

CHRISTIAN



VISITOR.

A Family Newspaper: devoted to

Religious & General Intelligence.

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

Volume II.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, JULY 13, 1849.

Number 25.

THE COURSE OF LIFE.

TRANSLATED FROM THE SPANISH.

O! let the soul its slumber break,
Arouse its senses and awake,
To see how soon,
Life, with its glories, glides away,
And the stern footstep of decay
Comes stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seems to the wayward fancy, less
Than what is past.

Our lives like hasting streams must be,
That into one engulfing sea
Are doomed to fall;
The Sea of Death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'let's glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but the starting place,
Life is the running of the race,
And death the goal;
There all our steps at last are brought,
That path alone, of all unsought,
Is found of all.

Where is the strength that mocked decay,
The step that rose so light and gay,
The heart's blithe tone?—
The strength is gone, the step is slow,
And joy grows weariness and wo,
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here;
Dreams of a sleep that death must break,
Alas! before it bids us wake,
Ye disappear.

FATHER MATHEW.

This justly celebrated man having now reached New York is attracting public attention on this side the ocean more than ever.

The following brief sketch of his life from the Dublin University Magazine will doubtless be read with interest.

"Born at Thomastown, near Cashel, in the county of Tipperary, on the 10th of October, 1790, Theobald Mathew; was left an orphan at an early age. His father, James Mathew, of Thomastown, son of James Mathew, of Two Mile Borris, near Thurles, having lost his parents when a child, was taken under the care and patronage of the well known Major General Montagu Mathew, brother of the Earl of Llandaff. Mr. James Mathew, the younger, married a daughter of George Whyte, Esq., of Cappawhyte, who was married to a niece of the celebrated Mr. Mathew, mentioned in Sheridan's life of Swift. Mr. Mathew had a large family, all of whom were remarkable for beauty of appearance, grace of manner, and energy of character. Mr. Charles Mathew, brother of the Apostle of Temperance, acquired a large fortune, and is a gentleman highly respected in the city of Cork, near which he resides, at a very handsome seat. Two other brothers became eminent distillers, at Cashel. When Mr. Mathew lost his parents, he was adopted by the late Lady Elizabeth Mathew, who placed him under the tuition of the late Rev. Dennis O'Donnell, parish priest of Tal-

lagh, in the county of Waterford. At thirteen years of age he was sent to the lay academy of Kilkenny, where he became a great favorite of the Rev. Patrick Magrath, the head of that establishment. After having remained there for seven years, he was by the direction of the Most Rev. Dr. Bray, sent to Maynooth, where he pursued ecclesiastical studies for some time. Two aged Capuchin friars induced him to become a member of their order, and he repaired with them to Kilkenny, where he remained until appointed to Cork. On Easter Sunday, in 1814, he was ordained in Dublin, by Dr. Murray, after having been, for some time, under the care of the Very Rev. Celestine Corcoran."

From an article in the N. Y. Tribune, we make the following extracts, in which the results of the philanthropic labors of this distinguished reformer are recapitulated.

"Whether in the situation of a great potentate or an humble priest, it is the good done in proportion to the means of doing it that imparts merit to the individual, and a claim upon society, and that gives rise to those pleasing reflections in his own mind which console and cheer under every vicissitude of life. Mr. Mathew has dedicated a lifetime to works of active charity, kindness and love.—His lot was cast in a land where much misery and wrong had endured for centuries; and his mission, to feed the hungry, shelter the houseless, make glad the down-cast mourner, lead back to the path of virtue the erring wanderer, elevate the character of his people, rebuke their besetting vices, place temperance in all things before them in its native loveliness, and exhibit drunkenness and the crimes of which it is the fruitful source, in all their naked deformity, has been nobly fulfilled.—Ireland, in 1847, drank the cup of misery, even to the very dregs—but had drunkenness and debauchery not been previously checked by the heaven blessed efforts of Theobald Mathew, how much more embittered would have been the draught! Thousands of Irishmen have crossed the Atlantic, after abandoning a habit that would have been destructive of their welfare in any country, and found in the new world, peace freedom and happy homes. Millions of men have listened to the words of the Apostle of Temperance—his powerful, persuasive eloquence has converted many a gloomy abode of strife and contention, many a dreary habitation of crime and wretchedness, into a peaceful and pleasant dwelling.

Mr. Mathew's war upon the whiskey still produced astonishing results. Within three years, through the exertions of one pious Roman Catholic clergyman who avoided political contests, the Irish ardent spirit duty was reduced full 32 per cent. by teetotalism. In 1838, there were 12,250,000 gallons of whiskey consumed in Ireland; in 1841, 6,500,000. The tax in 1841, as the Parliamentary returns show, had fallen off \$2,456,480. Orangeman and Catholic united to do honour to Rev. Mr. Mathew, and to acknowledge the utility of his disinterested exertions.

The principal burial places in Cork, some time since, were owned by Protestant Churches; difficulties occurred at the burials of several Catholics in these grounds—why should we enumerate them? Father Mathew saw them, regretted their existence, and speedily devised an effectual remedy. He purchased a large botanical garden on the south side of Cork, about a mile from the city; converted it into a cemetery, and reserved a very large share of the grounds for a graveyard to the poor. Father Mathew's Cemetery is at this day by far the handsomest burial-ground in all the wide extent of the Emerald Isle.

Mr. Mathew not only laid out a cemetery where the poor are decently buried—he also

built a chapel where the living could receive religious instruction. It was begun about the time of the Cholera, 17 years since, is of hewn stone, in the pointed Gothic style, a chaste and elegant structure, and cost \$100,000.

No one could for a moment suppose that a man who has striven for forty years to elevate the Irish peasant in the social scale, to educate thoroughly his poorer countrymen, and to enforce sobriety, temperance and every manly virtue, in a land which long misgovernment and sad misrule, amid conflicting creeds and contending factions, has reduced to a state of constituted anarchy or unmitigated despotism requiring fleets on its coasts and 50,000 bayonets within its borders, to preserve to 8,000 land owners their sole control of the soil trodden by eight millions who have no freehold—no one could imagine that Father Mathew would stand forth the friend and apologist of Negro Slavery, of the buying and selling of men and women and their offspring for ever, as we buy cattle in the market. No! in the front rank of the advocates of Freedom, civil, moral and religious, to the thrall of every land, by Slavery's fetters cursed, stands the venerable apostle of Temperance who has just landed on our shores: but although such are his long-cherished and consistent opinions, he comes not to America with the intention of interfering in the slightest degree with the domestic or municipal institutions which obtain favor in any section of the Republic.

Kohl, the German tourist, met Mr. Mathew at the Temperance Hall, Kilrush, in 1843.—Five millions of the Irish had by that time taken the temperance pledge at his hands; and counting from the 10th of April, 1838, when he instituted the Irish Temperance Association, that was nearly 3,000 a day on an average of the five years, Kohl describes him as being a handsome man, of imposing appearance, well built and proportioned, and about the same height and figure as Napoleon. His countenance is fresh and beaming with health, his movements and dress are simple and unaffected, his features regular and full of mildness with firmness, his forehead is straight, high and commanding, his nose aquiline; and although [then] 54 years old, he is in full possession of mental and bodily vigor. Father Mathew has a fine and delicate hand, dresses elegantly, and is eloquent, with a clear voice, a glowing zeal and a firm conviction of the sacredness of his cause."

Father Mathew comes to this country in accordance with the earnest invitations of many of our citizens and to recruit his exhausted physical energies by a short respite from the active duties of his vocation. Although he will doubtless feel it a duty which he owes to the cause of temperance, to address public meetings as occasion may require, yet it is to be hoped that his physical abilities will not be overtaxed. Father Mathew is commended to our care in the following language by the Cork Examiner:

"Father Mathew throws himself, as it were upon the consideration and charity of the American people, whom he goes to honor by his presence. They must not expect to behold one in the vigor of robust health, whose voice might be heard in an assembly of many, many thousands; they must not look for one whom they can fete, and lionize, and crowd upon.—They must remember that he has suffered severely in health, that his strength is materially impaired, and that the very act of visiting them is full of risk and danger. Let it be the duty of the noble American people to cheer his drooping spirit, restore health to his frame, and to fit him, with God's blessing, for a future career of usefulness and glory."

Events are not in our power, but always is to make a good use of the very worst.—Berkeley.

Hungary, its Extent, Population.

The recent revolutionary movements in the Hungarian provinces, and the noble stand they may yet make against the two powerful armies of Austria and Russia, have induced one of your constant readers to have resort to several geographies and gazetteers, with a view to inform himself of its extent, population, &c. &c. But as these contain no statistics, he has hastily thrown together the following short account of upper, and lower Hungary, the statistics being taken from Macgregor's work published in London in 1844.

In the 14th and 15th centuries, Hungary comprised part of the modern Poland and European Turkey, and was divided into ten separate governments or kingdoms, viz:—Hungary proper, Croatia, Slavonia, Dalmatia, Bosnia, Bulgaria, Moldavia, Lordomia, and Transylvania. Several of these provinces have since been detached from Hungary, and it now forms a part of the Austrian Dominions, being bounded on the west by a part of Germany—north by Galicia, from which it is separated by the Carpathian Mountains—east by Transylvania and Wallachia, and south by Turkey, Slavonia and Croatia. Its present territorial extent is 48,500 square miles. Thus it is nearly twice as large as the State of New-York.

It was formerly known as Upper and Lower Hungary, but this division has been superseded, and it is now separated into the following six circles, viz:—Circle this side the Danube, circle beyond the Danube, circle this side the Theys, circle beyond the Theys, Province of Slavonia, Province of Croatia. These circles are divided into counties, of which there are 13 in the first circle, 11 in each of the others. The principal rivers are the Danube, the Drave, the Maresch, the March, the White, the Koresch, the Izarnos, the Theys, the Waag, and the Ternes.

It contains 56 large towns, 751 market towns, 11,706 villages, 1,307,172 houses, 2,885,500 families, 5,917,202 males, 6,172,000 females. Total population 12,096,202. Of these, about 6,500,000 are Roman Catholics, and about 2,000,000 of the Greek church, about 1,000,000 Lutherans, 2,000,000 Calvinists, 205,000 Jews: and its regular army is 56,000 men.

There are 15,000,000 of English acres of arable land, 1,330,000 vineyards, 4,800,000 gardens, 4,850,000 pastures, about 15,000,000 English acres of woodlands,—whole number of acres being about 340,000,000; 4,500,000 head of horned cattle, 650,000 horses, 8,000,000 sheep.

Buda is the capital, stands on the right bank of the Danube, and has 25,000 inhabitants.—It was once the residence of the Kings of Hungary, say till 1526, when it was taken by the Turks. For 160 years it was contested between them and the Christians, and it was finally surrendered to the latter in 1686. In 1810, 600 houses were destroyed by fire, but they have been replaced with improved buildings.

Immediately opposite Buda, on the east side of the Danube is Pesth, which is the largest city in Hungary. It is well built, containing many elegant public buildings and mansions of the Hungarian nobility. Its University is one of the most richly endowed on the continent of Europe, and this city of Pesth contains above 60,000 inhabitants; it is about 130 miles east southeast of Vienna.

Throughout Hungary the Slavonian population are the most numerous, and perform the most servile kinds of labour. The Magyars—the original Hungarians—though generally illiterate, are a spirited and intelligent race, fond of active employment and a military life—avoiding, as much as possible, either labour