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FATHER MATHEW.

Centennial of the Birth of the Great Apostle of Temperance.

ARCHBISHOP IRELAND ON HIS WORK.

The Lesson Taught and the Labor to be Done.

THE following is an article from the pen of Archbishop Ireland, on the life and work of the Rev. Father Mathew, reprinted from advance sheets of the *Catholic World*, which will be read with interest in view of the centenial celebration next week :—

A name to conjure by! Be it in this year of grace, 1890, that of Theobald Mathew. The tenth day of the October of this year marks the centennial anniversary of the birthday of the hero of total abstinence. Shall it be for us a mere commemorative date, cold as the page of history that tells of the men and the occurrences of a bygone age? Far from this! Be it a day diffusing over souls all the warmth, all the enthusiasm in well-doing, all the love for God and for fellow-man, with which throbbed during his lifetime the heart of Father Mathew. Be it the well-spring of noblest inspirations to noblest deeds. The world has sore need of them; be they ours on

FATHER MATHEW'S CENTENNIAL DAY.

Theobald Mathew was born on October 10, 1790, near the ancient capital of Tipperary, in sainted Ireland. The great work of his life began on April 10, 1830, in the city of Cork. The story has often been told, but it is ever worthy of repetition. He had gathered around him in his humble schoolroom a group of friends. He spoke to them of the evils wrought by intemperance. "Indeed," he said, "if only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. No person in health has any need of intoxicating drinks. My dear friends, you do not require them, nor do I require them—neither do I take them. After much reflection on the subject I have come to the conviction that there is no necessity for the use of them by any one in good health; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full." Father Mathew then approached the table and taking the pen, said, "Here goes in the name of God!" and signed as follows: "Rev. Theobald Mathew, C. C., Cove Street, No. 1"

Cove street No. 1, ! Three years ago, guided by the esteemed Bishop of Cork, Dr. O'Callaghan, I turned thither my steps. It was to me a shrine most sacred. Thoughts of it had visited me on transatlantic ground, and had impelled me on a certain day, which I will ever reckon among the happiest of my life, to repeat, in earnestness which must cease only on the grave's brink, the words of Fathew Mathew, "Here goes in the name of God!" I wished by the closest contact with scenes amid which he had lived to freshen in my soul my resolution and gain new strength for it. Thence I wandered toward the blackened walls of the chapel of penal days obscurity—now, alas! diverted to uses profane—in which for long years the "Apostle" had devoutly ministered. I tarried, too, in meditation beneath the roof of the old "Bazaar" building for which he had exchanged the school-room as the dozens of followers grew into the thousands, and I thought that I heard from the overhanging beams the echoings of his fierce denunciations of sin, and his fervid appeals to take the pledge. This were a work worthy of the attention of total abstainers, and entirely within their lines—to wrest from neglect and decay one or more of those birthplaces of their cherished "cause," and bedeck them with ornaments of love and gratitude, guarding them as sanctuaries of zeal and self-denial, for

THE SPIRITUAL REFLECTION OF PILGRIMS FROM MANY LANDS,

Father Mathew, as revealed to us on that memorable April day, was a man of singular courage, and men of this stamp are, unfortunately rare. The common man moves with the crowd and keeps himself within beaten paths The hardest thing to bear is isolation, moral or intellectual. Only the bravest, whose make-up is of the heroic kind, will step out by themselves and suffer to be aloof from their fellows. The tens of thousand of contemporary Irish men bewailed, as Father Mathew did, the terrible evils wrought around them by intemperance. But the tens of thousands did nothing toward remedying the evils. Why should they? Those evils were of old standing; other men, wise and prudent in their generation, had looked on unconcernedly. Moral evil will endure whatever is done. If it is blotted out under one form, it will reappear under another. The use of liquor in itself is not forbidden; to ask people to abstain from it might be bordering on the old African heresy, which must be avoided at all costs. Enmities, too, would be awakened, if action is taken against liquor; brewers, distillers, and publicans should not be ruffled in their temper. Besides he who stirs will be called, even by good and pious men, a fanatic and a fool. By all means let us be quiet, and leave the world to Providence. Not so did Theobald Mathew argue, Sin and misery abounded; he felt in his heart that a remedy was nigh, howeer unusual and unpopular, and he vowed to apply it. He became a total abstainer, and he preached total abstinence. He stood out alone, the moment he had taken the pledge, from the whole priesthood of Ireland, many of whom, when his determination was made public, called him a madman;" but his solitude revealed his grandeur of soul. He was the hero, too, in his self-denial. He imposed total abstinence upon himself, so as to be able to preach it with power to others, and total abstinence in him bespoke all the greater fortitude that it was new in the moral practices of the times. The self-denial which consists in depriving one's self of the use of intoxicating beverages must seem to many veterans of the "cause" the merest of trifles, especially in the priesthood, to whom self-denial under harshest forms presents itself as the daily obligation. Yet, as experience shows, men who apply midnight discipline to their shoulders, and who would face undaunted the martyr's pyre, tremble before the wine-glass, and dare not bid it to be gone. There is much, no doubt, in the fact that total abstinence has no command and no religious rule; it knows but the law of liberty, and the will must rise to it without prop or help, save divine grace; but precisely because of this must we recognize heroism in it.

"If only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take." His own words give

THE KEY NOTE OF FATHER MATHEW'S LIFE AND LABORS.

He loved God, and for God's sake he loved the neighbor. Sin through the excessive indulgence in drink was rife; souls were rushing into the jaws of hell; family heartstones were made desolate; despair and early death circled around the brow of youth, and old age was dishonored. Was he to fold in idleness his arms and watch unmoved the swift current of destruction? Was he to hesitate before any sacrifice to self, any appeal to others, that might alleviate the sin and misery? Assuredly not, so long as his heart was fully aglow with the fire of divine love. To spend and be spent for souls—this is all times the test and the measure of apostolic zeal. When sacrifices alarm there is a cooling of the inward fire; when sacrifices are really met, it burns with celestial heat. Oh for a Paul of Tarsus! who cried out that he might be anathema for his brethren; who would never eat meat or drink wine if his weakest brother were thereby to be scandalized; who lived and died a martyr of zeal and self denial! The world is warmer and better for centuries from life of a true hero of divine love, and it is well to gather men closely around one such, that they be permeated with with his spirit, and reproduce in themselves his ardors. Such a man was Theobald Mathew, and hence his force of character, his strong resolve, his fearlessness in presence of criticism, and his perseverance despite impediments and contradictions.

That Father Mathew was not mistaken in a estimate of the efficiency of total abstinence in the eradication of the popular vice subsequent events gave ample proof. Within a few years he regenerated Ireland, whose people became the most sober among the nations of Christendom, and rose to an unexampled condition of material prosperity and social peace and virtue. That the good he wrought did not continue unimpaired by time, was not the fault of Father Mathew; neither can the fact be constructed as showing a defect in the means he employed. The dreadful famine of 1848 broke the energies of the people and arrested all upward movements. The cause of total abstinence necessarily emerged from it weakened and nerveless. Then, soon afterward, the apostle himself passed away, and none were found who coveted the wearing of his mantle. He had, indeed, sought to perpetuate his kind. One day he had enrolled under his banners two hundred and fifty students of

IRELAND'S FAR FAMED SEMINARY, MAYNOOTH,

and he had believed that a race of leaders had been created that should never fail in Israel. His hopes in this regard were doomed to disappointment Yet not with himself did all his power go down into the grave. His name remained, and it has been fertile in inspirations. A great man never dies among his fellow-men; his activity never ceases. The total abstinence movement of the present day in Ireland, in England, in the United States, inscribes upon its banners the name of the "Apostle," feeds itself upon his principles, and lives off his very soul. The priest of Cove street reigns to-day, and his realm embraces the whole English-speaking world.

In the centennial of Father Mathew there is a deep significance. It speaks to us in accents that will not be stilled, of our own duty. Intemperance is among us, doing fearful harm to bodies and to souls. It has not the unlimited sway which former years accorded to it; there are serried battallions in the field opposing it. Public opinion no longer favors it; both its victims and its agents are held in ill-repute. Yet, withal, the slimy serpent lives, and through all ranks of society it trails its poison-laden length, distilling in all directions its pestilential breathings. Who is there who has not sorrowed over its ravages? Let me speak as a Catholic. I know I will be blamed for my rashness and credited with unpardonable exaggerations, and, may be, with untruths. There are those who fain would veil from public gaze the gaping wounds; there are those who, limiting their observations to their immediate encircling, do not believe in the wide-spread disasters, the knowledge of which appals me. But speak I will, and let me be called, as Thobald Mathew was, a fanatic and a madman. Intemperance power to-day is doing holy church harm beyond the power of pen to describe, and unless we crush it out, Catholicity can make but slow advance in America. I would say, intemperance is our one misfortune. With all other difficulties we can easily cope, and cope successfully. Intemperance, as not *ing else*, paralyzes our forces, awakens in the minds of our non-Catholic fellow-citizens violent prejudices against us, and casts over all the priceless treasures of truth and grace which the church carries in her bosom an impenetrable veil of darkness. Need I part cularize? Catholics nearly monopolize the liquor traffic; Catholics loom up before the criminal courts of the land, under the charge of drunkenness and other violations of law resulting from drunkenness, in undue majorities; poor houses and asylums are thronged with Catholics, the immediate or mediate victims of *drink*; the poverty, the sin, the shame that fall upon our poor people result almost entirely from drink, and, God knows, those afflictions come upon them thick and heavy! No one would dare assert, so strong the evidence, that the disgrace from liquor selling and liquor drinking taken from us, the most

hateful enemy could throw a stone at us, or that our people would not come out in broad day-light before the country as the purest, the *most* law-abiding, the most honored element in its population. And still—my very passing strange!—the Theobald Mathews are few, and these few are timid.

WHAT, AS A PEOPLE ARE WE DOING?

We stand almost at the doors of saloons pelting nicknames at total abstainers, calling them cranks and Manicheans. We exhaust our speech in invoking maledictions upon the heads of prohibitionists and temperance agitators. We inveigh, of course, though often in softest tones, against the sin of out-and-out intoxication; but, while doing this much, lest the blows to alcohol be too serious, we are careful to emphasize certain abstract principles as to the holiness, *in se*, of saloon keeping and liquor drinking. On the tables at great banquets the wines sparkle, and the fragrance is wafted through the air to cellar and tenement house, tempting the miserable occupants to rush to their banquet hall, the corner grog shop. We philosophize, at times, of course, over the evil which we cannot totally conceal from ourselves; but very strange the cogitations by which we excuse our do-nothing policy. In other countries, say we, drinking goes on, and no noise is made about it; why should not drinking be as highly thought of in America as in Jutland or among the Carpathian Mountains? Others drink as much as our own people do, and, may be, a good deal more than they; and, if they are more temperate than our own people, they have vices more hideous than intemperance, from which ours are free. We must denounce divorce and Mormonism; we have no time to denounce intemperance. Then—who knows?—by opposing intemperance too strongly we might drive men into Manicheism, and, at any rate, we would offend the generous brewer and the jovial-faced bartender, men whose dollars are never held back from the charities of the Church. Liquor is the poetry of life; a table without wine or beer looks like a funeral feast; those total abstainers are moody, dangerous men, hypocrites and misers. The proper remedy for intemperance, if a remedy is needed, drunkards will not come to the sacraments, and *obligation* toward them ends. Thus do we act, thus do we argue, thus do we joke, and meanwhile the Church of Christ droops her head in shame, legions of poor people rot in sin and misery, and immortal souls are precipitated into hell.

Oh! for a solemn and enduring awakening from slumber and sloth by virtue of the sacred memory of Father Mathew! Why dilly-dally another day with this monster evil which is desolating the land? Why, when the enemy is upon us, slaying neighbors and friends and damning souls, lose a moment in idle discussions and heartless pleasantries? For once let us be serious-minded and zealous and active in well-doing. One decade of years in earnest warfare—the battle being general throughout the field, instead of being confined to some isolated band of sharpshooters—and victory brilliant and complete shall be ours. The task is much easier than it was for Father Mathew.

TOTAL ABSTINENCE IS NO LONGER A NOVELTY;

it has made its record and proved its efficiency, and the Church has set her seal upon it. The cry was in Father Mathew's time, and for long years afterwards, that Rome had not recognized total abstainence. Indeed, the would-be-wise men knew that Rome never would recognize it; if she did, then assuredly they, loyal sons of hers, should recognize it it too, and most likely practice it. Well, Rome has spoken; but those loyal sons of hers are so busy reading up her utterance on other subjects they lose sight of her words on total abstinence. "Hence," wrote Leo XIII., "we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determinationtion is the proper and the truly efficacious remedy (or, as some choose to translate, a proper and a truly efficacious remedy) for this very great evil." There remains, now, no excuse for indifference or inactivity.

All circumstances well considered, it is not too much to say that the practices of zeal and self-denial are very few, if there are any, that will give more public edification and bring greater glory to the church than that of total abstinence from all intoxicating liquors. Let this truth be pressed upon our Catholics, in season and out of season. Let pastors, in whose keeping primary souls are placed, teach it by word and example. Let the religious orders in the Church, that make of self denial a chief duty, embracing through love for God fasting and flagellation, take front ranks in the new crusade. Father Mathew was a priest and a religious, and his example comes home with an intensified force to priests and religious. We quote again from the brief of the Sovereign Pontiff: "So much the more strongly will all be induced to put this bridle (total abstinence) upon appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so many calamities with which this vice threatens both Church and State may, by their strenuous endeavors, be averted."

To Ireland, Father Mathew's own land, do we send, on his anniversary, a message of love and gratitude. To her are we indebted for him, and for all the inspiration which spring from his name. Next to their own country, Ireland is of all nations dearest to the hearts of total abstainers, and for her salvation their fervent prayers go up to the Throne of Grace Heaven be praised that, her noble episcopate leading, a new era for total abstinence has dawned over her. She celebrates fitly the centennial of her "Apostle." How much there is involved in the triumph of total abstinence in Ireland, did but Irishmen understand it! For herself it means all blessings. "Ireland sober is Ireland free," said one who loved her well. For her exiled children, scattered to the four corners of the earth, it means their own sobriety and their honor in the eyes of their fellow citizens in their new homes. For the Church, of which in the vast English speaking world Irishmen and their descendants form a part so large and so important, it means undimmed glory. Total abstinence in Ireland is total abstinence across oceans and over continents. And total abstinence in Ireland is to be had for the asking. God has not created a people more docile to their spiritual leaders than the children of St. Patrick. May I dare speak across the Atlantic and name the means, so easy and simple, by which Ireland will be made the most sober nation of the earth, and without which labors most herculean must fail? It is this: let the words of Father Mathew reverberate in the seminaries, in the monasteries and the presbyteries of Ireland: "Here goes, in the name of God!" The magic persuasiveness of Father Mathew's appeals lay in his own total abstinence pledge. In their own pledges will the priests of Ireland conquer.

"*In hoc signo vinces.*"

JOHN IRELAND.

St. Paul, Minn.

FATHER MATHEW.

Preparations for the Approaching Centennial Celebration.

The preparations for the Father Mathew celebration are rapidly being perpected. Last Friday a special general meeting of the Irish Catholic Temperance convention was held at St. Patrick's hall. Among those present were Rev. J. A. McCallen, S. S., Rev. Father Strubbe, C.S.S.R; Rev. Father O'Meara, P.P. St. Gabriel's; Ald. P. Kennedy, Messrs. M. Sharkey, A. Brogan, N. P., Thos. Latimore, M. J. Ryan, A. Callen, Jas. McGuire, John S. Reilly, Joseph Phelan, John Colfer, T. E. Moore, Jas. J. Costigan, secretary, and others. Rev. Father McCallen presided.

Mr. Costigan read the reports and arrangements so far made for the Father Mathew centenary, which were approved of. The following was then decided upon:

The St. Patrick's, St. Ann's, and St. Gabriel's T. A. and B. societies will meet at St. Ann's hall, Ottawa street, on Sunday, October 12, at 9 a.m., and proceed from there to St. Ann's church, where a grand High Mass will be celebrated. On Monday, October 13th, the social celebration will be held in the Queen's hall; an orchestra chorus and a number of talented soloists will give a grand musical concert. Rev. J. A. McCallen will preside and deliver the opening address. Address will also be given by Dr. Hingston and Mr. J. J. Curran, Q.C., M.P. Invitations to attend have been issued to His Worship the Mayor, the clergy, members of Parliament, presidents of sister societies, and prominent citizens.

A TERRIBLE CRIME.

A Tramp Murders his Benefactor Near Quebec.

QUEBEC, Oct. 4.—A terrible tragedy was perpetrated at St. Jean, Island of Orleans, last night. A vagabond named Cardinal entered the house of Benjamin Thivierge, a farmer, aged 60, and begged for something to eat. He was kindly invited to join in the family supper and afterwards was given a bed. At about 11 o'clock he rose from bed, and armed with a heavy poker entered Thivierge's sleeping apartment, where he made an attack on Thivierge, cutting his head just above the left eye. He continued to wield his poker on his victim until the cries of alarm of Mrs. Thivierge attracted the people of the household, who with considerable difficulty secured the fiend. A doctor was summoned, who declared Thivierge's injuries mortal. Cardinal was arrested this morning and placed in the Court house cells pending the examination, which is to be held by Judge Murray, of the Police Court. Thivierge is expected to die every moment. Cardinal is a very bad character, a regular jail bird. The victim's face has been terribly battered out of recognition. One long cut extends down the side of his nose, removing one of his eyes from its socket. When the monster first commenced his attack on Thivierge he warned the wife and sister-in-law against leaving the house on peril of their lives, but one of them got through the window and the other the back entrance. The affair has caused quite a stir among the peaceable inhabitants of the village.

Our Plan Abroad.

The appeal of the American committee for the relief of famine in Ireland is one that cannot fail to touch the hearts of the people. Relief must be extended at once or the consequences will be most deplorable. The failure of the potato crop in Ireland means hunger to many thousands of human beings, and it is this situation which now confronts the people of that unhappy land. In the presence of a calamity possible nowhere else on earth considerations of government and of politics should not be permitted to stay the hand of the generous or to harden the heart of the sympathetic. The question is not whether Ireland shall be free, whether it shall have a parliament of its own or whether landlordism shall be rooted out of that island, but whether hundreds of thousands of human beings, the miserable victims of alien rule and oppression, shall be permitted to starve to death. The *Herald* will cheerfully acknowledge and forward to the treasurer in New York any contributions that may be intrusted to it for this most worthy cause.—*Chicago Herald.*

If there is one lesson above another that parents should teach to children, it is that of reverence, that deep abiding quality that of all things helps to make us a people—reverence for truth, reverence for home.

CATHOLIC CULLINGS.

Gems of Thought From Holy Men Past and Present.

External splendor of worship is good, but *internal truth and reality in the worship of* God is better.

Chastity alone represents in our life a state at all comparable with that of immortal glory —*St. Bernard.*

Humility can never be cast down while it has hope, and hope can never be presumptuous while it has humility.

We cannot be too humble, and we cannot be too hopeful; and when humility and hope are joined together, hope sustains humility, and humility chastens hope.

Every substance casts its shadow, and every truth leaves its definite impression upon the reason of man; and the enunciation of that definite impression is dogma.

Individuals and nations may fall from unity as from sanctity; but unity as a divine institution stands secure. Unity is changeless, whosoever falls; unity does not admit of degrees.

To be content with what we have is the real secret of happiness. The real needs of humanity are comparatively few, but the artificial and conventional are illimitable and insatiable.

We pray for our Fathers and Bishops, and in general for all among us who are departed this life, believing that this will be the greatest relief to them for whom it is made, whilst the holy and tremendous Victim lies present. —St. Cyril.

We may lay it down as a rule that the severity of our judgments of others, even when judgments are legitimate and unavoidable, is an infallible index of the lowness of our spiritual state. The more severe we are, the lower we are.

Be this our one end, in life, to cleanse our hearts, that we may behold more and more of the beauty and the splendor of the Divine Presence, that we may see God, in all His creatures, in all His providence, in all the events and changes, and the calls and chastisements of life.

Every duty, even the least duty, involves the whole principle of obedience; and little duties make the will dutiful, that is, supple and prompt to obey. Little obedience lead into great. "He that is faithful in that which is least is faithful also in much."

The most perfect prayers are those of Saints and of little children, because in both there is the same freedom from the hard, unconcerned, self contemplative habit of mind which beats the common sort of Christians, and the same presence of awe, tenderness of conscience, simplicity and truth.

Let us cheerfully offer our brief, frail, troublesome life to God—it is service rendered to him by the renunciation of what is really worthless. . . . Bear patiently your cross of sickness. Your present vocation is to be silent, to obey, to suffer, to give yourself up to God for life or death. . . . Acquiesce in all he does, without anxiously inquiring how he will do it.—Fenelon.

"Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic pressis to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and Prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and requoted everywhere, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air, unless it can be brought home to each parent and make practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain to its rightful development and to accomplish its destined mission."—Pastoral Letter of the Third Plenary Council of Baltimore.

A NATIONALIST COUNCIL.

Important Resolutions Carried—An Appeal for Funds.

DUBLIN, October 6.—The conference of the Irish Nationalists called by Mr. Parnell was held here to-day. Part of the business of the conference was the selection of a deputation to visit America for the purpose of laying before the people of that country a plain statement of the situation of affairs in Ireland. John Dillon, William O'Brien, Thomas P. O'Connor, Timothy D. Sullivan, Timothy Harrington and P. Fill were appointed to form the deputation The proceedings were private. There was a very large attendance and most of the prominent members of the Nationalist party were present. Justin McCarthy moved the adoption of four resolutions, all of which had previously been submitted to Mr. Parnell. The first of these pledges the fullest support of the National League to the tenants who are threatened with ruin in consequence of the course adopted by the Government and English sydicates. The second resolution demands that certain districts in the southern and western parts of Ireland be given especial consideration by the Government and that measures be taken at once for the relief of the inhabitants. The Government is called upon to inaugurate a series of public improvements for the purpose of giving employment to the people and enabling them to support themselves without charitable assistance. The third resolution condemns in emphatic terms the conduct of the Government in causing the arrest of O'Brien, Dillon and the other Nationalist leaders arraigned at Tipperary. The fourth resolution makes an unwilling appeal, "especially to its friends in America," for funds. Mr. Parnell sent a telegram regretting his absence, and Messrs. O'Brien and Dillon telegraphed that they were unable to attend owing to the proceedings now in progress.