

THE INTERMOUNTAIN CATHOLIC

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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 garb of a priest or sister, or anyone else, is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having the permission of the bishop, bearing my seal and signature. Should anyone be found engaged in doing this unlawful work or collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an impostor.
L. SCANLAN,
Bishop of Salt Lake.

TO OUR SUBSCRIBERS.

The Intermountain Catholic goes into nearly every Catholic home in this diocese. Its circulation in Montana, Idaho, Colorado, Wyoming, Nevada and many other states is very large. Only reliable firms and business men advertise in the paper. All subscribers will find it to their advantage when about to invest, purchase or consult on business matters, to read over the list of our advertisers. We not only recommend, but ask for them the patronage of all our readers.

THOMAS O'HAGAN, L. L. D.

Dr. Thomas O'Hagan, a distinguished Irish-Canadian, succeeds the lamented Charles T. O'Malley as editor of the New World, Chicago. We know Thomas O'Hagan; we have known him for many years; we know him so well and thoroughly that no hotel could claim him as its guest when he was in our neighborhood and that we knew it.

Dr. O'Hagan brings to the New World a mind stored with learning, a literary polish acquired from intimate familiarity with the best of the English and German classics, and a knowledge of men and living issues obtained in the universities of Europe and from years of travel in Europe and America.

Dr. O'Hagan, among the best equipped of the apostolate of Catholic writers, is unquestionably a leader. We tender to him in his new position the warmest expression of our best wishes, and to his organ, the New World, our sincere congratulations.

A SHAMEFUL OATH.

John Redmond, leader of the Irish Nationalists, immediately after the death of King Edward mailed a letter to Mr. Asquith, requesting the excision from the Royal Assent Oath the "insulting words so offensive to Roman Catholics."

That portion of the oath against which Mr. Redmond protests and which were slurred over and numbered, when the late King Edward took the oath before Parliament on February 15, 1901, is a terror.

The so-called Oath of Accession, popularly known as the "no popery oath," and administered to the King by the Lord Chancellor, is a part of the Bill of Rights imposed by the Act of Settlement of Charles II.

Here is the oath, characterized by Sydney Smith as a "piece of absurd tyranny," and denounced by Mr. Timothy Healy, when the late King swore to it, in these terms: "The Turk, Jew and atheist are left unscathed in these foul words, and the only creed that is outraged is the creed that honors the Virgin Mother of God and adores the divinity of Christ in the Blessed Sacrament."

THE OATH.

"I, Edward, do solemnly and sincerely, and in the presence of God, profess, testify and declare that I do believe that in the sacrament of our Lord's Supper there is not only any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint or the sacrifice of the mass as they are now used in the Church of Rome are superstitious and idolatrous, and I do solemnly, in the presence of God, profess, testify and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever and without any hope of any such dispensation from any person whatsoever, and without thinking that I am or can be acquitted before God or man of any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning."

It seems incredible, but our English exchanges inform us that the Church Association of England, a society embracing the Evangelical branch of the Anglican—the church by law established—appeals to the Premier, Mr. Asquith, not to alter at his peril a word in this disgraceful declaration. For the sake of decency it is consoling to record that the English Church Union—the High church wing of the Anglican—is using all its influence to have the oath amended, striking out the insulting clauses.

It is this oath and not the "Coronation Oath," often mistaken for the "Accession," against which all Catholics of the British Empire protest in the names of decency, truth and fair play. The Corona-

tion oath, while binding the Sovereign to the Protestant religion, does not refer to the doctrines of the Catholic Church. When taking this oath the King swears to "maintain the laws of God, the true gospel and the Protestant reformed religion established by law."

The Accession oath is a lie and an insult, and the Sovereign, even though he believes it to be a lie and an insult, must take it or he cannot become King of England. It is against this shameful oath that John Redmond and every Catholic member of parliament lift their voices in protest.

To insist that the King must, after he has been crowned, swear that Transubstantiation or belief in the Real Presence, the veneration, or as the oath falsely reads, "Adoration," of the Virgin Mary, the invocation of the Saints and the Sacrifice of the Mass, are superstitious and idolatrous, is to swear to a lie, and is a libel on the living and the dead. A modification of the oath must come, a modification that need in no way alter the character of the monarchy or deny the religious belief of the reigning Monarch. It goes without saying that the Sovereign of a great Empire ought not to begin his reign by insulting the religious convictions of soldiers and sailors who are fighting his battles and of subjects who are supporting his throne.

FATHER HENNEPIN AND THE KNIGHTS.

Writing of the ceremonies held at Niagara Falls over the unveiling of the monument to Father Hennepin, the Catholic Columbian informs its readers that "Upon the boulder will be placed a bronze tablet bearing the following inscription:"

HENNEPIN VIEW

Near this spot stood

FATHER-LOUIS HENNEPIN.

Franciscan Missionary and Chronicler of La Salle's Expedition, 1678-9.

He was the first to preach the Gospel on the Niagara Frontier and the first white man who saw and described the Falls of Niagara.

Erected by the Knights of Columbus, 1910.

If the Knights carve this tale on their tablet they will falsify history. Father Hennepin was not by any means "the first to preach the gospel on the Niagara Frontier." Father Joseph de la Roche Dallion was the first priest who reached the Niagara Frontier, wintered with the Attiandarons of the Niagara Peninsula, and instructed them in the doctrines of the Church. This was in 1626, fifty-two years before Hennepin and de la Motte entered the mouth of the Niagara River.

Then on the 7th of November, 1640, Father John de Brebenf and Joseph Chaumonot visited the tribes of the Peninsula, passed four months with them, and probably extended their mission to the Genesee River, then the eastern limit of the Neutrals' hunting grounds.

If Frank H. Severance, editor of the "Buffalo Sunday Express" be yet living, the Knights should call on him, for since the death of Cyrus Remington, he and Honorable Peter A. Porter are the most reliable, because they are the best informed writers on Niagara, its early topography and traditions.

If the boulder or monument be on the Canadian bank anywhere near the Falls the tablet on the monument invites no contradiction when it reads, "Near this spot stood Father Louis Hennepin," for where he stood when—first of Europeans—he looked upon the Falls of Niagara, his own history does not specify.

More power to the Knights of Columbus. They merit the applause of all admirers of adventurous men and heroic deeds in the honor they pay to the great Franciscan, the companion of the daring La Salle, and the priest who named St. Anthony's Falls, Minnesota. If the Canadian Knights will now remember that other great Franciscan, Joseph de la Roche Dallion, who, with the probable exception of Etienne Brule, was the first white man to cross the Niagara River, they will merit the gratitude of all admirers of saintly men and magnanimous deeds.

SPIRITISM—INSANITY.

The Catholic Fortnightly Review (Philadelphia) tells us in its "first May" issue that "there is practical unanimity among all who have studied the subject (Spiritism) and have no interest to hide the truth, in saying that the ordinary end of followers of Spiritistic doctrines is the lunatic asylum." This is a daring pronouncement, but Mr. Preuss supports his declaration by citations from unimpeachable authorities, among them Dr. Forbes Wilson, who is quoted as saying: "Ten thousand unfortunate people are at this present time (1877) confined in lunatic asylums on account of having tampered with the supernatural." The editor also quotes from Dr. C. W. Williams' "Spiritualism and Insanity—London, 1909," where it is written: "The pursuit of Spiritualism is so injurious and so often produces insanity, because it weakens and destroys the willpower."

The saddest example known to us of the ravages of Spiritism on a noble intellect was that of Robert Dale Owen. Owen was an enthusiastic Spiritist, and—we hope it is permissible to say it—a sincere and devout one. When we last spoke to him, back in the seventies, he was in the evening of a long life of earnest, unselfish efforts devoted to what he thought, was for the betterment of his fellow-men. His books, "Footfalls on the Boundary of Another World" and "Beyond the Breakers," were at this time very popular; so much so, indeed, that he honestly believed that Spiritism was to become a world-wide cult. He rested in the conviction that Spiritism was not only a reality, but a noble discovery which would lift our race to great heights, draw aside the curtain of the state or region of souls after death, and solve the problem of death itself. Robert Dale Owen, moreover, honestly persuaded himself that he was largely instrumental in fixing Spiritism a permanency in our national life. In this belief he rested when the blow came. The

occasion—not the cause—of it was the heartless imposture of the Holmes Mediums, the Philadelphia conspirators, and when "Katie King," in whom Mr. Owen had implicit faith, was exposed, the shock to the venerable man was tremendous.

He had accepted the pretended "manifestations" of these rascals with unwavering faith. He lived some time in Philadelphia that he might not miss any of the Seances. The repeated apparitions of "Katie" was to him conclusive proof of the immortality of the soul. He pinned his faith to the life hereafter, in reunion with his father and his wife, on what Spiritism, and especially upon what this pretended spirit "Katie King," showed and told him. Mr. Owen wept bitterly, it was said, when the conviction that he had been made a dupe by a trio of Knaves, forced itself upon him.

The mind, once so vigorous, could not stand the shock that upset the faith of half a lifetime. The insanity which his friends had feared for some time came at last.

The life so sorrowfully ended—for insanity is death, if not worse than death—began in 1804, in an industrial settlement near Glasgow, Scotland, established by his father, Robert Owen. When the father came to America to realize his communistic dreams, the son, Robert Dale, was his faithful assistant. He edited the paper that served as the organ of the "New Harmony" Colony. When that foolish experiment failed, and the elder Owen returned to Great Britain to conduct like failures there, to sow the seeds of co-operation, labor leagues, socialism and charism, to found infant schools and to preach Spiritism, his son, Robert Dale, remained in America. He was by nature a politician of the old school, and he was soon in the Indiana legislature; then he was sent to Congress and finally taken into the diplomatic service of his country.

President Pierce, who sent Hawthorne to Liverpool, and so, indirectly, endowed the world with "The Marble Faun" and "Our Old Home," made Robert Dale Owen Minister to Naples. Retiring from that position in 1858, he became a student, a writer, professional philanthropist and ardent Spiritist. Spiritism absorbed his very personality until by degrees the kindly mind began to weaken, his will to vacillate, and his intellect to darken. When the "Katie King" exposure came the mind broke down and the friendly, genial, warm-hearted man disappeared in darkness.

We entirely agree with the editor of the "Fortnightly Review" in his statement "that the pursuit of Spiritism produces insanity, is an undeniable fact," and with the declaration that "the pursuit of Spiritism is so injurious and so often produces insanity because it weakens and destroys the willpower." In the control of the will resides man's noblest prerogative.

IN THE INTEREST OF DECENCY.

A few days ago Mayor Gaynor of New York, who has made a reputation for doing things in a direct and effective way, ordered a theatre closed. The reason given was that the play was "an extreme type of degenerate farce," but the house was closed before any public announcement of its character was made. No press agent was employed to give publicity to the shady character of the performance; simply a quiet police investigation, and the mayor ordered the place closed and to remain closed until there is furnished "some guarantee of future decency."

The mayor's action was in the interest of decency. The whole country has been afflicted with the plan of doubtful morality, much to the discredit of the stage and the public, but always heretofore there has been a campaign to exploit the indecencies of a questionable play before any action was taken. The press agent was busily engaged in advertising the performance, and the public was aroused to the shamelessness of it all. Then, after the theatre had done its work amid a great flourish of trumpets, it was ordered off the boards.

The procedure of the New York mayor in this instance is in sharp contrast with the procedure in previous similar cases. The way to effect a reform in the matter of the stage is to suppress that which panders to the degenerate, and the time to suppress it is before an advertising campaign which invites the world to look upon its nastiness. Mayor Gaynor has set an example which should be followed by others whose official position makes them responsible for maintaining a semblance of decency on the stage.

THE DESERET NEWS AND THE BOY.

"What better protection can we have against evils that afflict society," writes the able editor of the Deseret News, "what more efficient defense against the temptations which beset the young, than the cultivation of decent thinking, of honorable and clean living, and of conscientious and high motive?"

True, every word of it, but will the editor tell us how all this is to be accomplished. It is as easy to moralize as it is to platitudinize. It is in the early growing period of life that the habit of decent thinking and doing the right must be formed. Now, if in the home there be no piety, religion or honor; in the school no code of Christian morality insisted upon or Christian doctrine taught, and in the pulpit no reference to a hell or judgment after death, how are you going to meet and overcome "the temptations which beset the young?" If the child be not instructed at home in "decent thinking," nor taught "honorable and clean living" in the school, what are you going to do, or what can you do, about it?"

The ablest thinkers, as a body, in the United States, the bishops of the Catholic Church, have many years ago met these questions and threshed them out. What was the grain they winnowed from the threshing and the fanning? Here it is: "Every day's experience renders it evident that to develop the intellect and store it with knowledge, while the heart and its affections are left without the control

of religious practices, is to mistake the nature and object of education, as well as to prepare for parent and child the most bitter disappointment in the future, and for society the most disastrous results."—Pastoral letter of Second Plen. Council of Baltimore.

At once the Parochial school followed for the training of the intellect, "the heart and its affections." The Catholic Church looks back upon an experience in dealing with the heart and intellect of man for nineteen hundred years, and from her the philosopher learned that "the child is father to the man."

The habit of clean living and of clean thinking must be formed in the child and the youth.

"This granted and no plainer truth appears. Our most important are our earliest years; The mind, impressible and soft, with ease Imbibes and copies what she hears and sees; And through life's labyrinth hold fast the clue That education gives her, false or true."

Wasn't it Lord Bacon who said: "All is habit in mankind, even virtue itself," and in his essay on "Custom and Education" does he not also tell us that "Before you are twenty-five you must establish that which will serve you all your life."

"Habit makes everything easy," is Lord Brougham's testimony. "It costs the difficulties upon the deviation from a wanted course."

So we learn from the experience of those who ought to know that the character formed in early years dominates the whole man through life. For a man of good habits—habits acquired in youth—it is as difficult to do a sinful or dishonorable act as it is for a man of bad habits to do the right. Our Divine Lord on, the road to His crucifixion, exclaimed: "If in the green wood they do these things, what shall they not do in the dry." That is, if the boy be corrupt, God help the man. Thus we have in another form the intimation that as the twig is bent, so will the grow.

The astute editor of the News knows, as do we, that in not more than ten families of the hundred in our city is the child taught "decent thinking," clean living," or responsibility to God for sins done in the spirit and in the flesh. "The school—my road"—Canning once said, "must be through character to honorable manhood and to power." In what way are our schools forming the character of our children?

A CLERICAL "MUCK-RAKER."

Robert Speer, secretary of the foreign board of missions of the Presbyterian church, made a vicious attack on the Roman Catholic Church of South America in today's session of the World's Sunday School Convention. The attack made a sensation. While some of the delegates cheered, others were astonished and visibly provoked, but the utterance had been made.

Among other things Mr. Speer said: "The Roman Catholic Church of South America is not even a Christian organization."

"Robert Speer is but one of the many sectarian 'muck-rakers' with whom our country is afflicted, if not accursed. The defamers of South America are, as a rule, returned and disappointed sectarian missionaries, who intruded themselves on a Christian people and were coldly received. Returning to the United States, after having failed their expectations, these irreclaimable bigots become the calumniators of a courteous and friendly race, whose inferiority must, according to detractors like Robert Speer, be the damning consequence of their Catholic faith."

Now, let us listen to a disinterested Protestant witness, Mr. J. B. Frisbee, who lived for thirty years among these Latin-American people. He is writing of Mexico, whose people are kith and kin to those of South America, and which was recently stigmatized by Rev. Lyman Harper as "a barbarous and backward country. Here are a few extracts taken from Mr. Frisbee's article, reprinted by the "Ave Maria" May 7:

"To call a country barbarous whose enormous Indian population, excepting a few wild tribes, is absolutely docile, law-abiding and Christian; whose upper classes compare favorably with the aristocracy of any nation in the world, in birth, education, character and gentility; whose government is striving its utmost for the uplift of its people; where the education of the masses is being enhanced day by day; where strikes and labor unions are unknown; where cranks and anarchists are not permitted to enter; where divorce is not tolerated; where the people of all classes are devoted to their religion; and where one of the very greatest men of his time rules with wisdom and justice—is certainly employing the phrase to signify what is very antithesis would better express."

Here is what Mr. Frisbee writes of the religion of these Latin-Americans:

Mexico (like South America) is Catholic—absolutely, immutably Catholic. No amount of proselytizing will ever make the slightest inroad upon the established religion of the country. The faith is there, and there to stay. The men are good Catholics generally, many of them magnificent exponents of Catholic manhood; and the women are strong in their faith. Volumes have been written about the irreligion of Mexico. As a rule, they contain an ounce of truth and a ton of fiction, and are begotten of either ignorance or prejudice. Without doubt they are flagrantly unjust to Church and country and people. Visitors to the country go there harboring wrong impressions, obtained from such writings. Invariably they depart for their homes with such impressions entirely eradicated, edified by what they have seen, filled with admiration for the religious zeal and patriotism of the Mexican people, and stirred by the ideal democracy exhibited in the churches, where aristocrat and peon worship side by side."

We have met many Protestant gentlemen who lived for years in these countries and they have invariably spoken of their citizens in language as appreciative as that of Mr. Frisbee. It used to be the

"priest-ridden and ignorant Irish," but the fighting Celt wouldn't stand for it and the bigots and the howlers are now turning on our offensive and courteous southern neighbors—neighbors of whom Mr. Taft recently said: "For courtesy and refinement they are not surpassed by any people in Europe or the United States."

VALUE OF EDUCATION.

It probably will never be decided just how much an education is worth to a young man. The value depends entirely upon other circumstances, over which the educated one has little control. No doubt there are some whose incomes are lessened by the mere fact of having received a college training, while it is equally without doubt that in most cases the earning capacity has been increased. An academic training to one who is lacking in the ability to apply his knowledge is as useless as the undeveloped water power of a giant river. The river may flow on forever to the ocean without performing a single useful purpose except to rid the land of its surplus water.

A member of the class of 1899 of an eastern university has recently attempted to learn something of the value of the training received by his fellow classmates. His researches covered 100 members of his class. From 33 of these he got no returns. One of the 67 reporting in 1909 was enjoying an income of more than \$7,000 a year, ten earned more than \$3,000, and the average of the remaining 36 reporting was \$1,705.70. Inasmuch as the business or profession followed by these men is not given, we do not see that the value of the training received in school enters into the question. The one with an income of \$7,000 may be a baseball player, and fifty odd whose average income reaches the ninety-cent total of \$1,700 may be college professors.

It is possible, of course, that the earnings of these men may have been less had they not enjoyed the benefits of education, but it certainly seems that a vast portion of the training received either made the young men too light for heavy work or too heavy for light work.

THE COMET.

Now that the comet is visible in the early evening in the western sky, it is no longer necessary to climb out of bed in the wee small hours to get a sight of the visitor. It doesn't make as good a display just now as it did a couple of weeks ago, when the tail stretched from the eastern horizon to the zenith, but its more reasonable hour will render stargazing more popular. To those who braved the terrors of climbing out of bed at 3 o'clock in the morning and stood in the middle of the street until dawn, the present appearance of the comet is disappointing. It doesn't look like it would bring floods and earthquakes or other dire calamities. It looks more like some practical joker had sent up a lantern to a kite's tail. It is not half so bright as the planet Venus.

But maybe the tail will, as the astronomers say, get more beautiful. The scientists missed their calculations a little on last week's performance, but the comet has returned to where it was expected, and may go on its journey according to schedule. The fact that the astronomers did make a miscalculation, or rather that the comet cut up some capers that were not down on the itinerary, makes the average man indigne in some reflections that emanate from the heart rather than the head. While we are assured the wanderer is driving into open space at the rate of 1,000 miles a minute or thereabouts, there is no doubt that the world at large will rest easier when the comet disappears, and, like Little Bopeep's sheep, takes its tail behind it.

PULASKI AND KOSCIUSKO.

The dedication of monuments to the memory of Count Casimir Pulaski and Thaddeus Kosciusko in Washington last week marks an event in the annals of American history. Pulaski and Kosciusko rendered gallant service to the American colonies in their struggle for liberty. Count Pulaski fell at the battle of Savannah in 1779, while Kosciusko lived to return to his beloved Poland to fight for her liberty. He re-visited America subsequently and was acclaimed by a million people, although in after years he endured a long exile in Europe.

These two Catholic heroes of the revolution hold a place in the memory of the American people as sacred as that of that other Catholic patriot, Marquis de Lafayette. The hardships these men endured, the sacrifices they made on the altars of liberty, the dangers they encountered and the assistance they rendered in that memorable struggle for independence have made their names household words, yet in no school history of the Revolution is the fact mentioned that they were Catholics. That this fact is studiously avoided, however, is not to be wondered at, since a true record of the performances of loyal Catholics, not only in the revolution but in all the subsequent wars of America, would serve to discredit the oft-repeated charges of the A. P. A. and bigots of that stripe that members of the Catholic Church are traitors to the free institutions of America.

The two new statues in Washington are not only a fitting token of love for the men honored, but they are an eloquent tribute to the services rendered by Catholics in the war for independence.

A former Illinois senator has announced that half of the seats in the United States Senate are bought. Statistics are not available as to how many occupants of those seats are sold.

Still it was real considerate of the comet to make its visit at a time when the country was not in the throes of a presidential election.

Selfishness cannot see anything in the light the other fellow does.