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WHAT'S WRONG IN FRANCE

Why Is the Church Persecuted There? Mr. Bodley Says, "Because Clericals Are Bad Politicians." Father Coube, S. J. Says, "Because There Is No Catholic Press"—Had Leo XIII Not Died, the Church Would Not Be Disestablished—View of the London Catholic Times.

At the Royal Institution, London, this month, Mr. J. E. C. Bodley delivered a course of lectures on the Church in France.

Mr. Bodley traced the history of the relations between Church and State till the establishment of the Third Republic. When Marshal McMahon became president, Catholics had, said Mr. Bodley, all the cards in their hands.

CAUSE OF TROUBLE.

Unhappily for the Church, they identified themselves with the most inept political party that ever wrecked a powerful cause. Allied with the Monarchists they shared their failure and unpopularity. "Sauvez la France et Rome au nom du Sacre Coeur" was a melodious refrain chanted all over France at that period; but it provoked another phrase less lyrical but more incisive—that Clericalism was the enemy—which, unfortunately for the Church, went deep into the heart of the people. The democratic leader who uttered it was he whom the mistakes of the Monarchists enabled to establish effectively the Republic.

At a later date the church might have suffered serious retribution for its association with the Boulanger adventure but for the wisdom of its head. The penetrating old diplomatist enjoined the faithful to accept the existing order of government, and so successful was his policy that a period of comparative peace ensued in the relations of Church and State. But the Dreyfus affair was about to disarray the nation.

When the French people discovered it had gone mad over it, the clergy became, in a measure, the scapegoat for the infatuation which it shared with nine-tenths of the nation. No doubt many clergy in the religious orders threw themselves with unbecoming ardor into the strife from which they would have done better to have kept aloof. M. Waldeck-Rousseau, who had come back to politics at great pecuniary sacrifice to rid the nation of the nightmare of the Dreyfus case, having done that, set to work to regulate definitely the irritating question of associations. This he essayed to do by the law relating to the contract of association of July 1, 1901. When the electorate by a great majority confirmed this policy in 1902, M. Waldeck-Rousseau resigned the premiership owing to ill-health. The elections had largely increased the Socialist party in the chamber, and they acted primarily as an extreme left wing of the anti-Clerical Radicals. Their anti-religious zeal might have been restrained under the direction of M. Waldeck-Rousseau; but under his successor, M. Combes, the Associations Law was applied in a manner not anticipated by its author, and was supplemented by other legislation, which included the Law of July 5, 1904, suppressing the teaching orders. Amid all this Leo XIII died.

The new Pope, a prelate of exemplary piety, was inexperienced in politics and diplomacy, and unacquainted with the people of France and their language. He found himself face to face with a French Prime Minister of uncompromising attitude toward the Church of which he had once been a minister. The result of the combination, too recent to be treated as history, was that the visit of the President of the Republic to Rome, which caused the rupture of diplomatic relations between France and the Vatican, took place at the most unfortunate moment it was possible to conceive. The abrogation of the Concordat and the separation of the Church from the State which followed were brought about not by any irresistible wave of opinion in France, but by a series of accidents. Had sickly Leo and death not removed Leo XIII and M. Waldeck-Rousseau, it was humanly impossible that the Church in France would now be disestablished.

Had not Austria at the conclave, by its right of veto, prevented the election of the old Pope's pupil in diplomacy, Cardinal Rampolla, and had M. Rouvier, an Opportunist of the school of Gambetta, like Waldeck-Rousseau, become Prime Minister, the Concordat might have been preserved. Rarely in the history of free peoples had there been a similar case of legislation, so revolutionary and so wide-reaching in character, without a strong popular demand for it. No such demand was made by the French nation, which looked on with indifference while the great change was being effected. At the same time it in no sense disapproved of it, for when one-third of the Senate submitted to its friendly election some days ago the electoral colleges sent back to the Luxembourg, almost without exception, the Senators who voted the Separation Law, and that week the two Chambers, united in Congress, nominated a new President of the Republic who had clearly expressed his approval of that Act.

Another view is presented by a correspondent of the London Catholic Times, who writes:

"If there was one work more than another which the Catholic clergy and laity of France should have encouraged and supported, it was the work of the Bonne Presse; and yet, through their supineness—any, their culpable indifference—it is just the work

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RELIGIOUS INTELLIGENCE.

Mayors Suspended in France.

Nine French Mayors have been suspended for having replaced crucifixes in the schools.

New Church in Pittsburg.

Work has commenced on the new St. Laurence church at Pittsburg, which will cost in the neighborhood of \$150,000. It will be built of stone, in the Gothic style of architecture. Rev. Joseph Toner is the pastor.

True Mirror.

The late Archbishop Chapelle once said: "Show me a Catholic weekly, full of live locals and ads, with a general circulation throughout the State, and I will show you an up-to-date, prosperous, progressive Catholic diocese and a community of good citizens in the city in which it is published."

Pontiff Orders Special Prayers.

The Oscatore Romano prints a letter of His Holiness to Cardinal Vicar Respighi, requesting him to order special prayers for the enemies of the Church, this being the only means left in the present "grievous condition of the Church, which is fought and oppressed by many of her own children, who have become her foes."

A Perpetual Mission.

A Catholic newspaper in a parish is a perpetual mission.

Let all who truly and from their souls desire that Religion and Society, defended by human intellect and literature, should flourish, strive by their liberality to guard and protect these productions of the Catholic press, and let every one in proportion to his income support them with his money and influence. LEO XIII.

Church Gets Property.

An important decision recently rendered by the supreme court of the Philippine islands vests the Aglipayan and the municipality of Lagonoy from possession of the parish edifices there in favor of the Roman Catholic Church. The decision establishes a most important precedent, as it affects suits now pending for possession of about fifty churches seized by the Aglipayans. Lagonoy is a town of 8,500 inhabitants in the province of Camarines, Luzon, where the Aglipayans, a religious sect founded by Aglipay, a Spanish friar, wield considerable power.

Left All to Charity.

The Rev. Michael Clark, rector of the Church of the Sacred Heart, Boston, who died recently, left an estate valued at \$15,000. His will gave \$2,500 each to the Home for Destitute Catholic Children, St. Mary's Infant Asylum, House of the Good Shepherd, Little Sisters of the Poor and the Conference of the Society of St. Vincent de Paul. The remainder of the estate is to be given to such charities as will be selected by the executors. No priest who walks in the footsteps of the Lord can lay up treasures on earth in expectation of reserving a reward in heaven.—Chippewa Falls Catholic Sentinel.

Catholic Lodging House.

The Rev. T. Dempsey of St. Louis has started a lodging house for working men in that city. A great many honest working men are often, through stress of circumstances, compelled to patronize the cheapest and lowest of lodging houses—places which are unclean, physically and morally. To reach and help this class, Father Dempsey has secured a substantial three-story stone-front building, with large stairways, large rooms and a large hall, which will be used in the dormitory style; a splendid sitting room where the men can read good literature, which will be supplied gratis; bath and toilet rooms, and cleanliness throughout. The management will charge for a comfortable, clean lodging, what these men have been accustomed to pay in their present abode. While there will be a religious atmosphere surrounding the men, Father Dempsey expects to make his place sufficiently social to attract all classes.

NO SUNDAY CONCERTS.

In his letter to the president, Mr. John Lucas, which was read at the meeting of the directors of the St. Aloysius German Orphan Asylum Society, Cincinnati, O., last Sunday, Archbishop Moeller refused his permission to the society to hold its annual entertainment on Sunday. The order forbidding the giving of entertainments on Sunday extends to all Catholic charitable and other institutions, and was issued some time ago.

SPAIN LOYAL TO CHURCH.

In view of the many press dispatches announcing that Spain is about to follow the example of France in repudiating the Church, the statement of Rt. Rev. W. J. Kenny, Bishop of St. Augustine, Fla., who has just returned from a stay of several months in Spain, has a special interest and value. Bishop Kenny says that the Catholic Church and school system in Spain were never stronger than they are today, and the people were never more loyal to the faith. It is true that a bill to enforce civil marriages and also a measure to regulate religious associations have been introduced in the cortes, but the Spanish people, the Bishop points out, are very different from the French. They are determined to resist any encroachments on the rights of the Church, and to support the Church with the utmost loyalty. And on the body of the people, of course, depends the success or failure of any anti-religious campaign. The Bishop attributes the apparent rising against the Church in Spain wholly to outside influences and secret societies. The people are unwaveringly faithful.

SEARCH FOR CAPERNAUM

The Railroad Wending Its Way into the Land of Galilee.

For decades Christian archaeologists have been trying to locate the city of Christ, Capernaum, but with no consensus of conclusions. Within the last months the "Orientgesellschaft" has been closely investigating, in the traditional locality of this city, the ruins of Tel Hum, a little to the west of the northern extremity of the Sea of Galilee, with the result that not a few are convinced that both Capernaum itself and the synagogue in which Jesus taught have been found. A complete account of this search is given in the Bote aus Zion, a German quarterly published in Jerusalem in the interest of the famous Schneller Syrian Orphan Home. From this source we glean the following data:

"A new era has begun for the Sea of Galilee. Last October the railroad was formally opened which connects this sea with Haifa and with the great East Jordan railroad and eventually will connect it with the Bagdad road. This road touches the sea in the southern part near the village of Samach, from which it is possible in two or three hours with a boat to reach Tiberias. In this way this historic lake is brought into connection with modern traffic, and the probabilities are that in the near future there will be found along its shores as great a population as was found there in the first Christian centuries."

Contemporaneously with the building of this new railroad, another task of equal interest in connection with the Sea of Galilee was being done; namely, laying bare some of the magnificent ruins of a grand structure which had for decades attracted the attention and inquiries of travelers. These were the probable foundations of that synagogue which had been built for the Jews by that famous but unnamed centurion whose servant, "dear unto him," was sick and at the point of death, and whom Jesus was believed to have cured.

(Luke vii, 5). Further details are as follows: "If this proves to be the case, then we know the scene where Jesus preached his first sermon, where he taught as one having authority, and not as the scribes; where also he cast out the unclean spirits (Mark i, 21-28). The existence of the important ruins at Tel Hum was known to bolder scholars, but it was only about ten years ago that monks of the Franciscan order began to protect them against the depredations of the peasants, who plundered them to get stones for the erection of their own houses. Only recently have the Germans uncovered enough of these remains to show that there once stood at this place a rare and splendid synagogue. The outer walls are massive, the whole constituting a square, and within run two parallel rows of heavy columns to support the roof. A close examination shows that this structure departs materially from that of a Christian church and must have been a very ancient synagogue. A frieze of considerable size, facing the sea, has yet been preserved covered with rich ornamentations, and in many respects, suggests Roman and Greek temple architecture. Unfortunately only the east side of the structure has been preserved, but here are found also two side porticoes with a flight of stairs. In general the building is covered with the sculptural work of the art of its day, including especially images of trees, leaves and fruits, especially of grapes and palms. This extraordinary amount of architectural decorations are all the more interesting because they in part go to show that the structure is of Jewish origin. The palm trees for example, are the exact reproduction of those found on Jewish coins of the Maccabean period, such as is found also on the medal struck by Vespasian after the destruction of Jerusalem in 70, and which is used by the Jews to this day as a symbol based on Psalms xcii, 12 ("The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon"). In addition there is found on this temple a so-called "arms of David," a six-cornered star. The material out of which this structure is built is a marble like limestone, formerly doubtless found in abundance along this sea, although, according to the statements of the natives, no longer extant there."—Translation made for the Literary Digest.

BISHOP CONDEMNNS RIBALDRY.

Right Rev. William Stang, D. D., Bishop of Fall River, Mass., has issued a letter denouncing unseemly frolics in connection with marriage festivities. "The celebration of holy matrimony," says the Bishop, "is often followed by jibbaldy and offensive merriment; the day that should be observed with reverence and serious reflection as an entrance into a sanctified state of life is turned into one of riot and shameless frolic by those who should follow the newly wedded couple with prayers and good wishes. You will denounce with righteous indignation all silly and pagan customs that are desecrating the Christian wedding day, and you will threaten with due punishment all future offenders. Unless we inveigh with the Holy See against all these and similar abuses, disorders will grow to an almost incurable state and lead innumerable souls to eternal ruin."

EVERY DESCENDANT OF POET BYRON NOW A CATHOLIC.

Every living descendant, in the direct line, of the poet Byron is a Catholic—namely, his granddaughter, Lady Anne Blunt; his great-grandchildren, Lady Wentworth and the Hon. Mrs. Lytton, and his great-great-grandchildren, the children of Mrs. Lytton. Outside of the direct descent, two of his grandnieces, Mrs. Ada Mary Augusta Stephenson and Miss Geraldine Leigh, are Catholics.

BISHOPS OF FRANCE LOYAL.

The eighty Bishops of France seized the occasion of their plenary assembly in Paris a few weeks ago to give a public demonstration in Notre Dame Cathedral of their solidarity in devotion to the Vicar of Christ and to the Gallican Church. The following account is condensed from the Catholic Standard and Times of Philadelphia:

Though the ceremony was only announced on the day before, the great Cathedral was packed with a crowd of sympathizing worshippers long before the appointed hour—3 o'clock. Punctually the choir was lit up and the grand organ gave forth its majestic tones, and in a few minutes the eighty prelates were seen coming in processional order from the sacristy and ranging themselves in the stalls. Cardinal Richard, Archbishop of Paris, and his coadjutor, Mgr. Amette, alone wore the Pontifical ornaments. All bent for the blessing of the venerable Archbishop, who then took up his place between the Cardinal Archbishops of Bordeaux and of Lyons, on a throne specially erected in the middle of the sanctuary.

The "Ave, Regina Coelorum," having been sung by the choir, Mgr. de Cabrières, Bishop of Montpellier delivered an allocution choosing as his text the words "They have placed me as guardian." On this happily selected text the Bishop pronounced a grave weighty and moving discourse.

As the prelate finished, the Bishops, rising, turned towards the people, and with one voice and one gesture imparted to the multitude, bowed in subdued emotion, their solemn blessing. Then the Solemn Benediction began, the Archbishop of Sens being the celebrant. Just before the intoning of the "Tantum Ergo," the Bishops, kneeling, pronounced, all together, a solemn consecration of themselves, of their dioceses, of all Catholic France living in them, to the Sacred Heart of Jesus and to the Immaculate Virgin. This act of faith, so splendid yet so simple, caused a profound impression.

After the ceremonies in the glorious Cathedral had terminated a large crowd remained outside to await the departure of the Bishops. As they appeared acclamations from thousands of throats rent the air. Cries of "Vivent les eveques!" "Vive Monseigneurs!" were heard on all sides. The Bishops passed through the crowds blessing the people, some accompanying their benedictions by encouraging words which evoked new plaudits. So great was the crowd that the traffic was for a time being stopped. The police, finding it impossible to make a free way, were wise enough not to interfere, and thus all ended happily.

CONVERT'S TRIBUTE TO CATHOLICITY.

Here is the way Dr. Brownson, a Unitarian minister, who wrote many volumes in defense of the Mother Church of Christendom, and a convert to the Roman Catholic Church, voiced himself thirty years ago:

I have recently received a letter, signed "A Catholic," telling me that the bishops and clergy have no confidence in me, and when they can no longer use me, they will repudiate me, knowing that I am too independent, when brought to the test, to submit to their tyranny. The letter goes on and exhorts me to open a correspondence with Dr. Dolinger, to repudiate the Council of the Vatican, and to turn the Review to the defense of the "Old Catholics." By so doing, it assures me, I may become immensely popular, and gain for the Review almost unlimited circulation—and, it might have added, belie all my convictions and the whole Catholic faith and damn my own soul. If suggestions such as this could ever have moved me, I should never have become a Catholic. I did not seek admission into the Church for the sake of wealth, honors or popularity. If I am, as I know I am, measurably unpopular even with Catholics, I can say truly that I have never sought popularity, but have rather despised it. Yet I have received more marks of confidence from our venerable bishops and clergy than I have deserved, more honor than I desired, and have been even more popular with Catholics than I ever expected to be. Speak of wealth! Why, what could I do with it, if I had it, standing as I do on the brink of the grave? The generosity of Catholics, in an amity reasonably secure, has provided for my few personal wants. What do I need of wealth? What do I care for popularity which I never sought, and on which I turned my back when not yet of age?

I have, and I desire to have, no home out of the Catholic Church, with which I am more than satisfied, and which I love as the dearest, tenderest, and most affectionate mother. My only ambition is to live and die in her communion.

FAMOUS CATHOLIC BIBLE.

It is to be regretted that the magnificently illuminated Bible, the work of years of loving toil on the part of the monks of Cluny, which was recently sold at public auction, could not have been purchased by a Catholic and found its natural resting place in a Catholic church. The Bible was secured by Mr. J. Pierpont Morgan for \$25,000. He outbid King Edward of England, who, it is said, has long desired such an ancient edition of the Bible for presentation to the once Catholic, now Protestant, Westminster Abbey. Four thousand dollars was exacted as duty on the Bible; though the custom house officials explained to Mr. Morgan that if the book was intended as an art treasure for his own private collection, the duty would be reduced in accordance with the law that applied in such cases. Mr. Morgan, however, desired to present the book as a Bible, at its proper valuation, to the Protestant Episcopal cathedral of New York, and paid the duty without demur.

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THE IGNORANT FOREIGNER

Blame for Lawlessness Often Unjustly Laid to Foreign Colonies—From Educated Americans Have Come Extraordinary Distortions of Religious Belief—One Half of the So-Called Christians of America Are Debased and Made Brutal With All the Vices of Corrupt Society.

From foreign colonies, composed of heterogeneous elements thrown indiscriminately together in the large cities of the east and in the towns and mining camps of the west and southwest, was naturally look for occasional outbursts of lawlessness, violations of law, human and divine, and for weird and singular distortions in the spiritual and moral order. We find it convenient to lay at the door of ignorance the responsibility for these spasmodic outbreaks of violence and psychic aberrations. When the unclothed and wandering Dookhobors of the Canadian northwest are, from time to time, rounded up by the mounted police, many of us laugh at the ludicrousness of the whole thing, while others among us seriously deplore the fanaticism of these "ignorant foreigners." If these poor deluded creatures happened to be Italians or Irish, the uncharitable suspicion intrudes itself upon one's sense of fairness that there are a few here and there, in Salt Lake City, Denver and other places, who would be tempted to bring down the "cat-of-nine tails" of their indignant censure on the naked back of the "scarlet woman," now more familiarly known as the Church of Rome. But let us pass on. If there was ever a country which answers the prophetic vision of plenty, that land is the United States, for it is "full of gold and silver, and thymewood and precious stones, and wheat, and oil, and wine, and cattle, and sheep, and souls of men." Heavens! many of them, debased and brutalized with all the vices of a corrupt civilization and an apostate Christianity, one-half of which are not Christian in life, whatever they may be in name. For three-quarters of a century the United States has led the world in the number of its schools and in the percentage of those who can read, write and cipher, yet nowhere in Christian lands have fanaticism and grosser forms of superstition taken such deep root or assumed more fantastic shape. Not from so-called ignorant foreigners, but from native Americans, from men and women whose names sound familiar, have come the most extraordinary hallucinations of the soul and the most weird and singular distortions of religion. Some forty years ago Hepworth Dixon returned to England after touring the United States as far as California, and published his "Spiritual Wives," which for the honor of the American people, is now little known and less read. The deplorable examples of religious fanaticism appearing in his book were no compliment to the intelligence of the people of our great Republic.

Though spiritism existed in some guise with the human race since the days of the confusion of tongues, it was unknown in its accentuated form in the states till introduced by the Fox sisters. The Spiritists now claim two millions of believers in this country. Christian Science was founded by an American lady, yet living, and has a membership of one million and a half, nine-tenths of whom are pure Americans. Dowie, founder of the "Christian Catholic Church of God," is a Scotchman, but the majority of his followers are native Americans. T. J. Judge, Colonel Oleott and Madame Tingley practically introduced into our Republic Theosophy, an oriental cult, whose convention in Chicago last October brought together from every state in the Union 500 well-dressed and professedly educated devotees of both sexes. We pass over the Davidites, or "Children of Peace," the quasi-religious bodies known as Mental Therapists, the Divine Healers, Faith Healers, Psycho-Palmists, Psycho-Summatrists and what St. Jude calls "sects of perdition," all of which are associated with familiar American names of men and women who would be insulted if you dared to question their education and social respectability. But here is something worth noticing and which for downright religious imbecility and superstitious drift holds a conspicuous place.

Hugging the city limits of Los Angeles are the fashionable winter resorts of Pasadena and Sawtelle. These are "swell" towns, and when you enter their exclusive society you come into a highly rarified atmosphere. Here nature revels in flowers, in roses and the perfume of rose. Here also in the fashionable hotels, in the princely private abodes, and even in the churches, all that is soft, and sweet, and subtle to human hearts is in the air. Like Hellipolis and Sardinia, Sawtelle and Pasadena are full of human attractions and sensual fascinations. If there be any foreigners here they are shovelers of muck and pickers of clay or sewer-ites. At Sawtelle there is a small but very attractive hall which, while it remains, will always have a fascinating interest for a certain coterie of Pasadena fashionables. In this hall, not so very long ago, a number of ladies and gentlemen—by favor of the dressmaker and tailor, if you please—solemnly abjured the Christian religion and before an India idol brought from the sacred city of Benares, took the vows of Buddhism. With their eyes open and a knowledge of what they were doing these well-dressed people chose for themselves. The awful renunciation before the heathen altar recalled the tragic scene at the outer court of Pilate two thousand years ago; "so Jesus came forth bearing the crown of thorns and the purple garment,