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CONSECRATED BISHOP OF GREAT FALLS, MONT.

Rt. Rev. M. C. Lenihan Invested with Mitre and Crozier at Dubuque by Archbishop Keane--Sermon by Archbishop Ireland.

The Rt. Rev. Mathias Clement Lenihan, lately appointed to the new see of Great Falls, Mont., was consecrated Wednesday, Sept. 21, in the cathedral of Dubuque.

The consecrating prelate was Archbishop Keane of Dubuque, assisted by Bishop Cotter of Winona and Bishop Keane of Cheyenne.

The sermon was preached after the gospel by Archbishop Ireland.

The other prelates present were the archbishops of Chicago and the bishops of Danversport, Omaha, Wichita, Fargo, St. Cloud, Sioux Falls, La Crosse, Sioux City, Fall River and Bishop Muldoon, auxiliary of Chicago.

A large number of priests were present in the sanctuary and in the body of the church.

Dinner was served at the Julian hotel, covers having been laid for about 200 persons. The day being Wednesday in Ember week the diners had to content themselves with meager fare, and no wines were served.

After coffee had been served, the archbishop of Dubuque, who acted as toastmaster, introduced the new bishop of Great Falls, who, in very felicitous terms, thanked all present for their kindness in coming, some of them long distances, to the ceremonies of his consecration.

There were four toasts on the programme, namely, "The Holy Father," Bishop O'Gorman; "Church and State," Bishop Garrigan; "The Church in the Northwest," Bishop Shanley, and "The Destiny of America," Bishop Scannell.

Archbishop Ireland's sermon on the occasion dealt with the dignity of the priesthood and the great field that America offers for his work. "For Christ we are ambassadors," words from St. Paul, Second Corinthians, fifth chapter, was his text. "What is the priesthood?" he asked. "The priest is the ambassador of Christ, bearing His message, speaking His name, Christ in Palestine demonstrated by His works, His divinity. He lives, He speaks, He reigns and works today through His priests through those whom He commissioned to take His place. Christ made provision for the perpetuation of His kingdom when He said: 'All power is given unto me. Go ye and teach all nations and I am with you unto the end of the world.' From the first apostles who stood before Him He passed down from one generation to another, living, working, inspiring. As it was yesterday, so it is today, so it will be tomorrow. 'As the Father sent me, so also send I you. He that receiveth you receiveth me.' The priest is the perpetuation in himself of Christ's kingdom.

"And what is the work of the priest? The work of Christ himself. He sent the priests to do what He had come to do—to be His visible agents. Their work is to bring God to man, to bring man to God. 'Thou shalt love the Lord, thy God, and Him shalt thou serve.' Man had wandered away from God, had sought false deities and had given himself to passion and sin. Away from God, he was not what God intended him to be. All interests of man suffered agony and death. It was then the Eternal Word said: 'Behold, I come.' Then followed the command, 'Do Penance.' Separate yourself from the evils that shut you off from grace. The Christ had come to win back and save what had been lost. He came to save souls, to absolve them from sin, to reconcile them with God, to take souls in His hands and guide and direct them into the light of heaven, where eternal happiness was awaiting. With what continuous labor Christ did work for souls! Here Archbishop Ireland reviewed Christ's actions in Palestine, the ordeal at Calvary, showing by them the necessity for the practice not of the ordinary virtues alone, but of sacrifice.

The minister of Christ must bring a message such as Christ brought, and one that is worthy. Hence the priest comes to save souls, to speak the truths of heaven, show them the blood of Calvary, that they may know the way of salvation and eternal happiness. Is the perpetuation in the priest of Christ's mission not sublime? When we assist at mass we are in the presence of heavenly power. We are hidden to reform, taught redemption and incarnation and the valuation God sets upon souls.

What is there in man grand and noble if it be not the soul—that which enables him to know all visible things? What nobler work than that which God's true light, to cleanse it from destined to be, the image and likeness of God himself, to make it so pure that the smiles of heaven descend upon it, to enable God to say to it, "Thou art my work. Thou I have begotten."

To know the power of Christ we have only to observe his steady march down the ages, and see how purified were the souls that worshipped Him, how clarified the societies of men that proclaimed Him King. What Christ did in the passage down the ages, priests are ordered and empowered to do. Here the archbishop adjured the priests to be fit successors of the Christ. What are the mountains of gold and silver, he asked, beside the eternal splendors of heaven? These splendors the priest must bring to man. All material interests, valuable the work of the priesthood; that it is for you Christ purified the societies of men that proclaimed Him came, for your salvation. Christ was for our sake made man, suffered and died. You owe reverence and co-operation to the priesthood, for it is the office of Christ himself. For you Christ's priesthood is perpetuated. Your duty to the priesthood is above all this, that you make use of the power of the priesthood for your own salvation. For the kingdom of God was established for the people.

We live in an age great in many aspects, where interests are intense and ambitions exalted. Men are changing the whole face of the world. It is a great and glorious age and I honor it. But its misfortune is that it forgets God. It goes onward without God, without thought of Him. This is the fearful evil of the day. And when we recognize in the age its forgetfulness of God, we shudder for the consequences.

MATER DOLOROSA.



The archbishop, eloquently and in masterful manner depicted an age where reverence and thought of God was absent and pictured in that age destruction of the home, rank immorality and anarchy. The twentieth century, great as it is, is doomed to damnation unless it shall bear in its hands the banner of the Almighty. It is for the priests to spread broadcast the gospel of Christ, to re-establish all things in Christ, to bring again Christ's reign. It is for the people to live in the kingdom of God. I do not know of better opportunity than is presented now in America for priest and layman to work for God. I am glad that I am a priest in America. I wonder if we appreciate the blessings we enjoy?

Referring to France, the archbishop said: "The sovereign leader of your church is forbidden to give counsel to bishops and priests unless the government permits." Christian schools are closed; the sheep are separated. Referring to the British empire and other countries, the archbishop said there are barriers, hindrances to the work of the church. Here, in free America, there are none of those opposed to God's soldiers. Here is the one country in the world today where absolute freedom of action is given to the soldiers of Christ. I trust, Catholics of America, you are grateful to the laws and institutions, that you love the flag. Your work is a work for souls, but in working for them you work for country, for what this country needs is the propping power of divine conservatism, that anarchy and chaos may be driven back. You are too fair and beautiful, America, to rest on human instincts. For their country's sake Christians must more than ever make God be known, herald the fact that God is the light and the source of all light, that we may re-establish all things in the kingdom of Christ.

The services for the new bishop, for the days following his consecration, have been arranged. Bishop Lenihan will say his first mass as bishop on Thursday, Sept. 22, at Visitation convent, Dubuque. On the following day he will say mass at St. Joseph's college, and on Saturday, Sept. 24, he will conduct mass at St. Joseph's convent. On Sunday, Sept. 25, he will read mass at St. Patrick's church, Dubuque.

Bishop Lenihan will return to Marshalltown on Thursday, Sept. 21, and make his preparations to leave the city for his new see. His first mass in Marshalltown as a bishop, will be said at 8 o'clock on Sunday morning, Oct. 2, and at 7:30 on the day following he will hold confirmation. He will leave for St. Paul Oct. 5.

The installation of Bishop Lenihan in his new cathedral, St. Ann's, will be conducted on Sunday, Oct. 2. Most Rev. Alexander Christie, D.D., archbishop of Oregon City, Ore., will install the new bishop, and Rt. Rev. Edward O'Day of Seattle, Wash., will deliver the sermon. Rt. Rev. A. J. Glorieux, bishop of Boise, Ida., and Rt. Rev. Chas. O'Reilly and all the priests of the diocese of Montana will be present at the installation ceremonies.

As bishop of the see of Great Falls, Father Lenihan will become a suffragan bishop of Most Rev. Alexander Christie, D.D., archbishop of Portland, Ore., who conducted his theological studies in Montreal with Father Lenihan. This will be an added pleasure connected with the duties of the new bishop. Great Falls, which has been created a see, is a city of about 15,000 inhabitants, growing. The population of the city is largely Catholic, and one of the first things that will be done by the new bishop is the creation of two new parishes. The territory over which Bishop Lenihan will have jurisdiction comprises in square miles a district about the size of the state of Iowa.

Very Rev. Mathias Clement Lenihan, V. E. M. R., pastor of St. Mary's church, and dean of the Marshalltown diocese, who will be known hereafter as Rt. Rev. C. M. Lenihan, D.D., bishop of Great Falls, Mont., was born in Dubuque in 1854. He was baptized by the first bishop of Dubuque, Rt. Rev. Mathias Doras, D.D., and was christened Mathias in the bishop's honor. He received the sacrament

of confirmation at the age of 12 years, by Bishop Clement Smith, the second bishop of Dubuque, and took the Bishop's Christian name as his middle name. He received tonsure from Bishop Hennessy. His preliminary education was received in the first sisters' school in Iowa, the cathedral parochial school conducted by the Sisters of Charity. In 1870 the young man entered St. John's college, at Prairie du Chien, Wis., having at that time decided to fit himself for the priesthood. After three years at St. John's he returned to Dubuque and entered St. Joseph's college, in which he remained two years, finishing the philosophical course. In 1876 Father Lenihan began his theological studies in the Grand seminary, Montreal, and was ordained as a priest on Sept. 29, 1879. His silver jubilee, celebrating twenty-five years in the priesthood, will be celebrated next winter.

While Father Lenihan has seen almost a quarter of a century in the service of his church he has had but two charges. His first after being ordained was a mission, comprising all of Crawford county, with residence at Vail. He was there from 1880 until 1887, when he was assigned to Marshalltown, succeeding Rev. J. Murphy, who is now in Vail. While at Vail Father Lenihan was appointed to Boone, but a delegation of his parishioners visited the archbishop with a plea that he be retained at Vail, and the request was granted. Two years ago Father Lenihan was made a dean by Archbishop Keane, in charge of the Marshalltown deanery, comprising Marshall, Story and Jordan counties, and made an irremovable rector, one of four in Iowa.

Tobacco Culture in Ireland.

On this interesting subject a correspondent writes: "A visit to the Farm, Kilmahon, Kells, County Meath, would satisfactorily show that there can be little doubt as to the possibility, or indeed, ultimate success of tobacco culture in Ireland. The plants are very fine and well grown, all seeming in robust health. The variety grown is Yellow Prior, an earlier and dwarfier variety than Virginia, hitherto planted. The plants were raised under cover, and planted on three feet apart. They promise to require all the space given, and should indeed produce well. No pains seemed to have been spared in their culture, and the gratitude of all Irishmen is due to Colonel Eversard for the practical philanthropy with which he has taken up and worked out to such a successful issue this important industry, which if carefully nurtured and upheld, will soon be the means of giving healthy employment to thousands of our rural population. Already numbers of women and children are being employed. It but remains for Irish tobacco manufacturers to prove themselves equal to the occasion, and with the usual skill of the craft to second the efforts of Colonel Eversard and the department of agriculture by producing a good sound Irish-grown tobacco."—Drogheda Independent.

Our Lady Immaculate.

A Roman correspondent of the Pall Mall Gazette gives a description of the crown which, on the fiftieth anniversary of the promulgation of the doctrine of the dogma of the Immaculate Conception will be laid on the statue of Our Lady by the Pope himself. It is to consist, he says, of a series of twelve large stars, and, starting from the shoulders, will encircle the head. The first star has just been completed, and is of great magnificence. It is five inches in diameter, and is composed of 200 diamonds of various sizes, but all of the purest water, a very large one being in the center, which alone cost \$800, while the entire star will cost about \$4,000. The setting is pure silver and the back solid gold. The twelve stars are to be all the same in size and value, so the cost of the whole crown will be \$9,600; but, adding the solid gold band which will hold the stars together, about \$10,000 will be expended. Besides this, a heavily jeweled necklace will be placed about the neck of the Blessed Virgin, this being the personal offering of Pius X.

PATRICK NOT CATHOLIC NOR IS IT IRISH NAME

A Conscientious Iconoclast Destroys the Claim That All Great Patriots Were Irish and Made Catholic Foot Prints on American Sands.

(M. I. J. Griffin in Historical Researches.)

Nowadays Patrick is a distinctively Irish and Catholic name. No others bear it except, occasionally, in Virginia it is found borne by negro men or by women as Patsy. Probably on account of Patrick Henry I suppose.

But in colonial days it was not so. A list of four hundred Patriots who fought in the Revolution has gone the rounds of our Catholic papers right gleefully to show how Irish Catholics participated in that movement.

Even Governor Pennypacker, with all his historical knowledge, has twice within a year spoken of Patrick Henry of Virginia as an Irishman. All of our own people are of the same belief. Our orators oft so declare to the applause of the multitude. Yet Governor Pennypacker, at last St. Patrick's Day banquet by the Friendly Sons of St. Patrick, though declaring he had not a drop of Irish blood in his veins for which he was sorry, could tell that one of his great-great grandfathers was named Patrick Pennypacker. That ought to have suggested to him the thought that possibly Patrick was not, as now, an exclusively Irish and Catholic name. He might have remembered that Pennsylvania from 1727 to 1787 had a Governor, Patrick Gordon, who was neither Irish nor a Catholic. Also that the famous Patrick Lyons of Philadelphia a century ago, the celebrated locksmith who had the noted suit against the Bank of Pennsylvania for false imprisonment for being charged with robbery of the Bank of Pennsylvania, was neither Irish or Catholic.

There were numerous Patricks in colonial times who were not Irish Catholics.

Rev. Patrick Gordon in 1702 was sent by the Church of England Bishop of London, to New York as Chaplain to the British forces for which, before going, he received the queen's bounty of £20. —(So Cal. His. Mag. Jan. 1904, p. 55.)

Patrick Sinclair, Esq., of 84th British regiment, was lieutenant governor, superintendent and commander of the post Michilimackinac and Dependencies in 1781-2.

Patrick Tonyn was the British governor of East Florida in 1776 and later was sent as British commissioner to the Creek Indians.

Patrick Ferguson, lieutenant colonel of the 71st Highlanders was killed at King's Mountain, N. C., October, 1779.

Patrick Graham was governor of Georgia in 1752.

Patrick Tailfer published at Charleston, South Carolina, in 1741, "A True and Historical Narrative of the Colony of Georgia."

Rev. Patrick Copland was a Protestant minister at Eleuthera, a small island of the Bahamas group adjoining Guahani, or Catt Island, the first land seen by Columbus.

Patrick Alison was in 1760 a tutor in the Latin school of the college, academy and charity school of Philadelphia, now in University of Pennsylvania.

Patrick Mein, Esq., was surveyor general of His Majesty's customs in the American plantations (Md. Ar. iii, p. 9. Tr. Pa. Rec. 1, p. 297.)

Patrick Reed was a signer November 28th, 1689, of the Address of the Inhabitants of Somerset County, Md., to William and Mary that he with the other signers were resolved to continue in the profession and defence of the Protestant religion against the French papists. (Md. Ar. iii, p. 140.)

Patrick Loelhart, a Presbyterian of the church at Forks of the Brandywine, Chester Co., Pa., made a subscription for support of the minister, August 1st, 1741, but his widow paid it in 1758. (His Church by McClure, p. 258.)

Patrick Maifland in 1794 was a member of that Presbyterian congregation. (Ibid p. 207.)

Patrick Maiford was also a member in 1751, but ceased to be in 1755 and the record then is "He is an Apostate."

Patrick Wilson, a Scotchman, had a horse saw mill near the New Market, South Second street, Philadelphia, in 1749. He was a snuffmaker. (Pa. Jour, Feb. 25.)

Rev. Patrick Davidson was pastor of the Presbyterian church at Frederick, Md., in 1825.

Patrick Anderson, Presbyterian, was in December, 1777, elected a member of the Pennsylvania assembly.

Patrick Cunningham was one of the settlers at the Fort 9th, the Presbyterian Irish settlement in North Carolina. He was a Loyalist and in 1780, was made a brigadier general in British forces. In 1782 his estate was confiscated by the Americans. After peace he petitioned to be allowed to remain in South Carolina but was refused. He went to Nassau, New Providence. He died in 1815. His brother Robert was also a Loyalist. There was a William Cunningham there also who was known as "Bloody Bill." (Fanning's Narr., p. 79.)

Patrick Calloway was the father of John C. Calhoun, vice president of the United States.

Patrick was a common name among the Scotch. Even Bridget was not in those far off days distinctively Catholic or Irish. Many English women bore it.

Patrick Jack was a colonial and revolutionary officer and often called "the Black Rifle." (Egle's N. & Q. ii, p. 437.) Not likely to have been a Catholic else he would not have been in colonial service.

Patrick Baird, surgeon, in 1750, kept a vendue room in the Town Hall, N. W. cor. Second and Market, Philadelphia. His name is on the first Dancing Assembly, his portrait is in existence. (Pa. Mag. iv, p. 165.) I think he was a Scotch Presbyterian.

Patrick Porter was a land holder in 1733 at Chester township, Burlington Co., N. J., and in the Gazette, Oct. 9th, advertised John Hanglin, an Irish servant, as a runaway.

Here are other Patricks I have record of. Some of these were undoubtedly Catholics.

Patrick Shields, of West Cebu, Chester Co., Pa. had his house robbed July 15th, 1777, by an English deserter. I think he was an Irish Catholic.

Patrick McNaughton arrived in Philadelphia in the ship Alexander, June 30th, 1788, and he once announced himself as a "preparator of the only genuine Dr. Anderson's pills. (Herald, Jul. 9th.) It looks like an Irish Catholic name, don't it?

Patrick Carr had a plantation in Moreland township, Pa., in 1757, and in December, 1757, and January, 1758, advertised for a stray cow.

One of the same name in the Gazette, October 1771, advertised as a runaway from bail one James McLanahan.

Patrick Crosbie was a taylor—so it was then spelled—in Front St., near the Draxbridge, Philadelphia, in March, 1767.

Patrick Carus was a lieutenant in 2d Cavalry Legion, commanded by Henry Lee in 1778. His name does not appear in the list of the 400 Patricks.

Patrick Dennison was one of the signers of the Address to General Washington, November 25th, 1783, by the citizens of that city who had returned from exile after the Revolutionary war. He also signed an address to Governor Clinton (Niles' Am. Rev., p. 187-8). He must have had a social or business position to justify such prominence. Some one in New York ought to hunt up his record and send Researches. Don't you think he was an Irish Catholic?

Patrick Carey, of Knoxville, Tenn., April 6th, 1812, wrote Mathew Carey, of Philadelphia. I saw the letter in Carey's Letter Book No. 85 and No. 66—who was he?

Patrick Sheani was one of the witnesses in the trial of John Lawrence, August 5th, 1778, charged with desertion to the British while they were in Philadelphia. (2nd Pa. Ar. i, p. 397.)

Patrick Flinn was captain of the brigantine Betsy and Nancy of 30 tons, May 27th, 1775.

Patrick Brown of the brig Peggy, 135 tons, June 13th, 1776. On March 1st, 1780, he advertised in the Packet the sale of his shop and household goods. He lived on 2d below Race, opposite Elfreth's Alley, now Quarry St. In 1778 he commanded the Clementine.

Patrick Crawford commanded the ship Venus December 17th, 1770. She was 100 tons.

In 1753 Patrick Cowan was master of two stage boats to and from Philadelphia and Burlington, N. J. At Burlington his boats connected with stage of Jonathan Thomas, who at Amboy met stage of Daniel O'Bryan. He, we may guess, was an Irish Catholic, but if so his religion was not tolerated in that province. Dan had to come to Philadelphia and to Mass if he was a Catholic.

Patrick Brynes during the Revolutionary war and after kept the tavern sign of the Cock, Front near Walnut St., Philadelphia. He was an Irish Catholic and there is a good bit to tell about him. One writer has confused him with Patrick Byrnes, whom Tom Moore called the "rich bookseller."

But page after page could be given of Patricks. Nowadays you can be certain that one of the name is an Irish Catholic but prior to the Revolutionary war it is safer to suppose or even to believe those of that name who are mentioned in records were not such. Irish Catholics did not then anywhere in America get much chance to be anything noteworthy.

I think it is only within the past three-quarters of a century that Patrick has become exclusively an Irish Catholic name. From about 1820 the Presbyterian Irish in this country became aggressively hostile towards Catholicity—undoubtedly so. From about that time the name Scotch-Irish became distinctively applied to themselves by the Presbyterian Irish to mark them as apart from the Catholic Irish whom they were assailing.

Both had heretofore been classed as Irish. The Presbyterians called themselves "Irish"—were so called by others. Speaking generally they were the Irish then in America as Catholic Irish immigration was scant and did not come in streams until, say 1840, though there was a noticeable coming of these people from 1820, or thereabouts.

When the religious bitterness became marked by occasional disturbances between the "Orange-men" and the Irish Catholics then Irish Presbyterians became "Scotch-Irish." The Catholics became simply the Irish and so remain. The period of the "Stuffed Paddies" on St. Patrick's day came to irritate the Catholics and to lead to blows, though very often in earlier days March 17 was commemorated by the Irish Presbyterians and the names of such figure among the prominent Irishmen of those days.

As bigotry grew blacker and more aggressive "Patrick" soon became wholly Irish Catholic. Too many of our people became ashamed of it and would not burden their children with a name they would be ashamed of when grown up. So you find few Irish Catholics whose children were born in this country to be named Patrick. So it was with "Bridget." Scotch, and especially English, women were in times called Bridget—but are now.

So when you hear of "Patrick" in American history, say between 1825 and more certainly before 1800, don't assume they were Irish Catholics. They may have even been English, but more certainly were Scotch.

K. of C. Revising Their Ritual.

In accordance with a resolution passed by the national council, the supreme knight has appointed Mr. John G. Ewing of the University of Notre Dame, Indiana, to revise the entire ritual of the order. Mr. Ewing requests any member of the order who has suggestions to make on the subject of our present ritual to communicate them to him. He further states that the advisability of having the suggestions in his hands by Nov. 1st is the interest. All communications on the subject should be addressed to "Mr. John G. Ewing, Notre Dame, Ind."

An elaborate programme has been prepared for the Knights of Columbus day at the World's Fair, Oct. 12.

Archbishop Gleason will invoke the blessing and addresses will be made by Supreme Knight Edward L. Henry, Senator Thomas J. H. Benton, Joseph Scott, state deputy of Grand Council of Lehigh, state deputy of Missouri.

In the afternoon a number of athletic events have been arranged for and they promise to be a very interesting part of the day's programme.