

The Catholic Journal

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FATHER MATHEW.

HALF A CENTURY AGO THE APOSTLES OF TEMPERANCE ARRIVED HERE.

The Total Abstinence Societies of this Country Will Commemorate the Event—A Brief History of the Zealous Clergyman While in the United States.

A good many more Americans than those who show themselves his followers by practicing the principles which he advocated so ardently during his life time, will be interested in the celebrations which the total abstinence societies of this country are going to hold in commemoration of the coming to the United States of Rev. Theobald Mathew, the great apostle of temperance, half a century ago.

It was on the last day of the present month in the year 1849 that Father Mathew, after a tedious sailing voyage across the Atlantic, reached this country. His ship, the Ashburton, came from Liverpool to New York, but Father Mathew was taken off her at Staten Island by some American admirers, and he passed his first three days in the United States, under the hospitable roof of Mr. J. P. Nesmith, who had a fine residence on that island. On July 2, 1849, he proceeded to the Empire city, where he was welcomed in the name of the municipality by Alderman Hawes, and for the ensuing two weeks he was obliged to hold daily receptions at the city hall, so numerous were the throngs of people desirous of taking him by the hand. Daily, too, during his stay in New York did the good priest say mass in some church, and administer the pledge to multitudes.

From New York he went to Boston, where his visit was marred by the importunities of certain abolitionists who wished to get him to commit himself publicly to their cause. Willing as he might and would have been under other circumstances to speak against slavery, Fr. Mathew, knowing that he was going to visit certain sections of the country where slavery was then a recognized institution, declined to accede to the abolitionists' request. They, in a spirit of retaliation, published an anti-slavery address issued in 1842 by the Irish people to their countrymen in America, which bore the signatures of Daniel O'Connell and Theobald Mathew. The publication of this address led to the withdrawal of an invitation which had been sent Father Mathew, to speak on temperance before a Georgia convention; and it caused the good priest no little other trouble during his stay in the United States.

Among the principal points visited by Father Mathew during his stay in this country were all the chief cities east of the Mississippi. He was back in New York in November, 1849, and had the honor of receiving a visit from Vice-President Fillmore and another from Gen. Cass. Towards the end of the month he went to Philadelphia, where he was the guest of Bishop Kenrick. A week before Christmas he was in Washington, where he was unanimously voted the privileges of Congress, and he made an address, for which he was thanked by a joint resolution. He was entertained at the White House for dinner on December 20, and although choice wines were on the table scarcely any wine was drunk by the guests out of deference to Father Mathew, the President setting the example by turning his wine glasses down.

Richmond, Washington, Charleston, Savannah, Mobile and New Orleans, all welcomed Father Mathew in their turn, and thus the winter and a good part of the spring were spent. In June Father Mathew was at Little Rock as the guest of Bishop Byrne; and his health being then poor, he was persuaded to go to Hot Springs. Afterwards he tried the Sulphur Springs with some good results. Back again to the South, we find him at Pensacola in December, 1850—he was in St. Louis the previous October—and New Orleans was his headquarters for the first three months of 1851. There he made the acquaintance of P. T. Barnum, and of the Swedish nightingale, Jenny Lind. From New Orleans he went to Nashville, then up the Mississippi and eastward to New York. At Cincinnati he made an address in which he said: "In the protracted warfare which I have waged against the widespread evil of intemperance and which I trust has been conducted in a spirit of Christian charity, I have had many serious difficulties to encounter and much aggravated hostility to overcome. The growing infirmities of age, aggravated by repeated attacks of a dangerous and insidious malady now demand retirement and repose at the close of a long and, thank heaven, a successful campaign. I find myself, it is true, enfeebled in health, shattered in constitution, and destitute of this world's wealth. Yet, with the Apostle, 'I glory in my infirmity, contracted as it has been in the noblest of causes, and I still feel that no sacrifice, whether of health, of property, or of life itself, is too great to save

from ruin and perdition the humbles of those for whom our Divine Saviour willingly shed His most Precious Blood."

Father Mathew sailed for home November 8, 1851, on the Pacific, having been in this country two years and a half, nearly. During that time he gave the pledge to upwards of 600,000 persons. He lived five years after his return to Ireland, and his death took place at Queenstown on the Feast of the Immaculate Conception 1856, in the sixty-sixth year of his age.

CHURCHES OF SALT.

Remarkable Underground Structures in a City of Polish Austria.

The city of Wlclczka, in Polish Austria, has been appropriately termed a city of salt, for here are to be found the most wonderful salt mines in the world. As long ago as 1044 the mines were first worked, and for the last 856 years salt has been excavated, until at the present day the mines cover a vast area, in which are to be found underground streets and squares, with restaurants, ball-rooms, chapels, a railway station and over thirty miles of train and tram lines.

The artificial illumination for this underground city is supplied by electric light, and when the rooms are illuminated the result is dazzling in its brilliancy. Turning out of one of the main passages, however, the gaiety and splendor are left behind and in its place quietude and prayer reign supreme, for here is situated what might justly be named the most remarkable place of worship in the world. This room, which is known as St. Anthony's Chapel, is a marvelous and lasting testimony to the patient work and industry of a miner.

In 1638 this nameless miner, unaided and persevering, commenced his self-imposed task of hewing out the chapel, every part of which is made from the solid salt.

Several times each year the priests of the district hold services in this underground chapel, and one service in particular is annually celebrated on the 3d of July with considerable pomp and earnest devotion. The priests attired in full robes descend the mines in state and are accompanied by hundreds of pious people, who journey for miles from all parts of the country in order to take part in the service. A crowd of sightseers, too, attracted by ceremonies so unique in their surroundings, come specially on this day to view the mines and reverently listen. The chants of the priests and the sweet voices of the singers reverberate through the empty rooms and passages in a manner which is both solemn and impressive.

The Queen's chapel, the second important one, also possesses a magnificent "altar," which has been carved with expert skill in solid salt. On the side of the chapel, too, has been carved with almost incredible art, a view of Bethlehem, and it is said that one man spent many months of silent effort in this picturesque sculpture.

It is rather a curious testimony to the strong religious feeling of the people of olden times that to find to the present day the majority of the rooms and corridors are still named after the saints and martyrs who have figured in the history of religion, and even today the religious fervor of centuries ago still seems to retain an influence over the inhabitants of this unique city of salt.—Home Magazine.

BAPTISM.

Some Rules Regarding the Administration of the Sacrament.

A child should be presented for baptism without delay in the parish church at the proper time. If some grave reason impels one to have his child baptized outside of the parish, the written permission of the pastor is necessary.

There should be two practical Catholics for sponsors, a godfather and a godmother. In case of necessity one sponsor, of the same sex as the child, will suffice.

At least one Christian name should be selected for the child.

The godmother holds the child with the head resting on her right arm. The clothing about the neck of the child should be loose, so that the priest may easily anoint the breast and back. The responses are to be made and the Apostles' Creed and Our Father recited clearly and with sincerity.

The sponsors place the right hands upon the child at the pouring of the water. They also hold the candlestick when the priest presents it. It is becoming for the sponsor and the father to present an offering in keeping with their means to the officiating clergyman.

No charge is made for the administration of a sacrament. Custom demands an offering or honorarium in proportion to the means of the ones concerned. Those who are in poverty are not required to observe the custom.

Parents should not baptize their own children, except in danger of death, when no one else is near.

It is proper for the mother to receive the blessing of the Church after her child is baptized. The ceremony is called churching.

TRAPPIST MONKS.

The Golden Jubilee of Their Foundation at Gethsemane, Ky.

Very impressive ceremonies were held at the Abbey of Our Lady of La Trappe, Gethsemane, Ky., this week, on the occasion of the celebration of that widely-known Cistercian retreat. The celebrant of the jubilee Mass, which was a Pontifical High Mass, was Mgr. Martinelli, the apostolic delegate. Rt. Rev. Edmund Obrecht, O. C. R., the abbot of the Cistercian institution, and numbers of the monks served in various official capacities to the celebrant. The morning sermon was given by Rev. James J. Dougherty, LL. D., Superior of the Mission of the Immaculate Virgin, Mt. Loretto, Staten Island, N. Y. Pontifical Vespers were sung in the afternoon by Right Rev. E. P. Prendergast, auxiliary of Philadelphia, and at the close a solemn Te Deum was sung by the monks in thanksgiving for the favors and graces bestowed upon their abbey during the half century of its existence.

The Gethsemane abbey was founded in 1849 by four French Cistercians, who came across the ocean from the famous French abbey of La Madeira, and laid, on a small scale, the foundations of the present flourishing Abbey in Kentucky. At present the Gethsemane abbey shelters a community of about seventy members, and the priests of the abbey conduct an excellent college in connection with the monastery. The head of the community is the mitred abbot, Right Rev. Edmund M. Obrecht, who was invested with his high office by Bishop McCloskey after his election by the monks had been approved at Rome. This abbey is a famous place of retreat for priests and laymen, and the hospitality of the good Trappists is known far and wide. The majority of the present inmates of La Trappe are German-Americans, but there are French-Americans and Irish-Americans and representatives of other nationalities in the silent, meditative brotherhood.

THE NORE-SIDE HILLS.

(Lines inscribed to all Nore-side "Ecclesiastics.")

The Nore-side hills, what artist hand can paint the varied shades, That fit in beauty o'er their knolls, and dewy fern-clad glades? Where morning sunbeams earliest fall, when all the world is gray, And sunset sheds a rosy glow in sweet farewell to-day.

Each changing hue o'er their emerald brows like a jeweled gift is cast, As if some glorious pageantry in rainbow-shen swept past. Old legends tell the angels loved upon their heights to rest, In days of yore when saint and sage thronged Erin of the West.

The Nore-side hills, from their fragrant peaks what lovely scenes we see—

Flower-grown valleys, fairy glens, and the shamrock—broader'd lea; We look on the fields of harvest wealth, with their bending ears of gold, On church and convent, castle grand and ivied abbey old.

We see the Nore-side homesteads 'mid their mossy orchards lie, With the blue smoke rising gaily to the sunny purple sky;

And the sounds from the green solitudes, how sweet and glad they seem— Wild bird notes, the hum of bees, and the laugh of many a stream.

When the exile hears one speak of the fair, green, Nore-side hills, A world of tender memories his loving fancy fills—

He treads once more with blithesome step the old land's peaks and dells, Where emerald moss like a velvet robe of rarest beauty swells.

Again he views the gorgeous furs in its dress of golden sheen, With the glowing heath and bright sun dew, and darling shamrock green.

Till his eyelids grow misty, and his heart with longing thrills, For a glimpse of dear, loved faces 'mong his native Nore-side hills.

—By May Dolan, Abbeyview Cottage, Kilkenny.

THE EVENING ANGELUS.

The sun sets in splendour beyond the blue hill, In the heart of the city labour is still; In nature's cathedral the singing birds soar, A-chanting their vesper hymn down by the Nore.

The Angelus sounds on the tremulous air, Calling the tired world to heed and through clouds of amethyst, and crimson prayer; Soil and gold, The marvellous "story of love" is retold.

How the God-head, moved at the depth of our night, Sent Gabriel down with a message of light.

To Nazareth, lowly, yet bearing one flower, The fairest that Heaven e'er set in its bower.

"Angelus Domini," rings out o'er the hills, And the tired toilers pause in fields 'long the rills, To say the pure words, the sweet "story of love," the message which Gabriel bore from above!

—By May Dolan, Abbeyview Cottage, Kilkenny.

OUR GRACIOUS POPE.

Our Venerable and Beloved Pontiff, Leo, is Kind and Merciful to All.

An interesting story has come to light in connection with the Pope's reception by Mr. and Mrs. W. J. English of Chicago, recently. The honor of a private audience, which the Pope granted them, is very exceptional, in view of the late illness and present weak state of his holiness. It is usually only granted to church dignitaries or to staunch Catholic laymen of high standing.

Mr. English is an eminent lawyer and the legal adviser of Archbishop Feehan of Chicago.

Mrs. English, however, who was formerly Miss Sutor of California, is not a Catholic. It is understood she was never baptized, being an apostate from her late father, once mayor of San Francisco, who bequeathed \$1,000,000 for the foundation of a college of Free-thinking lines.

The Pope was informed of all this before he granted the audience, and was well pleased to have an opportunity of seeing the fair Free-thinker. He received her very graciously and had some talk about her religious views in a fatherly strain, which seems to have moved Mrs. English exceedingly. She now wears continually around her neck a rosary given her by the Pontiff, and is a half a Catholic already.

The liberal mindedness of the Pope in receiving her in his weak state of health made a very favorable impression. The Pope made Mrs. English kneel at the conclusion of the audience and receive his benediction, and he patted her affectionately on the head, expressing the hope to count her some day in his fold in that haven of peace and spiritual rest which is the Catholic Church.—Catholic Mirror.

PASSIONIST'S CHARITY.

They Build a Church For the Italian Dead of West Hoboken, N. J.

The corner stone of the new Italian church of St. Anthony of Padua in West Hoboken, New Jersey, was laid Sunday afternoon, June 4, by Mgr. Seton of St. Joseph's church, Jersey City, assisted by the priests of St. Michael's monastery, who are building the new church.

Father Kenney, who is well known in Cincinnati, and who was for years pastor of Holy Cross church, Mt. Adams, has been attending to the spiritual wants of the Italians in West Hoboken for some time. Masses are celebrated in the basement of the monastery for Italians exclusively, and the congregation has grown so large that the Passionist Fathers of the monastery decided to build a church. No contributions have been solicited, and the cost of construction will be drawn from the treasury of the monastery. The church will be a frame building, with brick basement, 98 feet in length and 44 feet wide. It will probably be dedicated in August.

OUR LADY SAVED THEM.

Bishop and Clergy Rescued Whist Chasing the Ave Maria.

Bishop Moret and five French priests arrived from the Orient on the last steamer and stopped at Baot, B. C., to scale the mighty glacier there.

The French ecclesiastics refused offers of assistance from Alpine guides who are there for that purpose, starting alone at 6 o'clock in the morning to climb the ice mountains. As they did not return at night, guides were sent out to find them.

All night the guides hunted in vain. Next day they returned for food and started out again. At nightfall they heard the "Ave Maria" chanted. As the notes floated up to them on the chill night air, they were enabled to locate the priests. When the guides arrived Bishop Moret was exhorting his companions to put their trust in God.

The priests were found huddled together in an ice cleft fifty feet deep and with perpendicular sides of ice. The arrival of the guides saved them from death, as they were weak from hunger and exposure.

Four students who were studying at the Paulists at Washington, were retained recently. The newly-ordained priests are Rev. John Burke, of New York city; the Rev. John McPart, of St. Paul, Minn.; Rev. William L. Sullivan, and the Rev. Martin White Hand, of Nashville, Tenn.

WORK OF THE DEVIL.

Sacrilegious Attempts Made Upon the Blessed Sacrament in France.

For a week the churches in the diocese of Chalons, France, were under an interdict. They were deprived of the presence of the Blessed Sacrament, as lamps, burned in their sanctuaries while at the Mass celebrated at their altars only sufficient waters were consecrated to suffice for the communion of the faithful. Instead of the "Ite, missa ergo," the strains of the "Miserere" and the "Parce Domine" were heard. During these days the Blessed Sacrament for the needs of the sick and dying was kept in community chapels. This laying of the diocese under an interdict was the Bishop of Chalons' way of protesting against the sacrilegious attempts upon the Blessed Eucharist, of which three churches of his diocese had been the scene in less than a week. The churches thus profaned were those of Saint-Mard-le-Rouff, of Coches, and of Villers-aux-Cornuilles. In the first a redoubtable violation was perpetrated. In the other two the Sacred Hosts were profaned and taken away.

In his circular letter to his clergy on this subject Mgr. Latty says: "Borrow from our souls. We have reason to suppose that these sacrilegious outrages will not be followed by similar ones. It seems as if the Blessed Sacrament is no longer in safety among us and that our priests and faithful are no longer sufficiently strong to guard the tabernacle." Then follows the prescription: "Forbidding for the space of eight days the presence of the Blessed Sacrament in the churches in question, and concluding: 'At the expiration of the eight days the Blessed Sacrament will be restored to those churches and parishes only that have especially asked for it and that have undertaken solemnly to protect it from outrage.'"

This energetic action on the part of the Bishop of Chalons sheds light on the heinous war being waged by the enemies of religion in France against the Eucharistic Presence in the churches. This war, though human in the manner employed, is satanic in its aim and its operation. Men simply irrational and unbelieving would not employ such a strategy and jeopardize their safety in fighting against that which they do not believe in. This pernicious and malignant sedition of the things of the altar and profanation of the Sacred Hosts may be read as an act of faith on the part of devils in the presence of Jesus Christ in the tabernacle.

FATHER WALWORTH.

Reminiscences of His Three Years in London as a Missionary.

Father Walworth, of Albany, is one of those astonishingly vigorous, old men who in a hale old age possess all the vigor of intellect and strength of expression that marked his work in the years of his prime. His eighty years stretch across periods of greatest religious activity, and his own religious life has made him an energetic factor in most of them. He is writing a series of articles in the Catholic World Magazine, beginning with the current number, on his reminiscences of his three years as a Redemptorist missionary in London from 1845 to 1848. This period has recently been well written up by Wilfrid Ward, in his Life of Cardinal Wiseman. Father Walworth's "Reminiscences" will shed not a few bright lights on the figure of Wiseman and his relations to the Oxford movement. He tells an interesting story characteristic of Father De Held, the Redemptorist Provincial.

"What interested me very much in Dr. Wiseman was his profound respect for religious orders. He himself, himself, a secular. At the time of my residence at the Redemptorist Convent at Olney he was especially anxious to bring the pastors and confessors of the diocese to a correct and familiar knowledge of the moral theology of St. Alphonsus. For this purpose he engaged Father De Held, our Provincial, to assist at conferences where he himself presided. We Redemptorists were of course well pleased at the encouragement thus given to our missionary work and to the practice followed by him in dealing with penitents. It was a special pleasure to us that Father De Held should have been selected to instruct these explanations before a body of clergy so important and influential. There was an especial timeliness in the invitation. The loose practice taught by Father Faure was gaining ground among confessors in various quarters of the church, and the society was changed in England the better for that reviving church. The characteristic doctrine of Father Faure's theology was that Semper credendum est penitentibus pro se vel contra se loquentibus. The testimony of the penitent, whether he speaks in his own favor or against himself, must be accepted by his confessor. The great mischief of this maxim is that it must be applied to the question of the sincerity of the penitent's sorrow. Although still living with the habit of disobedience, although constantly back into the same time with a promise to abandon the same, he must still be held to be sincere and he is truly saved."

A true penitent. Father Faure's doctrine in other respects was not so well known as his maxim. He knew well that in any confession the clergy were a leading part. He assigned to him a special place long before this great truth was brought to the front.

Be cheerful. A bright smile, a frank expression of joy, as he makes others smile. Great withal out of doors let there be no smiling within.

CATHOLIC UNIVERSITY.

Arrangement For Cardinal and Bishops to Visit the University.

On Wednesday forenoon the management committee of the Catholic University took place in Malheur Hall. The honored guests of the occasion were seated on the stage, which was decorated with American flags, the paid colors and with the colors of the university. Monsignor O'Connell opened the exercises with an address at the conclusion of which, prayers were offered on the various states and responses made on behalf of each department by the lower classes.

Rev. James J. Fox, D.D., president of the university, presided over the exercises of the day. He opened his remarks by a review of the progress of the university during the past year.

At the conclusion of the exercises of the day, Cardinal O'Connell presided over the exercises of the day. He opened his remarks by a review of the progress of the university during the past year.

He then turned to the question of the university's future. He urged the young men to be true to their duty to the church and to the world. He urged the young men to be true to their duty to the church and to the world.

CATHOLIC NOTES.

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