

THE CHRISTIAN CHILD

The following verses, from the pen of a pupil in the South Boston Catholic school, and published in the Sacred Heart Review, are - all worthy reproduction -

Why this heavenly music, In the angel band so mild? It is because on this bright day Is born a Christian child; A sweet little treasure of heaven From God's bright home doth part, It comes to brighten this weary world And gladden a mother's heart.

Beheld it at the sacred fount, The blessed water flows; The radiance of this precious soul Before all heaven glows. And God's heart is filled with love O'er his work so bright and fair, And with a father's tenderness Brings it to Mary's care.

Oh mother Mary, love this soul Because I love it well, And you, oh angel guardian, Pray that it may with me dwell; And you, oh court of heaven, Oh messengers of my love, You, too, help this little soul To gain its home above.

All heaven bows to God's request; His love is undefiled; They know that for this little soul Their God was crucified; They vow allegiance to their God To do their very best, To help to gain for this sweet soul A bright, eternal rest.

Oh little soul so wondrous, So beautiful and so fair, Thank your good God in your heart For His sweet, loving care; Remember those kind guardians, Those spirits just and true, While God in all His mercy Has called to watch o'er you.

OUR IRISH LETTER.

DUBLIN, November 28.—Mr. John E. Redmond, M.P., delivered an interesting and instructive lecture in the Round Room of the Rotunda this week, taking for his subject "Wexford in '98." After an eloquent peroration, Mr. Redmond plunged into his theme. He said that there was scarcely a family in the County Wexford that could not boast of a father, grandfather, or some near relative having died fighting for the country's liberty. There was another reason why the subject of his lecture should be appropriate at the present time. They were upon the eve of the centenary of '98, and more than that, in that very week they were to celebrate the anniversary of a deed of heroism unsurpassed even by what occurred in '98, and which was consummated thirty years ago on the scaffold in Manchester. Dealing with the subject of his lecture he said outside Ireland the popular theory in regard to the insurrection of '98 was that it was a Popish rebellion, marked by cruelty and barbarity on the part of the people. That was a thoroughly fallacious theory—a fact which he proved by stating that out of the 162 leaders of the movement 106 were Protestants and only 56 Catholics. (Applause) He then proceeded to deal with the history of the movement and the spread of the United Irishmen. These societies were at first legal societies, until they were declared illegal by the Government of the day and suppressed, and that marked a new departure of the movement, the great object of the Government being to drive the people into a premature rebellion. No pains were spared to put that object into effect. For various reasons the insurrection throughout Ireland failed, and brave hearts were everywhere sacrificed.

THE ADVANCE OF THE IRISH TROOPS

After they had taken New Ross, for the first time in the campaign, the Irish troops gave way to excess. The English, on the other side of the river, seeing what had occurred, bided their time, and as night fell they attacked the town, meeting with but feeble resistance in a place which a few hours before had been won with such desperate valor. It was now lost to Ireland through intemperance. Who could say how many losses Ireland had suffered since from the same cause? He described the butcheries in cold blood which characterized the success of the English yeomanry. The Irish prisoners were butchered in cold blood and the inhabitants of the town were burnt, so that no one was left spared, except those who wore the British uniform. From the day of the battle of Ross the fortune of the Irish army seemed to change, and, at last they succumbed to superior generalship and superior force. He described the utter defeat of the Irish army and the execution of the leaders. He refuted the charges of barbarity which had been levelled against the Irish army by English historians, and said these barbarities were nearly all on the side of the English soldiery. Thus ended the war of Wexford County, and it was estimated that 20,000 of the people of Wexford perished in the encounter, and 10,000 of the English troops. It took as many men to vanquish one Irish county as Wellington had at Waterloo to defeat Napoleon. By his lecture he hoped he had done something

TO VINDICATE THE MEMORY OF THE MEN

whom it was fashionable, even at the present day, for certain classes of Irishmen to calumniate. Almost 100 years had now passed since these men had suffered and died. The last survivor had long since been gathered to his fathers. Next year the Irish would be called upon to celebrate the so-called failure of '98, but the memorial they would raise would be one not of a lost cause, but of a cause which would never die. Other rights yet remained to be won—Ireland's right to nationhood and her right to separate national existence. They believed that the Irish would, ultimately, triumph as firmly as they believed in the existence of God, and it was safe to prophesy that, after ages of darkness, when the dawn of liberty at last broke over the land, the Irish people in the midst of their triumphs would kneel by the graves of their martyred dead, and acknowledge, with hearts of gratitude, the sufferings and heroism which had rendered immortal and invincible the cause of Irish nationality.

Manifesto to the People of Ireland.

The Executive of the Irish Association for the Prevention of Intemperance has issued a manifesto to the people on the subject of early Saturday closing and of Sunday closing of licensed places. It bases its appeal to have these restrictive measures adopted on the following figures:—On 6th May, 1876 a resolution in favor of entire Sunday closing for all Ireland was carried in the House of Commons against the Government of the day by a majority of 57. In 1877, a Select Committee of the House of Commons reported in favor of entire Sunday closing for all Ireland. In 1878, the Irish Sunday Closing Act—which provided for entire Sunday closing in Ireland, except in the cities of Belfast, Cork, Limerick and Waterford, was passed as a tentative measure for four years. In 1882, when the Act was about to expire, a house to house canvass in the five exempted cities was made, with the following result. The inquiry put was:—Are you in favor of the entire closing of public houses, beer shops, taverns and spirit groceries on Sunday? To which the following replies were received:—Dublin—Yes, 34,906; no, 8,117; majority, 26,789. Belfast—Yes, 23,958; no, 2,912; majority, 21,046. Cork—Yes, 9,605; no, 1,870; majority, 7,735. Limerick—Yes, 5,600; no, 550; majority, 5,050. Waterford—Yes, 3,495; no, 290; majority, 3,205. From every point of view the closing of public houses on Sundays had been successful in promoting sobriety, peace and prosperity.

The Anniversary of the Manchester Martyrs.

The Anniversary of the Manchester Martyrs was celebrated with peculiar impressiveness this week in Dublin. The procession to Glasnevin was one of the most imposing in the history of Dublin. The route taken by the procession—O'Connell street, Rutland square, East, Frederick street, Berkeley street, Berkeley road, Phibsboro road, and Finglas road—was thronged with spectators. The procession reached the cemetery at 2.15 and marched to the plot dedicated to the Manchester Martyrs upon which several beautiful wreaths were placed. The grave of Anne Devlin, Emmet's faithful servant, was next visited, and wreaths were also placed upon her grave. Wreaths were also placed by the "Old Guard Benevolent Union" upon the graves of M. Barrett, Charles McCarthy, Daniel Roddin, John O'Mahony, Terence Bellew McManus, Stephen O'Donoghue, T. Byrne, J. Gaffney, B. Stowell, Denis Duggan, George Brown, Peter Doyle, Christopher Dowling, John McCartan, Edward Duffy, "Leo" Casey, "Amnesty" Nolan. The Magner family, of Youghal, sent per Mr. J. P. O'Brien, O.G.B.U., five beautiful floral wreaths with a card bearing the inscription "In fond remembrance of my uncle, Michael O'Brien, and his companions." Mr. P. White, of Birr, sent mementoes; Miss Smyth, Stepaside, wreaths of natural flowers; Mrs. Annie

As He Stands in American Politics

Patrick Kearney's grave. One of the most sympathetic actions in the celebration was the placing of a floral cross on the grave of Patrick Kearney. Mr. Brophy, who has done so much to rescue the memory of Kearney from oblivion, was assisted in his task by Mr. P. Grogan, T. C., and the St. Peter's Brass Band, Phibsboro. It may not be generally known that Patrick Kearney was one of those who took a prominent part in the rescue of James Stephens, and also was in command at the time of General O'Neill's attack on Canada out of which he emerged with honor. Although not approving of Canada as the proper point of attack, nevertheless, as an Irishman, he felt it his duty to go into the fight.

An Irish Priest on Henry George

The inaugural address of the '97-98 session of the Limerick Catholic Institute was delivered yesterday evening by the Rev. Dr. Riordan. He chose for his subject Henry George, the great social reformer, who died so recently and under such tragic circumstances in New York. After a succinct review of the late reformer's works Dr. Riordan concluded as follows:—"If, according to Mr. George, an individual has no right to set a boundary to land which he calls his own, by what right therefore has the State, which is only a number of persons in common, to set a boundary upon the kingdom and call it their own to the exclusion of everybody else? By what right, according to this argument, had the Irish people to object to the English invasion, or an invasion of the Japanese for that matter. Mr. George thought that the State had a right to what is called in political economy, the 'unearned increment' of the land—that is, if a man's speculations in any portion of land turned out successful, and he made money from such causes as the extension of town life and others. But, if that was so, why should not, according to this mode of reasoning, the Government recompense a man who had made a similar speculation, which had turned out disastrously, and by which he had lost money. For the State to do so, the lecturer thought, would be only putting a premium upon foolish investment and speculation of every kind."

Mr. Maurice Healy and '98.

Mr. Maurice Healy, M.P., at a recent meeting in Cork in connection with the celebration of the '98 centenary, told those assembled that if his position of membership of Parliament were to cut him off from sympathy with the great mass of Irish Nationalists he would cut off his right hand before he would estrange himself from his fellow-countrymen. Some worked one way for Ireland, some another; but all looked back with joy and pride to the men of '98, who laid down their lives for their country. Cork was the first landing place where Ireland's expatriated sons would be able to view the old country, and he hoped they would not have to complain of niggard hospitality.

Funeral of the Late Mr. John Hooper, Ex-M.P.

The funeral of the late Mr. John Hooper, editor of the Evening Telegraph, formerly M.P. for East Cork, took place on Tuesday morning, at ten o'clock, to Glasnevin Cemetery, from the Pro-Cathedral, Marlborough street, to which the remains had been removed from his late residence at 22 Belvidere place, on the previous evening. Requiem Mass was celebrated at nine o'clock in the presence of a large congregation of mourners, by the Rev. Daniel Downing, Adm., who was assisted by the Rev. Chas. Ridgeway, C.C.; Rev. Matthew McEntee, C.C.; Rev. Joseph O'Keefe, C.C.; Rev. P. Dunne, C.C., and Rev. T. Hunt, C.C. Absolution having been given, the clergymen present, preceded by acolytes and cross-bearers, formed a procession through the nave of the Cathedral, after whom the coffin was borne to the hearse in waiting. The attendance at the funeral was extremely large and representative. There was a large number of journalists amongst the mourners, many of whom either graduated under the kindly tutelage of the deceased or were his colleagues, and whose intimate acquaintance with him during a long span of his career endeared him in their esteem.

A NEW CHURCH

TO THE MEMORY OF ST. BRIDGET IN THE PARISH OF FAUGHART, IRE.

There is a great church in course of erection in the parish of Faughart, Ireland. It is in honor of St. Bridget, the great saint who is only second to St. Patrick in the hearts and love of the Irish race. The success of the undertaking is in a great degree due to the indefatigable and untiring zeal of Rev. Father Segrain, the parish priest of Faughart. To-day when the spirit of toleration is spread over all Ireland, there can exist no longer any excuse for the neglect of the memories of the great Irish saints whose prayers and heroic lives have through all the ages strengthened our people to suffer and preserved them steadfast in the faith. Cardinal Logue is taking a deep interest in this labor of love. The result is that already great progress has been made with the erection of a handsome church. Funds are now urgently needed to continue the work. Over £3,000 are yet required. The amount is small. It must be remembered, too, that this is not merely a parochial work. It is a work of national interest. The saint to be honored is the patroness of the country. The place is her birth-place, and Irish people the world over should assist in the good work.

'Many children at school,' said a student of children, 'appear to be stupid when they are only badly nourished. They may have plenty to eat without a sufficient amount of nourishment. Study will not hurt a healthy child. Good hard thinking helps the circulation of the blood.'

THE CATHOLIC YOUNG MAN

The Right Rev. Thomas J. Conaty, D.D., delivered an interesting and impressive address before the Carroll Institute, Washington, recently, taking as his subject, "Catholic Young Men, Their Duties in American Public Life." In the course of his remarks he said:—

"The Catholic young man who understands the spirit of America should be the best American citizen, because of the faith he possesses and practices. What does our country tell us Americanism is to be? It is something more than the mere privilege of living in a land of freedom, something higher than the privilege of seeking for wealth or political position. It is a deep-rooted sense of love for liberty in the individual man, for the love of liberty itself, safeguarded by the law of the land, that the individual may enjoy it in its fullness in his life. Americanism is the embodiment of personal liberty—liberty to serve the God that made us and liberty to serve the brother that stands by our side. Every American life in its character should exemplify these principles. The political expression of this two-fold liberty forms our structure of government, and makes America stand for the best political expression of human rights. Americanism is something real and tangible. It is law with liberty and liberty with law. It is the generous unselfishness and determination to help one another to make the world better for our being in it, and to offer to God better service, because men are freer to serve Him as they will."

WHAT THE AMERICAN IDEA IS.

"Every nation has its nation idea. As Providence has selected different individuals for special work among men, so it seems to have selected nations for special work among nations. The Hebrews had the nation idea in the idea of faith, and to them were given the traditions of religion, that they might preserve it for the nations to come. Rome had its nation idea in conquest and government, and through Rome the world saw the great expansion of centralized power which found its expression in Roman law. Greece found in art the expression of a nation idea, and the world of art owes much of its inspiration and artistic beauty to the cultured thought of ancient Greece. The American nation idea is liberty, the liberty of the individual man because he is man. Other nations at different times in the world's history enjoyed comparative liberty, but it was generally the liberty of the few and the slavery of the many. Freedom and citizenship came as the gift of the State, or of the Senate, or of the guild, or from the aristocracy. America was the first nation to fully realize that manhood was the source of citizenship, as manhood was the source of liberty, and by this there was expressed politically for the first time the high Christian thought of liberty, for He who came an outcast to the great city of which He was supposed to be one day the King. He who had come as an outcast that He might live for men, and that He might die for men and redeem them, the Saviour of the world taught for the first time the true thought of human liberty: That it was in man himself, and not to be received as a gift from other men."

AMERICAN PUBLIC LIFE.

American public life exists, as all public life exists, for the greatest good, for the greatest number, for the greatest good to each individual. I realize that this is an ideal statement; but we are considering ideals, we are aiming at the perfection of citizenship. What does the Catholic young man bring to this citizenship? He brings a love for liberty which he inherits by virtue of his faith. He brings a love to America, which he has been taught to believe to be the best political expression of the Christian sense of liberty. He brings a life trained according to the principles of the Church of Christ, which obliges him to live both publicly and privately according to the principles of the Gospel. He approaches American citizenship possessing in his life the faith and love of God. He comes well equipped for the duties of citizenship, because his moral life is in the training of the Church which received from Christ the commission to preach to all nations for all time the Gospel of the true idea of life.

THE CATHOLIC YOUNG MAN IN POLITICS.

The Catholic young man, well trained in his religion and practicing its precepts, has no doubts concerning life and its duties. He has wonderful aids in reaching the highest and best citizenship and consequently bringing as he does in his life the traditions of the great Church of Christ, whose faithful disciple he is, he should be in his American citizenship the strongest and truest citizen. No man who loves God and practices the teachings of God's Church can be other than a tower of strength to the citizenship of America. In the day of trial his love of God will prompt sacrifices for country, and in the day of glory his goodness will add to his nation's greatness. The Catholic young man who is Catholic in the true sense is a strength and a hope to American public life.

NATIONAL PRISON REFORM ASSOCIATION OF THE UNITED STATES.

The present week will see the opening of a convention of the importance of which, from a social reform standpoint, cannot be too highly estimated. It is the annual meeting of the National Prison Reform Association of the United States and its meeting place this year is in Austin, Tex. At its sessions will be discussed the various subjects which are now chiefly occupying students of prison conditions, and there will be opportunities for comparing the working in different States of plans

THE NORTHWEST REVIEW

The Northwest Review, in its last issue to hand, has an interesting sketch of the life of the Reverend Sister Cecilia Cusson, the first Grey Nun in the history of the Order to celebrate a Golden Jubilee, having spent 50 years in a religious life. The festival took place at the Grey Nuns' Mother House, St. Boniface, and was held on Anniversary Sunday, when all the nuns are in the habit of solemnly renewing their vows. Cecilia Cusson was born on the 21st of February, 1821. Having spent her childhood and youth in the practice of piety and the fulfillment of household duties, she experienced at the age of two and twenty a distinct drawing toward the religious life. But, as none of the sisterhoods then existing in Montreal, not even the Grey Nuns' houses in eastern Canada, attracted her, she determined, after two years of waiting, to devote herself to the Red River mission. Thus it happened that she formed one of that memorable party in which were Rev. Father Aubert, O.M.I., and Rev. Brother Taché, O.M.I. Starting in birch-bark canoes from Lacbaine in Lower Canada on the 24th of June, 1845, they reached St. Boniface on the 24th of August. This was the last time the Catholic missionaries followed the all-Canada route. After that date, they preferred to come through St. Paul. Sister Cusson donned the holy habit shortly after her arrival and made her profession as a Grey Nun on the 21st of November, 1847. For the love of God she eagerly underwent all the privations of a country then devoid of all the comforts of life. The humblest and most painful duties she always chose above all others. Her life has truly been hidden with Christ in God. A lively faith illuminated all the actions of her life, while tender and solid piety comforted and sustained her daily ministrations to the needy members of the flock. May this dear and devoted spouse of Christ long continue to edify her sisters in religion.

NOTES FROM COLORADO

The Recent Exhibition—Some Notable Catholic Institutions.

[FROM AN OCCASIONAL CORRESPONDENT.] The recent festival of Mountain and Plain attracted many visitors to Denver, the chief city of Colorado. The beautiful exhibits of gold, silver, iron and coal, enabled one to form some idea of the mineral wealth of the Rockies. The cowboy, too, was a prominent feature of the parade. On the plains of Colorado the buffalo had been replaced by herds of cattle, horses and sheep. The fruit of Grand Junction, Rocky Ford, Canon City, and other places, was a very interesting exhibit. Aside from the industries of the country, the traveller is delighted with the beautiful Rocky Mountain scenery. The health-seeker finds here pure mountain air at any altitude from five to eleven thousand feet. Take, for instance, THE PIKE'S PEAK REGION.

This famous mountain is over fourteen thousand feet high. Its summit may be reached by walking, which taxes the power of the strongest, on horseback, by carriage, and most convenient of all, by the Manitou and Pike's Peak Cog Railroad.

On the summit the view is superb. The cities of Denver, Pueblo, Colorado Springs and Cripple Creek are plainly visible. The vast expanse of prairie, with its numerous herds, its grass and flowers, is a feast for the eye. Those who ascend during the night witness the glorious rising of the great orb of day as it bursts upwards bright and majestic. The range of Rockies extends far as the eye can reach, many of the peaks being crowned with snowy diadems. At an altitude of eleven thousand feet, i.e., the timber line, nearly all vegetation ceases. Below this line the dark pine woods, oak shrubbery, sage brush, and the many varieties of beautiful flowers, make a truly enchanting scene. Seven thousand feet below lies Manitou, a beautiful little town far-famed as a resort.

SPARKLING MINERAL WATERS

is, to use a common expression, nature's own apothecary shop. These springs are the finest in the State and were frequented by the Indians long before the pale face came westward. This is an ideal place to rest and recuperate. The accommodations are good, notably the Montcaline Sanitarium. This institution is conducted by the Sisters of Mercy and is first class in every particular. The drives around this locality are very interesting by reason of the many places of interest. Some of the most beautiful are William's Canon, the Cave of the Winds, grand caverns, and the Garden of the Gods. A description of these might be in order, but would require too much space. Colorado Springs is about seven miles out on the prairie.

This city has no mineral springs, but in early days took its name from the Manitou Springs. It is an attractive city and health resort. The streets and lawns are well kept, and the dwellings are beautiful. Among

ITS INSTITUTIONS

are the Printer's Home, the Deaf and Dumb Institute, St. Francis Hospital, Loretto Academy and the famous Glockner Sanitarium. This latter is conducted by the Sisters of Charity. Cripple Creek, a neighboring city and famous mining camp, has a population of over 20,000. Seven years ago it was a cattle ranch, and no one suspected that at the very grass roots high-grade ore lay in abundance. It is interesting to visit this mining region. There are many large and well developed mines and the mountain sides are covered with prospectors, digging, perhaps vainly, but buoyant with hopes of future wealth.

A detailed description of Colorado not being the object of this article, we will rest satisfied with the short account here given.

When Miss Frances E. Willard was 50 years old the women of the country raised \$5,000 as a gift for her. Now, when the women of Chicago need some \$300,000 to secure control of the Temple property, she starts the fund with a contribution of her own, giving back the money once given her. It was a graceful and grateful thing to do. In resigning her rights to the memorial testimonial she says: "This sum of \$3,000 has been in the bank ever since it came into my possession, and I have concluded that I cannot better show my love to the women who gave it, than to put it into the fund for the enterprise which has been the pride of us all. I have a heaven-born presentment that the Temple is to be saved to our cause."

The natives of the South Sea Islands use the wood of a tree to catch fish. It only has to be put in the water and soon the fish come to the surface in a stupefied condition and can easily be caught by the hand.

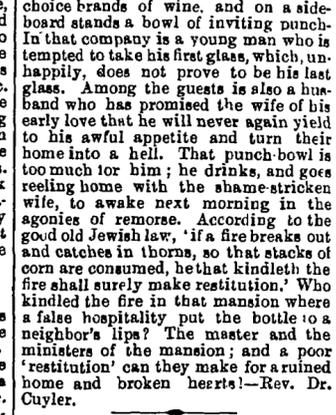
A GOODER JUSTICE

Sister Cusson, 50 Years of a Religious Life. A Happy Anniversary Among the Grey Nuns.

The hospitable master and mistress of a house invite an evening company, and spread their table with a lavish provision of meats and drinks. On that table the lady of the house, at the dictate of a sinful fashion, places several choice brands of wine, and on a side-board stands a bowl of inviting punch. In that company is a young man who is tempted to take his first glass, which, unhappily, does not prove to be his last glass. Among the guests is also a husband who has promised the wife of his early love that he will never again yield to his awful appetite and turn their home into a hell. That punch-bowl is too much for him; he drinks, and goes reeling home with the shame-stricken wife, to awake next morning in the agonies of remorse. According to the good old Jewish law, 'if a fire breaks out and catches in thorns, so that stacks of corn are consumed, he that kindleth the fire shall surely make restitution.' Who kindled the fire in that mansion where a false hospitality put the bottle to a neighbor's lips? The master and the ministers of the mansion; and a poor 'restitution' can they make for a ruined home and broken hearts!—Rev. Dr. Cuyler.

A single pair of herrings if allowed to multiply undisturbed for twenty years would at the end of that time not only supply the world with food, but would have become inconveniently numerous.

If the whole ocean were dried up all the rivers in the world would have to pour their water into its basin for 40,000 years before it would again be full.



Disease weaves its web around people a little at a time. They are not dangerous until all at once. The beginning of illness is mere trifles. First a little indigestion, perhaps, or headaches; or an occasional bilious turn. It is hard to realize how you are being tangled up in the strands of sickness until you are fairly caught. Nearly all serious illnesses begin with some stomach or liver trouble, or with a costive condition of the bowels. These functions have got to be put in good condition before there can be any recovery from any disease no matter what its name or nature, and it is because Dr. Pierce's Golden Medical Discovery acts directly upon the liver and digestive organs that it has such a marvelous effect upon all diseases of malnutrition.

It gives the digestive system power to assimilate nourishment and make good blood; it drives out bilious poisons; it creates the red, vitalizing, life-giving elements in the circulation; and builds up the weak and wasted places in every corner of the constitution.

Taken in conjunction with Dr. Pierce's Pleasant Pellets, it relieves obstinate constipation and keeps the bowels in a perfectly natural condition.

Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1894 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain; I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I floated. I was treated by three of our best physicians but got no relief. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to see a change for the better. I was so weak I could not walk across the room without assistance. I took Dr. Pierce's Golden Medical Discovery and his Favorite Prescription and one bottle of the Pleasant Pellets. I began to improve very fast after the use of a few bottles. The physicians who attended me said my stomach was leading into consumption. I had quite a cough, and the home physician gave me up to die. I thank God that my cure is permanent."

Catholic Nurse Hospital Graduate. DISENAGED ACCOUMEMENTS. Fee Moderate. 105 Ottawa Street. Tel. 1779.