

# THE INTERMOUNTAIN CATHOLIC.

Denver A Catholic Paper For The Catholic Home

Salt Lake

Pro Deo Pro Patria - For God and Country. Butte

Volume 6. No. 45. Sixth Year.

SALT LAKE CITY AND DENVER, AUGUST 12, 1905.

Colorado Catholic. Twenty-First Year.

## AMERICA THE HOPE OF THE CATHOLIC CHURCH

### Church in England and America Compared— Archbishop Bourne on Fair Treatment of Catholics

Miss Helen Jerome, the young Australian journalist who is circling the world in the interest of one of her home newspapers, is now in England and had a very interesting interview last week with the young Archbishop of Westminster. Msgr. Bourne spoke with great insight and perspicacity of the relations of the Catholics of England and Ireland and of the progress of English Catholicity. He expressed a very enthusiastic hopefulness about the future of the church in the United States and admires this country so warmly that he finds nothing in it even to criticize. Miss Jerome's impressions and quotations are worth reproducing in full:

The Archbishop of Westminster, Most Rev. Francis Bourne, is a typical Englishman. He is a man who in his calm, dignified personality, his handsome ascetic face, his "air," typifies the strange, inexplicable inevitability of that extraordinary thing called lineage—birth, race—they are all one. One feels, at sight of the stately pile called "Archbishop's House" in old Westminster, that England, more than any other country, is imbued with the seriousness of the duty of impressiveness.

Flights of stately steps lead to the shrine which houses Westminster's archbishop. One can hear a pin drop in the strange stillness of this great house. Life here is a quiet, calm, marble-hearted, ascetic thing. How quiet, how terribly serious it all is! I thought, as I sat in lonely splendor in the audience chamber of his grace of Westminster.

A door opens with slow deliberateness, and with the punctuality common to royalties and gentlemen, the archbishop entered the room. But what a surprise to me! I expected, of course I did, an old, white-haired gentleman. To my astonishment, a young man confronts me—a young man of aristocratic bearing, tall and thin, with the slight build and the stately carriage of the well-born Englishman.

"Surely the youngest archbishop in the world!" I could not help saying.

The archbishop smiled amusedly. "No," he said, "there is one other who is only 42, while I am 44. (He looks 30.) Archbishop Gleason holds a see in America, where it is not so strange to be young and powerful."

The Archbishop of Westminster is not partial to the newspaper interviewer, so that for the interest which attaches to his remarks for American readers Cardinal Moran of Sydney, Australia, is to be thanked. But for the possession of a written request from the great Australian cardinal I should have never had gained access to the house in Westminster.

With perfect courtesy the archbishop prepared to answer me, after first inquiring as to the health of the Australian and American cardinals, of both of whom he is an honest admirer.

"Your lordship is, of course, an Englishman?" "I am," said the archbishop. "My father was English and my mother Irish, and I was born here in England."

"What is the attitude of the English Catholic toward the Irish Catholics?" I inquired.

A thoughtful look came into the quiet blue eyes of the young archbishop as he said, slowly:

"The English and Irish races are entirely different, with a difference which nothing has or ever will overcome. There is no doubt a great union of sympathy on essential questions, such as education—but the two countries will never understand each other fully. I sympathize intensely with Ireland, but my heart is also with England, and as far as I can see home rule is still quiet in the far future."

"I think that if the university question had been settled as well as the land question in Ireland there would have been a much greater unity of spirit and opinion in Ireland itself; for even politically it is terribly divided. Since Parnell instituted that party pledge it has been almost impossible for men of the upper classes to go into parliament at all."

"With regard to the home rule question, the Catholic church has no direct influence. The Catholics in England are all divided into different political parties. Yet where Catholics interests are at stake these differences don't disunite. Then, again, in the question of free trade Catholics are divided; in fact, only in a very few questions are they united, such as the education question and the royal declaration grievance. It is obviously unfair," continued the archbishop, "that at his coronation every English sovereign should be forced to denounce the Catholic faith."

"Does England treat the Catholic church with fairness?" I next asked.

"Indeed, yes," answered the archbishop quietly.

"We get absolute freedom and fair play—for the British race stands for freedom. In fact, in some degrees, we are better off than the United States of America."

"In what way?" I inquired, in surprise.

"Well," said the archbishop, "here in England the state subsidizes our Catholic schools as well as the non-Catholic or Protestant ones. We are expected to build our own schools at our own expense, just as other denominations must do, but after that the schools are maintained at the public expense. Here, too, we are better off than you are in Australia, where all Catholic institutions must support themselves. It is only and solely the denominational schools which are built by the public."

"Is it true, your lordship, that England, in common with America and Australia, is bent under a modern wave of agnosticism at present?"

The archbishop looked troubled.

"No," he said, at last, "there is less agnosticism now than there was five years ago. People are more and more coming to realize that a definite belief is necessary. Agnosticism is unsatisfactory as a guide to life," he said, his troubled look deepening. "I observe more indifference here than definite agnosticism. It is the indifference which is hardest to

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## THE SMART SET OF NEW YORK.

### Its Insipidity and Vulgarly as Revealed in One of Its Organs.

(New York Sun.)

If our so-called "smart set" is described by the paper which peddles out its scandal and gossip as a specialty it is the most pitiable collection of people which ever assumed fashionable prominence. Its offenses against common morality, as conveyed by innuendo rather than by direct accusation, are not of serious consequence; but the pictures of its life and character presented by this purveyor of titillating are of a society without dignity, without repose, frivolous and at its wits' ends to relieve the monotony of an utterly dull and dreary existence.

Is it possible that the assumed fashionable superiority of America is correctly depicted in such sentences as these, which we take from the last number of the most notorious "society paper?"

"Count—wearing a red tie and russet shoes, was among the few who witnessed the ceremony. He married a cousin of the bride. Mrs.—, the bridegroom's mother, was also present. There were very few men at the reception, but any number of dogs. Nearly every woman brought a pet with her."

"A very pretty woman came down over the hill and waved her hand at Mrs.—, who stood at an upstairs window. It was Birdie—"

"Mrs.— was smartly dressed, and wore a large black hat. Then came the Woody— with Pete, a common black cock picked up by the captain at Aikeu. Pete's presence created much amusement. Mrs.— wore a blue figured dress and black hat. The Misses—, one wearing a bonnet trimmed with yellow feathers, came in a bunch."

"Mrs.—, with her blonde hair nicely curled, took her husband."

"Mrs.— had a pretty pink parasol, and Mrs.— a black poodle."

"Mrs.— will give the first ball of the season. One of her lieutenants is Mrs.—, who is quite popular and has the clog dance to perfection."

"Mrs.— was there jolly with the wives of men who do a little trading, and the woman with the American Beauty cheeks was no less a personage than Mrs.—"

"If you were walking around the Casino on Thursday and are grabbed suddenly by the arm you will turn to see Miss— and hear her asking you to be sure and show up tonight."

"But Mme.— was tripped up where she least expected. 'Go away and stop your kidding—you are no countess,' said Mr.— to her."

"The play was sharp and interesting until Miss— was attacked with acute neuralgia, finishing the second act as a matter of course, but with less ambition than an organ grinder's money."

"Two young men from Boston who are being entertained by Mrs.— did some marvelous clog dancing, which is seldom seen to perfection among amateurs. They were applauded, even if it happened to be Sunday."

This important information, it will have been observed, relates almost wholly to Newport, the seat of fashionable supremacy in this part of the country. Is it possible that the men and women in question are vulgar and childish as they are represented to be?

Is there no dignity at Newport? Are the "smart" people there only a collection of cheap comedians and silly mountebanks?

We don't believe it. No society could hold together which was so vacuous. It would go to pieces from sheer weariness of its monkeyshines and its insipidity.

We are inclined to look on this printed titillating as merely the terrible penalty which these poor people have to pay for their "smart" distinction.

Will not the end be that decently decorous people will be driven to simplicity of living to escape from that sort of notoriety? To be published as a fool because you are "smart" must grow to be so absolutely unendurable that, of all things, people will avoid most the reputation of "smartness."

Finally, we commend the paragraphs we have quoted to all those who are disposed to envy the rich and luxurious. If the reading of such stuff does not cure them of that unhappy vice their case must be hopeless.

## THE TRUTH CONCERNING MIRACLES AT ST. ANNE'S

### Investigations Clear Misconceptions and Bring Out in a Commonsense Manner Wonders Wrought.

(Elizabeth M. Herlihy in Boston Republic.)

Among the characteristics inherited by most of us is the "doubting Thomas" spirit, and all that has been said, and written, and printed in regard to recent pilgrimages to St. Anne de Beaupre, and the cures effected there, has been read, commented on, and rather discounted. But in justice to St. Anne, and in recognition of the faith which was displayed, and the blessings which were bestowed, let me, as an eye witness, and as a pilgrim who had the great privilege of spending the feast day before her shrine, rehearse once more a few of the miraculous benefits conferred.

Perhaps the most remarkable was the case of Harold Doyle, of Rochester, N. Y., who had been a paralytic all his life. This cure was effected on the evening of the feast day. At 7 o'clock an English sermon was preached by one of the priests connected with the basilica, and at 8 o'clock Solemn Benediction was to be sung by the Palestrina Society of Quebec. In the few moments intervening, Master Doyle and his parents passed down the aisle to the front of the church, and knelt before the miraculous statue of St. Anne. As if acting upon inspiration, the boy's mother took the crutches, without which he had never walked a step, from under his arms, while the little fellow arose and walked out of the church. The parents were completely sobbed, and prostrate at the feet of St. Anne. They sobbed out their gratitude, while scarcely a dry eye was to be seen on either side. Exclamations of astonishment and thanksgiving were heard on every hand, and not until one of the priests, reminding them that they were in the house of God, enjoined silence, did the people realize, and realize perhaps as never before, that they were really in the presence of an all-powerful God. Master Doyle and his parents were later accompanied to their hotel by Rev. James J. McCafferty of St. Thomas' church, Jamaica Plain, who was brought in contact with several of the cures here mentioned, and will personally vouch for them.

It seemed as if God was particularly good to the members of the Boston pilgrimages, or it may be that the cures effected among its members were the ones that happened to be brought to my attention. I shall only mention the ones of which I know positively, and which, almost without exception, were brought under the direct observation of Father Saunders, who conducted the Boston party, and who will be found amply able to verify them.

Another remarkable blessing was bestowed in the case of Frank O'Neill, 9 Lamson street, Cambridgeport, Mass., who returned to Boston on Saturday night, in the party accompanied by Father McCafferty. Possessed of great faith, he accompanied the pilgrimage to St. Anne's, a victim of spinal trouble, able to get about only with the aid of two crutches and suffering greatly. One of his crutches has been left at the shrine; to be counted as one more gem in the glorious halo which surrounds her name. It is Mr. O'Neill's intention to return again, to make a Novena, hoping for even greater relief, and in gratitude for the signal benefit and blessing which has been conferred upon him.

Another member of the party who returned Saturday night was Mrs. James Kane of Lowell, Mass. Hopelessly deaf for years, her case had been pronounced incurable by doctors. For nine years she had not heard a word, and as stated to Father McCafferty on the way to St. Anne's, she could not hear his voice, but on her return, and up to the present moment, she can hear perfectly. Doubly and thrice welcome to her ears must have been the praises of the good St. Anne, the First words to be heard for almost a decade of years, praises which will find an echo in her heart for all time.

Another instance is related by a young lady who

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## THE CELTIC LANGUAGE REVIVAL.

### Most Remarkable Literary Movement Within Past Quarter Century.

The Department of the Celtic Languages and Literatures at the Catholic University has completed its first year under the present direction, and it is gratifying to be able to say that it has created considerable interest in its work, not only among the students actually in attendance at the classes, but also among the educated public.

One of the most remarkable movements in the culture history of the last quarter century is the intellectual awakening of the Celts, and the keen interest that is taken in their history, literature, art, antiquities, folk-lore and music. The keynote of this movement, which is known as the Celtic revival, is the rehabilitation and upheaving of the native languages, Irish, Scotch-Gaelic, Welsh or Breton, as the case may be, and in an investigation of any of the numberless phases which the study may take, a knowledge of the language is the indispensable factor.

Celtic philology, or, in other words, the study of the language and literature of the Celts, is now a feature in the curricula of some of the leading universities of Ireland, Wales, Scotland, England, France, Germany and America. The numerous reviews devoted solely to it, published regularly in English, French and German, and books and essays on Celtic topics in these languages, as well as in Danish and Italian, not to speak of the vernaculars, are evidence of the deep attention and wide range of devotees to the subject. Celtic philology is a comparatively new field, not the smallest part of which has been exhausted in fact, it remains almost untouched. It thus promises far more abundant returns than, let us say, classical or romance or Germanic philology, which from the first have never lacked numerous bands of workers. The student with a linguistic, historical and literary bent will find no more fertile field to which to devote his energy and talents than this.

Though the number of Celticists has grown during the last few years, the subject has great need of more students and investigators, and there are particular reasons why more and more American students, especially those of Celtic descent, should give the study more specialized attention. There is no doubt of the attraction that Celtic literature and Celtic antiquities have for the university man. This was clearly seen from the enthusiasm with which the lectures on Celtic literature of the Irish poet, William B. Yates, before the leading American universities were listened to. It is with the greatest pleasure that the Gaelic leaguer and the student of Celtic are able to quote the president of the United States in connection with the subject. Mr. Roosevelt is a connoisseur of the older Irish literature, on which it is hoped he will soon finish a study, and in a recent speech he made this plea for the study of Celtic literature: "I hope that an earnest effort will be made to endow chairs in American universities for the study of Celtic literature and for research in Celtic antiquities. It is only of recent years that the extraordinary wealth and beauty of the old Celtic sagas have been fully appreciated, and we of America, who have so large a share of Celtic strain in our blood, cannot afford to be behind hand in the work of adding to modern scholarship by bringing within its ken the great Celtic literature of the past."

In order, then, to open up this subject to a wider circle of our colleagues, the courses in Celtic at the Catholic University have been modified accordingly. The scope of the department is set forth in the year book for 1905-06.

The practice of God's Presence withdraws the soul from the outer world and helps it to be recollected; it disengages and simplifies it; it bathes it in grace, embalms it with God, and surrounds it with that ineffable atmosphere which is in all places where God deigns to dwell.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.

There is no tyrant like custom, and no freedom where its edicts are not resisted.

## NEWS OF THE WORLD.

### DOMESTIC.

Archbishop Chapelle died of yellow fever at New Orleans.

Run on the Central Savings and Denver Savings banks. Western bank, a state institution, closed its doors.

Russian and Japanese peace envoys got together at Portsmouth, N. H., and agreed on programme of sessions.

Department store of Meyers company at Albany, N. Y., collapsed. Twenty dead taken from the ruins.

Friends of W. M. Belcher, mayor of Paterson, N. J., made up \$25,000 for him, but missing man remains hidden.

Henry Watterson returned from Europe convinced of superiority of foreign society.

Cotton men made public a demand for radical changes in department of agriculture, ask Wilson to resign.

Present yellow fever epidemic in New Orleans affords opportunity to test mosquito theory by comparison with plague of 1878.

Attorney General Moody, at Oyster Bay, declared by federal law probably will prevent punishment of many grafters.

Reported at Cody, Wyo., that drunken driver spilled load of tourists over cliff in Yellowstone park.

Mrs. Taggart, wife of army officer, who is suing for divorce, daughter of John Mansfield, hotel porter in Chicago, adopted by Charles Culver, board of trade president.

Alleged forgeries of W. H. Belcher, missing mayor of Paterson, N. J., may reach \$100,000.

Vice President Fairbanks made address at septi-centennial of canal opening at Saint Ste. Marie.

Each side in telegraphers' strike on Great Northern and Northern Pacific claimed victory.

Senator Depew, former member of governing board of Equitable, who carries \$500,000 insurance, placed all policies with other companies.

Pleasure seems to poll on Newport society, as there is nothing doing in dog luncheons and monkey receptions, drag "hunt" served to break monotony.

Spurious brokers accused of fleeing in from New York with \$100,000 of client's money; complaint made to Jerome.

Edison says his electric motor for auto trucks and delivery wagons has been perfected.

Rug as parachute saved New York woman who fell five stories.

Austro-Hungarian envoy denied that his government was encouraging emigration to America.

Man who admitted swindling merchants in twenty-one cities by means of raised money orders trapped by postoffice inspectors at Chicago.

Chicago officials compelled Illinois Tunnel company to submit books for inspection; threatened to stop work.

Life insurance committee of Iroquois (Chicago) club began study of constitutional limitations to federal control.

Secretary of Federation of Labor at Chicago warned in anonymous letter to leave city.

Illinois man shot dead, woman wounded, and passengers robbed aboard Chicago & Alton train while crossing Mississippi river.

Nine boats capsized by storm during Pewaukee regatta.

Frederick E. Carlton, Brooklyn "Bluebeard," declared to have had part in Cudahy kidnaping.

Miss Elizabeth Birge of Mattoon, Ill., heirless, bequeathed to death from steamer Mammoth.

W. J. Calhoun, President Roosevelt's confidential agent to investigate Venezuela matters, sailed.

Secretary Wilson made new rules divorcing officials in agricultural department from business.

Widowed mother at Chicago fainted after shooting from her twin babies one to be cared for by institution.

Attorney General Moody ordered inquiry into telegraphers' strike on Great Northern and Northern Pacific; telegraphers' union welcomes the investigation.

Chicago teamsters, 125 strong, reached Philadelphia to attend annual convention; vigorous fight on Corneille Shea for re-election.

Friends of Father Henneberg at Chicago were worried by report that some one purporting to be their pastor had been arrested in New York.

Russell Sage, Wall street veteran, celebrated eighty-ninth birthday.

Suicide of Editor Criswell at New York attributed by friends to worry over charge of criminal libel.

Atlantic City, N. J., mayor forbade wearing of cream colored bathing suits on beach.

Arthur H. girl killed herself while driving with man she wished to marry and who rejected her.

Possie near Vincennes, Ind., seeking three men and woman who kidnaped and beat two girls.

Sir Henry Knight, former lord mayor of London, visited Chicago and "knoeked" municipal ownership.

Boy rescued after clinging twelve hours to capsized sailboat on Lake Michigan.

Pietro Giovanna killed by bystander after his horse had run down pedestrian at Chicago.

State's attorney began investigation of justice court system at Chicago, in response to many complaints of "legal" robbing and blackmailing.

New Hampshire woman school teacher found wandering in woods.

Mr. and Mrs. Paul Morton narrowly escaped injury in collision of auto and car in New York.

President Roosevelt delivered lay sermon at Oyster Bay.

New Orleans pledged \$250,000 for use of government in checking yellow fever.

Sterling, Ill., boy killed intruder at night by order of mother.

Willis E. Dunning, Chicago, with companion, drowned off Buffalo, N. Y., by overturning of boat.

New Yorker built palace in Thousand Islands for wife, while she expected cottage.

Two Chinamen, killed, others hurt, in battle in theatre at New York.

Eddie Foy, comedian, deserted theatrical syndicate.

Body of murdered Greek found in Jersey City; had been struck with hatchet.

Two cases of starvation in families discovered in Italian district at Chicago.

Italian wedding ceremony as dawn broke followed old Sicilian custom first time in Chicago.

### FOREIGN.

Italian countess committed suicide when she discovered she had fallen in love with valet.

Existence of law of less majesty in Germany works hardship.

Premier Laurier has difficult task in selecting lieutenant governors for Canada's two new provinces.

Sakhalin Island passed from czar's dominion to that of mikado; Russian garrison of 2,200 surrendered.

Reproduction of article written by Quaker (Boston) in 1868, urging Russo-American alliance, regarded as significant; ideals of United States placed above those of Europe.

## AN INFALLIBLE AND INDEFECTIBLE MINISTRY

### Close of Argument, With Proof of Supernatural Character of Jesus, Who Instituted Apostolic Ministry.

(Written for The Intermountain Catholic.)

It has been established that Christ instituted the apostolic ministry, which was to perpetuate the work which he began. To give their work a divine sanction it is only necessary to prove the supernatural character of Jesus, who instituted the apostolic ministry and endowed it with the attributes of authority in teaching, infallibility or immunity from error in that teaching, and indefectibility, or continuous existence till the consummation of the world.

The supernatural character of our divine Lord is proven from his wonderful works. "No man," saith Nicodemus, "can do these miracles which thou doest, unless God be with him." On these rest his claim as a teacher sent from heaven. That he was a miracle worker was evident to all who, like Nicodemus, became his ardent followers. These, with the sublime doctrines he taught, accredited his claim as a teacher sent by God, and to these alone he appealed when his authority was questioned. "If you believe not me, believe my works."

But these wonderful works, inexplicable in the natural order, are simple questions of facts which may be tested by the same evidence as any other historical fact, and if it can be infallibly established that such works were performed to the satisfaction of those friends and foes, who witnessed them, then reason (weighing the evidence of eye-witnesses) is competent to pronounce judgment. The evidence converted St. Paul from an avowed enemy to an ardent apostle. It has converted millions of others equally profound and learned who critically examined his teaching and his works. The record of what he said and did still stands before the world, and the judgment of the world, whether followers or not, is that "he did all things well."

We have seen that Jesus, after establishing his claim as a divine teacher to the world, appointed a body of teachers who were to continue his work, with whom he promised always to remain, and to whom he guaranteed immunity from error in proclaiming and teaching the true faith. The successors of these teachers or of the apostolic ministry was the subject of our last inquiry. It was proved that neither the Greek church, nor of the Oriental schismatics, nor any Protestant denomination could be the legitimate successor to the apostolic ministry. Therefore it must be the Roman Catholic ministry.

Besides removing the counter claims of all other denominations, we have direct, positive proofs sustaining the claims of the Catholic ministry as being identical with that of the apostolic ministry. In business transactions, when a number of men incorporate their interests the corporation is known by a certain name, for example, Wells-Eargo Express company. As long as the corporation lasts that name identifies all the successors of that company with the original incorporators. When Jesus instituted the apostolic ministry as a corporate body it was known as the Catholic church. It has been known as such for twenty centuries, and is known by no other name. Therefore the presumption is that the church known in history as the Catholic church is identical with the original corporate body of teachers whom Christ commissioned "to teach all nations, and preach to every creature," and known as the Apostolic Catholic church. Down through the centuries none of those who separated from the Catholic church assumed that name—Catholic—because any attempt to appropriate it would be ridiculous. Hence all these separatists are known by the names of their founders; for instance, the Arians, Pelagians, Lutherans, etc. Where an attempt has been made to assume or appropriate the name the general verdict has been that it is a misnomer. No one, inquiring for a Catholic church in any large city in any quarter of the globe, will be directed otherwise than to the Roman Catholic church.

To prove that the present government of the United States under the administration of President Roosevelt is identical with that of George Washington, the first president, it is only necessary to prove that in the order of succession the former is the legitimate successor of the latter. The succession of the Catholic ministry to that of the apostolic is as historically evident as that of the presidents of the United States. We begin with St. Peter and follow the line of succession, for twenty centuries, down to the present supreme pontiff, Pius X, and we find that in all the early persecutions, the vicissitudes of later periods, the turmoil and broils in which the church and state became entangled, and quarrelled, there was no time when the chair of Peter was vacant or the Papacy not represented and the Papal authority recognized. This regular, unbroken succession establishes the unity of the authority of the apostolic ministry, also the identity of both. It proves that the Catholic ministry is identical with the apostolic ministry. The fact of a continuous and unbroken succession can be historically established with certainty. The conclusion then is inevitable.

Having proved that the apostolic ministry has descended in regular succession through the Catholic ministry, it follows that it still remains and is perpetuated in the Catholic church.

Here then we wind up as we began, with the conclusion, namely, that as Jesus commissioned a body of teachers to "go forth and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and as this body of teachers was infallible in its teaching and indefectible as a corporate body, this body must be the pastors of the Catholic church, united as one, and in communion with the head of the church. The Catholic church is the sole competent and the only reliable witness to the fact of revelation, and what her pastors (sanctioned by their chief pastor) declare to be supernatural truths is the divine truth concealed in the mysteries of faith; and what they enjoin as articles of faith in-

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