

## Reminiscences of Father Matthew And Daniel O'Connell.

Your appeal for old-time reminiscences awakens some lingering memories. Sixty years dim events, but three scenes of those "other days" arise vividly before me: One of O'Connell passing through old fortified Kilmallock; one a sermon on the day of Judgment, in Irish, by Father Darcy Buckley, who died lately in Dublin at the age of 98; and the visit of Father Mathew to the old church in Kilmallock.

O'Connell passed through County Limerick to attend one of those monster '43 repeal meetings, at I think, Thurles. A spontaneous uprising of surrounding parishes, led by the priests, assembled at Kilmallock. Father Blake, the parish priest, rode ahead of O'Connell on horseback, waving his hand, and excitedly exclaiming: "O'Connell is coming; he will pass on this side."

English has no superlatives fit to depict the scenes of wild enthusiasm which ensued, a storm of national feeling having O'Connell as its center. In fact, it is difficult to tell whether O'Connell's personality or the people's patriotism inspired it, or both.

He made a speech at the famous "hill of Kilmallock." He stood with his cap in his left hand, his right hand he would thrust into his coat bosom, and at times would quickly use it in sweeping gesture. His face and voice were marvelous. His face was as eloquent as his voice. He is, in my memory, as a heavy man, with curly hair. I do not remember clearly about the speech, only that I think he spoke with a decided Kerry accent, verifying "Biddy Moriarty's" hot broadside in the famous street encounter.

Well, he is gone. He was, no doubt, a great personality, perhaps the greatest Ireland ever nursed. His word would have hurled all Ireland upon England's red coats, on the eve of the horrible famine.

Father Mathew visited our town, Kilmallock, in County Limerick, on a fine Sunday in the summer of 1845.

The Greek cross, old stone church with its spacious flagstone floors, was crowded with people from the adjacent parishes. The parish priest, old Father Sheehy, was then very feeble and the duty of bringing the great temperance apostle to the church, devolved on the curates, Fathers Kennedy and Burke, two as fine looking men as Munster could boast of, and enthusiasts in Father Mathew's cause.

## Lessons and Examples

**BISHOP AND ORPHANS.**—According to his annual custom the Right Rev. Bishop Horstmann, says the "Catholic Universe," received the orphans of the diocese at the Cathedral Hall on New Year's Day. This is the event of the year for the little wards of the diocese and a passerby would have been struck by the brightness of the faces and the sprightliness of the demeanor of the long lines of boys and girls that marched in orderly array into the Cathedral school building last Thursday afternoon.

The Bishop was very gracious to his small guests. There were about five hundred of them in all. After all had assembled in the hall, one of the boys stepped forward and made an address in which he expressed the love and gratitude of his companions for their episcopal friend and father. The girls presented a similar heartfelt expression of grateful good wishes.

The Bishop responded in an address marked by earnestness and feeling. Then he received each child individually, leaving each little wretch with a kindly hand-clasp and a word of blessing to carry through the year. It was a touching and beautiful spectacle. A bag of bonbons was another of the good things presented by the host to his guests.

**JOINED THE CHURCH.**—Adult converts from Protestantism, to the number of seventy-five, were confirmed by Cardinal Gibbons in St. Patrick's Church, Washington, D.C., on Sunday last.

**SWISS BISHOP'S PRESENT.**—The following passage from a letter to the Editor of the True Witness and Catholic Chronicle:

The large congregation stood outside the church on a fine green lawn, awaiting his coming. The fine old chapel stood on a street running at right angles with the main street, called Chapel lane. As soon as the three priests entered this lane, an intense suppressed feeling ran through the crowd, and as Father Mathew passed through the large iron gates, opened only on very important occasions, the vast assemblage of men, women and children knelt down to receive his blessing. It was certainly a great scene. Not so demonstrative as O'Connell received at Kilmallock, but more intense in its religious feeling. The Mass was said by Father Kennedy, and Father Mathew preached the sermon at its close.

The discourse was, of course, upon the evils of intemperance. He was very earnest, but calm in speech. He impressed rather by his personality than by his oratory; still he would, betimes, speak a sentence full of brilliant metaphor, such as "every glass the drunkard drinks becomes a rivet binding his soul to hell."

It is a long time since, and I was very young, but I think I quote this sentence as he spoke it on that day: "All who desired to take the pledge, were requested to remain, and not one left, the whole congregation taking it kneeling. Nor did the pledge-taking end here. As he left the church, and walked up the lane toward the main street, batches of people, too late for the church, would kneel on the street before him and take the pledge. Three times during his going back through chapel lane, did incoming people kneel on the street and take the pledge, but the climax was reached at Main street, where the whole people of Glenroe met him. Simultaneously, the whole body knelt down. It was a wonderful scene, when he raised his hand in benediction over that silent kneeling mass, and one which can never be forgotten by those who saw it. The scenes and memories of that day were indeed, impressive, and will not be forgotten by those who witnessed them.

What the source of Father Mathew's almost miraculous influence was, I know not. His deep sincerity and the great moral force of the cause he espoused were, no doubt, the chief factors. From whatever cause, no other man exercised so deep a moral influence over Ireland as Father Mathew did. No man did so much as he to strike down the demon of drunkenness. He was, indeed, "the great apostle of temperance."—Jeremiah Quinn, in the Catholic Citizen, Milwaukee.

hierarchy is worthy of the attention of all Catholics: "Whoever supports a journal hostile to the Church joins in the evil work of that paper by doing so. The subscription is a war contribution for the Church's enemies. With what result? With the result that the paper will continue its work with increasing energy. In this way you help it indirectly to fight against our holy mother the Church, whilst you neglect the Catholic press which sacrifices itself in defence of the Church, leave it to get on as best it may, and even decline to expend a small coin in buying a paper. Ah, do not act thus. Subscribe to your own press and get others to read your Catholic paper. In this manner you will double the number of its supporters and also the assistance you give to the good cause. Your money will extend the power of the paper; it will do good not only in your house but in the house of your neighbor, and the blessings of heaven will descend copiously on your trifling sacrifice. Communicate to the Catholic press information and notices which may be usefully published and try to get your friends and acquaintances to become regular purchasers of your Catholic paper."

**CRITICISM OF PRIESTS.**—"It is unfortunately a falling with some good Catholics," remarked Our Next Door, gazing contemplatively at the glowing coals in the grate—that cost \$12 a ton by the way—"that they are given to criticism of the clergy, although they have the grace not to do so in the presence of those not of the faith. In fact they would resent anything of the kind coming from a Protestant, but when the clergy are composed exclusively of Protestants they consider the discussion of their spiritual and temporal affairs as a part of family affairs and proceed as a family affair. A few evenings ago I was at a dinner party where a discussion was had regarding the irascible temperament of a reverend gentleman well known to most of the company. One of the party, an ex-officer of the army, took no part in the conversation until one of those who had most forcibly expressed his adverse opinion turned to him and said:

"Now, colonel, you know Father—What do you think of him?"

"The colonel paused a moment and then replied: 'I am a Yankee, you know, and will answer your question by asking another. Suppose you were taken mortally ill at midnight during one of those blizzards that we are subject to at this season, and should send for Father—, as you are in his parish, don't you know, as an indisputable fact, that he would instantly leave his warm bed and tramp through the storm and darkness to answer your call, at any risk to his life and health?'"

"Well—yes," admitted the questioner.

"And when he sat by you in that dread hour and gave you such strength and consolation as only a priest of God can give, wouldn't you feel like condoning that little reticence of temper which his mother gave him and which the sore trials of life sometimes brings out? I tell you, boys, the best and truest description of a priest that I ever read was this: 'He is a man who has made a vow to be a saint.'"

And that covers the ground. In my long and varied life I never met one of them whom I could not admire and reverence."

"This courteous and gentle rebuke effectually silenced the discussion."—The New Century.

## Philippine Church Loot

It appears from an item in the Bulletin of Dec. 29 that no investigation has so far been made by the Treasury officials of the finding of Catholic religious images among the baggage brought home by United States soldiers from the Philippines several months ago. The images in question are the so-called "Black Christ," and the accompanying statue of the Blessed Virgin, which were found on a U. S. transport in a case addressed to the museum of the Military Academy at West Point. There was considerable difficulty, it was alleged at the time, in finding out the senders of these images from Manila, and the circumstances pointed, not obscurely, to another case of robbing Catholic churches in the islands by parties either wearing the uniform of the United States or protected by such as patrons.

It appears that a captain in the English Infantry to whom the objects were directed for the museum, now asks that they be turned over to himself without further explanation. If the captain feels any desire to vindicate his name from the reception of goods probably stolen, it does not appear in the Bulletin statement. He simply asks for the statues in question, because his name appeared on the case in which they were found, though, if we remember rightly, he disclaimed any knowledge of the sender's identity or how he came into possession of such unwholesome articles of value.

The matter is too serious a one, both for Catholics interested in the integrity of Church property in the islands, and for American citizens who feel an interest in the character of American soldiers, to be thus passed over. A full statement is imperatively required of the circumstances under which those Catholic images came on board a military transport of the United States. That statement must be verified before an impartial tribunal, not let pass on the mere assertion of any officer. It is alleged that the images were found in the possession of a man who was said to be using them for his own purposes. If such were the case, it gave no warrant to American soldiers to confiscate them to their own use. Soldiers are paid by the country all their services demand. Neither soldiers nor officers have any more right to make their own articles they may seize as contraband than customs officers have to pocket any articles on which passengers may fail to pay duty. The code of ethics of the army must be clearly laid down, if the good name of the army is to be vindicated. The Treasury officials no less than the army have their character at stake before the world as well as before all honest men, Catholics or non-Catholics, in this country.—San Francisco Monitor.

A house full of love is far better than a house full of gold without love. Although the Suez canal is only 99 miles long it reduces the distance from England to India by nearly 4,000 miles.

## Systematic Activity.

Civilization has produced artificial living. Multitudes of men no longer earn their bread by the literal sweat of their brows. They toil long hours at their desks, ride home, eat of highly seasoned food and pastry and finish the day by a quiet evening in an easy chair or at some entertainment, riding both to and from the place of amusement. Such is the typical day of office men in large and small cities and it represents about the minimum of muscular exertion. Practically it is physical stagnation.

One of the serious problems of the time is how to keep pace with the rapidity of modern conditions. The merchant, the professional man and the student find themselves exercising the brain from morning till night and paying little heed to physical requirements. It is a ceaseless struggle, with the survival of the fittest. Thousands are annually breaking down the body, unable to withstand the constant strain. Few men have the privileges of a well appointed gymnasium and few of those who have will go to it regularly, assume clothing suitable for exercising, work a half hour and then, when it is all over, attire themselves again for the street. Not that the game is not worth the candle; a man could make no investment which would bring him a greater return; but most of us are living at such a rapid pace that we have neither the time nor the inclination to do it.

That we may intelligently go about correcting the evils of inactivity we will consider the physiological effect of exercise. It is known even to school children to-day that the body is formed of cells—countless billions of them—and that muscles are but bundles of these cells. The structure never remains passive. It is progressing—building up, or retrograding. Old cells are constantly breaking down, thrown off as effete matter, and new cells formed by material taken from the blood, thus renewing the structure of the body. This process of waste and repair is going on perpetually, but the repair in adult life is seldom equal to the waste.

Motion—exercise—is life. Inaction means the accumulation of dead cells which sluggish blood cannot carry away, and so little vitality remains in the living cells that they can scarce make use. Tie your right arm to your body and what will be the result? It will wither and practically die. Exercise it again, intelligently, systematically, persistently, and it will become as strong as ever. Lack of physical exertion loads the blood with impurities, every organ of the body being affected in structure and function. The average man also eats more food than is required, and this is an added burden to an already overtaxed system. It cannot be properly assimilated, neither can the effete matter be properly thrown off.

What is the result of systematic exercise? Old cells, millions of them, are torn down, and what is more, are cast off, since the new activity has set the red tide of life to bounding in the veins. New cells spring up, full of life and vital energy. The chest is broadened and deepened, giving the lungs more room in which to expand and to properly oxidize the blood. The food is assimilated, the nourishment perfectly taken up, that which is useless successfully cast aside; and the result is robust health, with bright eyes, a good circulation made known by a ruddy complexion, a light step and happiness in the heart. Pride in an erect superb physique is an added consideration. Health is first—after that glory in swelling muscles, broad shoulders and splendid carriage.

A man's ability—his earning capacity—is in direct proportion to his physical vitality. How important then is physical training that will keep the body strong and the brain clear. A man must always be at his best if he would hold his own in the world, to say nothing of attaining eminence. A strong mind in a strong body means a successful man.

Drugs cannot correct the evils our advanced civilization produces. We must look to Nature for help, and in coming close to her and restoration. Long walks in the open air, deep breathing, outdoor games, etc., are means to that end. No medicine in the world can take the place of food, fresh air and sunshine.

The average man regards physical training as inseparably connected with gymnastics which he has no time to go to. He does not under-

stand that while gymnasium apparatus is a convenience, it is not at all necessary. Sufficient exercise may be obtained in the home, just before retiring or upon rising, with no apparatus whatever, to maintain the system at a high state of physical excellence. Twenty minutes of exercise night and morning, intelligently, systematically, persistently taken, will produce results surprising and gratifying.

We are passing through an era of renewed interest in physical culture, and the effect will be felt in the up-building of the nation, not only physically but intellectually as well. Women are sharing the contagion as well as men, and perhaps never before have so many women of culture and refinement been thoroughly alive to the importance of physical training. It is the duty of every mother to exercise systematically, not alone for the benefit which she herself will receive from it, but that she may in turn instruct her children and bring them up to be strong, healthy, robust men and women. Intelligent physical training is a very important factor in the development of children. As director of athletics of the Chicago Athletic Association I have a rare opportunity to observe this. Wednesdays and Saturdays are "junior days," when the sons (under eighteen years of age) of the members come to me for instruction in the gymnasium. The results of the work are very apparent, the strength and development of the advanced pupils standing out in marked contrast to that of the recruits.

The ideal man is 6 feet in height, weight 175 pounds stripped (188 pounds in street dress); neck 16 inches, waist 34 inches, chest 42 inches, biceps (upper arm) 16 inches, forearm 12½ inches, thigh 25 inches, calf 16 inches. The average man, however, measures only 5 feet 8 inches, and at this height he should weigh 150 pounds stripped (163 pounds in street dress); neck 14½ inches, waist 32 inches, chest 39 inches, biceps 14½ inches, forearm 11½ inches, thigh 22 inches, calf 14½ inches.—The New Century.

## A MOTHER'S DELIGHT.

Is to see her Little One's Healthy, Rosy and Happy.

La grippe starts with a sneeze — and ends with a complication. It lays a strong man on his back; it tortures him with fevers and chills, headaches and backaches. It leaves him a prey to pneumonia, bronchitis, consumption and other deadly diseases. You can avoid la grippe by fortifying your system with Dr. Williams' Pink Pills. They protect you; they cure you; they uphold you; they banish all evil after effects. Dr. Williams' Pink Pills ward off all winter ailments. They cure all blood and nerve disorders. They are the greatest blood-builder and nerve tonic that science has yet discovered. We know this to be the solemn truth, but we do not ask you to take our word alone. Ask your neighbors, no matter where you live, and you will learn of someone who has been cured by Dr. Williams' Pink Pills, after other medicines had failed. It is upon the evidence of your neighbors that we ask you to give these pills a fair trial if you are sick or ailing. Mrs. Emma Doucet, St. Paul, Que., says: "Words can hardly tell how pleased I am with Dr. Williams' Pink Pills. I had an attack of la grippe which left me a sufferer from headaches and pains in the stomach. I used several medicines, but nothing helped me until I began the use of Dr. Williams' Pink Pills. When I began them I was weak and very much run down. The pills have completely cured me and I not only am as strong as ever, but have gained in flesh." The genuine pills always bear the full name, "Dr. Williams' Pink Pills for Pale People," on the label around every box. Substitutes can't cure and to take them is a waste of money and endangers life.

A few years, and all that now bless or all that now convulse humanity will have perished. The mightiest pageantry of life will pass—the loudest note of triumph or of conquest will be silent in the grave. The wicked wherever active "will cease from troubling," and the weary wherever suffering "will be at rest."

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MONTREAL.

## Feast of the Holy Name Celebration at St. Mary's.

(By An Occasional Correspondent.)

The feast of the Holy Name of Jesus was appropriately celebrated last Sunday by the parishioners of St. Mary's Church.

High Mass was chanted at 10.30. After the Gospel Rev. Father Brady, the esteemed pastor, ascended the pulpit and made a strong plea in favor of the Holy Name Society. He urged upon every man of the parish to become a member of this worthy association which had for its object the glory of God and the greater veneration of the name of the Redeemer. He announced that there would be a reception in the evening, and prevailed upon all to take a deep interest in it, and not only be present, but come forward and enroll themselves under the banner of the Most Holy Name.

After the sermon in the evening, which was preached by Rev. Father Kavanagh, S.J., Father Callahan received about one hundred into the Society. It was an occasion long to be remembered to hear so many voices ascend to the throne of the Most High in solemn declaration that they would never be guilty of using the Holy Name of Jesus irreverently, and promising to do all in their power to influence those with whom they came in contact to reverence it.

After the reception Benediction of the Most Blessed Sacrament was given, Father Heffernan officiating. That the day may be long remembered by the parishioners of Our Lady of Good Council, and the promises so solemnly made in the presence of Jesus Christ be ever foremost in the minds of those who made them is our earnest prayer.

## Religious Statistics

It is perhaps not generally known that there are fourteen States and Territories in the Union in which Catholics outnumber all the Protestant denominations combined. The following table, which is accurate, will therefore be of some interest:

	Catholic	Per cent
Population of Cath's		
New Mexico	120,000	96
Montana	51,280	85
Arizona	42,710	74
Nevada	9,900	72
Massachusetts	862,500	71
Rhode Island	291,350	69
Louisiana	355,120	69
Wyoming	6,640	62
New York	3,174,300	53
California	311,370	55
Colorado	61,200	54
Connecticut	271,880	53
Minnesota	338,810	53
Michigan	367,400	51

In the largest 125 cities of the United States the Catholic population aggregates 3,644,000, while the total number of Protestants is only 2,117,000. The entire population of those cities is 14,110,000. In the country as a whole 1 person in every 2.21 is a communicant of a church; in the cities 1 person in every 2.24.

From 1850 to 1900 the value of Protestant Church property rose from 78,000,000 to 401,000,000, of Catholic Church property from the insignificant sum of 9,000,000 to 131,000,000.—Providence Visitor.

## A Judge and Witness.

The next witness was a hard-fisted, resolute yeoman with a bristling chin beard.

"Mr. Gligson," said the attorney for the defense, "are you acquainted with the reputation of this man for truth and veracity in the neighborhood in which he lives?"

"I reckon I am," replied the witness.

"I will ask you to state what it is."

"Well, sir, his reputation for truth ain't no good. His reputation for veracity—well, that's different. Some says he does, and some says he don't."

"Witness," interposed the judge, "do you know the meaning of 'veracity'?"

"I reckon I do."

"What do you understand by the word?"

The witness twirled his hat in his fingers a few moments without replying.

Then he looked up suddenly.

"I refuse to answer that question, judge," he said, "on the ground that it might discriminate me."