take a personal and conscientious interest in his employer. He is to a certain extent a partner in the business, and he should desire its prosperity. The sensible employer will reward such service with a generous hand."

"Again," continued Cardinal Gibbons, "I would advise the workman to foster habits of economy and self-denial; to live within his income and keep out of debt. Let him not be over eager to amass wealth. To desire to accumulate a fortune is our national distemper. Moderate means, with content, are worth more than millions without it, and the poor man has blessings which the rich man has not. There is a story of a peasant who was going over a man's farm hoping to catch some game for his family. He was suddenly met by the owner, and thereupon asked him how he happened to be out so early. 'I am trying to find an appetite for my breakfast,' replied his lordship. 'And I,' returned the man, 'am out hunting a breakfast for my appetite.' I leave it to you which man was the richer."

"In conclusion," said the Cardinal, "I would advise the workman to be sober and, above all, religious. But that is not for the workman alone, but for all."

"It is said that the labor unions are moving toward Socialism, Your Eminence. What do you think of that?"

"The better sentiment of the United States will never permit Socialism to have a hold in this country," was the reply. "The Catholic church is opposed to it, as is everyone else."

"Speaking of the Church, Your Eminence, is there any change in Catholicism from year to year. Have you a modern Catholicism?"

"The Catholic church never changes," replied Cardinal Gibbons. "It is the same now as it always has been. It may adopt new methods of treatment of certain things to correspond with certain conditions, but the Church is ever and always the same."

"Tell me something about the Pope," Your Eminence."

"I can tell you nothing about him that I have not said since I came back from Europe," replied Cardinal Gibbons. "He is a man of ability and of great spirituality. He has long been noted for his generosity and kindness, and his name is idolized in Venice on account of his charities."

"Is he a broad gauge man?" I asked.

"I think so," replied His Eminence. "He has not been long in office, but his encyclicals have already shown that."

"Does he understand the conditions in the United States?"

"To a large extent, yes," replied the Cardinal. "But you must remember that he has the whole world for his field of study and work."

Daughters of Isabella.

James R. Randall, in the Catholic Columbian, writes of the auxiliary of the Knights of Columbus:

Augusta, Ga., has the distinguished honor of being the first city in the south to establish, on a firm foundation, a court of the Daughters of Isabella, in conjunction with the Knights of Columbus. This association will, as the Knights of Columbus have done, work wonders for the church and society. The Knights will have to look to their laurels, now that the Daughters are in the field. These two societies will bring into even more cordial relations the Catholic population of Augusta and will illustrate forcibly and beautifully the magnificent results of the power of association. It is this power, in all relations of life, that performs such prodigies in the material and spiritual universe. It is the lack of this power among French Catholics that has made them the prey of infidels, Masons and Jews—commercial Jews—and brought France to unspeakable degradation and contempt, with revolution just ahead, if not stayed by prayer and miraculous deliverance. Let the Daughters of Isabella grow more and more in all parts of the Union. To the exceptional executive ability and unremitting ardor of Grand Knight P. H. Rice is largely due the flourishing condition of the Knights in this city and the splendid inauguration of the Daughters of Isabella. What a blessing good leadership is to any community!

Solomon's Temple.

Few people, even in these days of palmy extravagance and millionaire display, have any adequate impression of the gigantic cost of the great temple of Solomon. According to Villalpandus, the "talents" of gold, silver and brass were equal to the enormous sum of \$6,879,822,000. The worth of the jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced to English money (as has been shown by Chappell's reduction tables), was equal to \$75,296,263. The vessels of silver, according to the same authorities, were still more valuable, being set down as worth \$46,344,000. Precious costumes and robes of singers, \$2,010,000; trumpets, \$200,000.

To this add the expense of building material, labor, etc., and we get some wonderful figures. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,500 overseers, all of whom were employed for seven years, and upon whom, beside their wages, Solomon bestowed \$8,733,970. If their daily food was worth 50 cents each, the sum total for all was \$93,877,088 during the time of building. The materials in the rough are estimated as having been worth \$2,345,337,000.

Physicians' Pilgrimage.

Already some 2,000 Catholic physicians have announced their intention of participating in the project of the international pilgrimage to Rome. In view, therefore, of the splendid development which the pilgrimage and its congress are making, the central organization of the Eternal City is adopting means to provide the necessary accommodation. A committee is being formed for the reception of the foreign physicians coming on pilgrimage. The undertaking is entrusted to the medical guild of Saints Luke, Cosmas and Damian, and the resolutions passed to forward the project and carry out the details of the organization have been entrusted to a committee composed of Professor Petacci, Dr. Taussig, Dr. Amici, Dr. Vidali and Dr. Stamps. The general purpose is to assemble a large and representative gathering of Catholic physicians from all parts of the world, and by means of the congress which they will hold to display the reality of the cures effected at Lourdes.