

# Messenger and Visitor

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On the morning of August 4, it was announced to the crowds assembled before St. Peter's that Cardinal Sarto had been elected Pope and that he had taken the name of Pius X. Later, the new pope himself appeared inside the balcony of the Basilica and blessed the populace, amid the acclamations of a great multitude assembled upon the piazza. Cardinal Giuseppe Sarto was born at Riese in the province of Venice, June 2nd, 1835, and is accordingly 68 years of age. He was created Cardinal and Patriarch of Venice June 12, 1893. While probably not ranking in ability and personal influence with such men as Rampolla, Vannutelli and Gotti, Cardinal Sarto has been a man of very considerable eminence, and his name had been mentioned quite prominently as a possible successor to Leo XIII. He was regarded as the candidate of the Italian party—a party which maintains that Italy is the best ally for the church in Europe, France being too indifferent religiously, Spain too intolerant and Austria too feeble—and which consequently desires to establish a *modus vivendi*, if not an alliance, between the church and the Italian Government. The statement contained in the despatches that the announcement of Cardinal Sarto's election to the papacy was received with great enthusiasm by the Roman populace was accordingly to have been expected. An article which appeared in the *Outlook* of Aug. 1, by Maud Howe (a daughter of Mrs. Julia Ward Howe) gave an interesting account of the several cardinals who were regarded as *papabile* or eligible for election to the papal chair. The editor of the *Outlook* intimates that Miss Howe, by virtue of many years residence at Rome and the unusual opportunities she has enjoyed for acquiring knowledge of the dignitaries of the church and of the political aspects of life at the Vatican, is particularly well-informed as to matters of which she writes concerning Cardinal Sarto. Miss Howe says in part: "He is one of the most popular of the cardinals, and is a prudent, correct, well-balanced man. While never directly opposing the policy of Leo XIII, he is noted for his abstinence from all aggressive action, and his influence is always exerted to keep the peace between the opposing factions. When King Humbert went to Venice to meet the Emperor of Germany, Cardinal Sarto announced his intention of making a state visit to the King. A hint was sent him from the Vatican, that his course might not be a wise one, and that he had best be absent from Venice at the time of the King's visit. The decision was left however with Sarto, who carried out his original plan, made his state visit to the King, and, it is said, mentioned the fact that the Vatican had advised against it. Personally, he is the most sympathetic of the *papabile* cardinals. He is a handsome man, carrying his 68 years lightly. Strong, modest, disliking the intrigues and the ceremonies of the papal court, he rarely comes to Rome and is content to remain in his beloved Venice, the friend of the people and the clerics alike. For Italy, his election would be fortunate; he has many well-wishers in the Roman world where his friends hold he is too little seen."

**Remarkable** Professor Heilprin, of Philadelphia, who has recently returned from a visit to Martinique, tells a remarkable

**Volcanic Action.** story of a giant tower or obelisk of rock, which is being extruded from the summit of Mount Pelee by volcanic pressure from beneath. "One can form no conception," says Prof. Heilprin, "of its magnificence and terrorizing aspect. The old summit of Mount Pelee which was rounded and about 4,000 feet high is now overtopped by this new creation of nearly 1,000 feet, so that the apex of the old volcano which surpasses the old dome, is found at a height of 5,200 feet above the sea, and the cone together with its surmounting obelisk, has still surrounding it a crater basin of about 300 feet depth, over which great puffs of steam and sulphur are being emitted, showing that the activity of the volcano is not yet still." There is no doubt, Prof. Heilprin thinks, that the entire height of this newly formed cone, is being pushed up bodily and has been pushed out in this manner to its full present height. "The volcano stress that has lifted it is the same which in other volcanoes ejects flowing lava, but in this particular case the molten matter within the volcano has hardened before it has left the lip of the crater and comes out as a united and solid mass. Hence the lava instead of overflowing simply mounts up higher and higher into space. To what extent this head may still be carried it is impossible to say. The aspect that is now presented is

one that is unique in the history of volcanoes. . . . Geologists will continue to watch with intense interest the development of this remarkable structure and to follow the career of this great volcano which has plugged or corked itself. How the present degree of eruptive activity of Mount Pelee stands in relation with the symptoms of unrest that are manifesting themselves in one or other of the neighboring islands, as in Guadeloupe, is also a question which may find its solution at a not very distant day."

**The International Yacht Race.** Nothing of practical importance depends upon the issue of the international yacht race now soon to take place. But the event appeals strongly to the international imagination—if the phrase may be allowed—and the result of the prospective contest will no doubt be awaited with even a more eager interest than has been the case in other years. Sir Thomas Lipton is said to be serenely hopeful of winning the cup this time, just as he has been on several former occasions, and if once more his hopes should be disappointed he will doubtless endure defeat again with equal serenity. The Americans, of course, hope to maintain their advantage and keep the cup, but if their hope should not be realized they will surely be able to accept the result good-naturedly, since the chief honors in that case would go to the man who has shown that he knows how to accept defeat in a philosophic spirit. The new American yacht, the *Reliance*, which it is understood is to be selected to defend the cup, has been proved to be a very fast sailer, although there is perhaps some doubt whether she is really a faster boat than the *Columbia*, the winner of last year's race. *Shamrock III*, the new Lipton yacht, appears to be distinctly faster than her predecessor, *Shamrock I*, and the latter has been considerably improved since she raced against the American yacht. The new *Shamrock* is constructed on a model considerably different, it is said, from that of her predecessors and from that of any of the American defenders. On the whole, Sir Thomas' chances for victory seem to be good, but the event will decide.

**Lynching a Social Epidemic.** The frequent outbursts of popular passion in many parts of the United States against persons who have, or are supposed to have, committed crimes of an atrocious character are leading thoughtful men to enquire as to the causes and the tendency of this thirst for blood which is manifesting itself in the American mob. Is the lynching frenzy to be explained as an instinctive revulsion against hideous crime and a consequent demand for vengeance upon the perpetrator,—a revulsion and a demand accentuated by race feeling and by the knowledge that the legal processes of justice are frequently slow and uncertain, or is this lynching mania indicative of a deep-seated savagery which is latent more or less in civilized communities and which waits only for an occasion and the necessary license to arouse it into action? No doubt but that many who take part in lynchings are actuated thereto by strong revulsion against the crime committed, by the feeling that the wretch who is guilty of such an atrocity is unworthy to live, and by the conviction that the safety of the community demands summary vengeance upon the guilty. Many persons, no doubt, thus persuade themselves that when they hang, shoot or burn a fellow being, without appeal to judge or jury, they are performing a service to the cause of justice and to society. But it is only necessary to read the horrible details of the lynchings reported so frequently by the press to be convinced that for the mob at large the lynching is rather to be explained as an outburst of savage and cruel passion than as an instinctive revulsion against a horrible deed and a natural demand for speedy and certain punishment. When a mob once starts with the purpose to kill, it apparently takes little pains to assure itself that it is on the track of the real criminal. It is reported that in Georgia "a mob followed a Negro across seven counties, strung him up to a tree and riddled him with bullets, only to find, after he was dead, that they had murdered the wrong man after all." In a recently published article Professor William James of Harvard speaks of the lynching spirit now rampant in the United States as "a profound social disease spreading like forest fire and certain to become permanently endemic in every corner of our country, North and South, unless heroic remedies are speedily adopted to check it." He regards it as an awakening of homicidal propensities which have been kept in subjection by the dominance of law but not entirely

eradicated: "There is nothing now in sight," says Professor James, "to check the spread of an epidemic far more virulent than the cholera. The fact seems recognized that the local juries will not indict or condemn, so that unless special legislation *ad hoc* is speedily enacted, and unless many leading citizens are hung—nothing short of this will check the epidemic in the slightest degree and denunciation from the press and pulpit only make it spread the faster—we shall have Negro burning in a very few years on Boston Common and the Boston Public Garden."

**Sabbath Protection.** The Executive Board of the Ontario Lord's Day Alliance met on Tuesday last in Toronto, when the future policy of the Alliance, in view of the recent decision of the Privy Council, declaring the Lord's Day Act of the Province invalid, came up for consideration. It was shown that while the Ontario Lord's Day Act is *ultra vires* there is still in force in the Province the Lord's Day Act of 1845, passed by the Parliament of Upper Canada which is identical with the Act which is now invalidated, with the exception of sections dealing with Sunday excursions and electric railways. There is also other legislation not touched by the decision of the Privy Council and standing regulations which enlarge the scope of the Act of 1845. There is the standing order of the Minister of Customs refusing clearance to vessels carrying Sunday excursions; the Electric Railway Act of the Province, prohibiting the operation on Sundays of all electric railways and also prohibiting the opening of parks, owned by such roads; the Shops Regulation Act, prohibiting barbers and bakers from working or keeping open shop on Sundays. In spite, therefore, of the invalidation of the Lord's Day Profanation Act (Ontario), the Lord's Day in that Province appears to have tolerably strong legal protection. In view, however, of the importance of securing legislation covering the whole Dominion, a resolution was adopted recommending to the Board of the Lord's Day Alliance of Canada that an effort be made at the earliest possible date to obtain from the Parliament of Canada a Dominion Lord's Day Act that will secure to every Christian on the Lord's Day the right to rest and the opportunity to worship as conscience may direct; and further that the Lord's Day Alliance of Canada be asked to obtain amendments to the charters for electric railways now before the Dominion Parliament which will effectively protect the weekly day of rest.

**Profanity and Golf.** A leading Toronto journal has an editorial article on Profanity and Golf. It has evidently heard of the remarks of a clergyman in Halifax respecting the use of profane language by certain ladies of that city on the golf links, but it seems not to have heard—or not to have regarded—the many positive attestations to the fact that the clergyman must have been misinformed, since Halifax ladies are never known to swear on the golf links. For the paper alluded to proceeds to suggest that the feminine mind may find in a "stamp of the foot" a fitting and sufficient expression for those emotions which too frequently drive men to profanity. This not ungraceful feminine accomplishment of stamping the foot, we are assured, answers every purpose, while neither violating the law, or offending the sensibilities. "There is a sudden muscular contraction, a violent expression of effort, an immediate quickening of the heart action with an involuntary suspension of the breathing; and a new impetus throughout the whole circulatory system. The sudden and severe tension of the nerves is relieved; the pent-up feelings escape, and there comes a calmness that refreshes the mind and restores the waste of vitality." It is certainly most interesting to know that there is so much relief and recuperation in the mere stamp of a foot, and we are sure that this method of giving vent to feelings for which polite language affords no adequate means of expression may safely be commended to golfers of the sterner sex also, for surely there can be no such virtue in profanity, even though one "swear like a trooper." Our Toronto correspondent admits one difficulty in applying the stamping method on the golf links. There must be something hard and resonant for the foot of the tempted golfer to impinge upon. "To stamp on the yielding sod or soft earth would be simply ridiculous." And it is suggested that "if resonant wooden tables were provided at convenient intervals along the links where the ladies could find vent for their over-wrought feelings by stamping their extension-soled feet, all temptations to sulphurous phraseology would be removed, and the mild, subdued language of the domestic circle would afford them ample and sufficient expression." But now comes a Montreal paper, declaring that only about one man out of a million can resist the temptations to profanity to which a golfer is subjected by the exigencies of the game. Really if golf is like that, it would seem as if clergymen should warn their hearers to avoid temptation by giving the golf links a wide berth. But we hear that a good many clergymen are themselves patrons of the links. How is this? It is perhaps that they mean to set a good example and also to strengthen their own moral fibre by resistance to temptation, or is it that they have learned to stamp the foot?