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Health Talks.

DIET OF SCHOOL CHILDREN.

The intelligent mother is commencing to realize more and more the necessity of a suitable and properly balanced diet for school children, and the importance of the subject can scarcely be exaggerated, since not only the physical but the mental well-being of the child depends largely upon it. One is no longer surprised that the growing girl who takes a cup of coffee for her breakfast, eats a piece of pie at luncheon and indulges in candy or soda after school should pay the penalty of a breakdown or of continued ill health in later life. In fact the no-breakfast habit is a common one with school-children and one which is fraught with much danger. The mother may have no appetite herself for breakfast and may overlook the importance of that meal to the child who must depend upon it for fuel to feed the physical and mental fires during the best hours of the day. The dullness shown by many children can be more frequently traced to insufficient or improper noorishment than to natural stupidity and the child who does not eat its breakfast is unable to attend school and should be given plenty of exercise in the open air until healthy appetite returns.

To furnish a proper dietary for children the mothers must discriminate between foods that are merely filling and those that are nourishing. For instance, the child might eat until it was uncomfortable and yet fail to be sufficiently nourished, since it is only the food assimilated that furnishes the force required to keep mind and body growing. For breakfast the child should have fruit, a cereal with cream, soft-boiled or poached eggs, whole wheat bread and plenty of good sweet milk. The diet may be varied with a cup of cocoa and a broiled lamb chop or piece of tender steak may be substituted for the eggs. If the child comes home from luncheon it should have meat or eggs digestibly cooked, two vegetables and fruit or a simple sweet. If a cold lunch must be taken to school the problem becomes more difficult; fruit, sandwiches made of whole wheat bread with some simple filling and cookies are allowable. Some children never care for cold lunches, and such should be carefully watched and given a cup of hot broth or cocoa with bread and butter as soon as they return from school, as they may suffer serious injury by being allowed to go hungry until a late dinner or by helping themselves to pie or whatever they may find.

Tribute to the Irish.

W. T. Stead Finds a New Moral Miracle.

Mr. W. T. Stead, the famous London journalist, is well known for his efforts in the cause of social purity. Lecturing on this subject recently at Edinburg, he let fall some remarks which we think must have surprised many of his hearers. "He himself," he said, "was a Protestant, and he presumed most of those present were Protestants; but there was no blinking the fact that if they took a Protestant family and a Catholic family and put them into a London slum, they would find that three or four years afterward half of the Protestant family had gone to the bad, while every member of the Catholic family had retained his or her virtue."

What a tribute from an able and well-known Protestant newspaper man this is. It makes one proud to be a Catholic. Mr Stead went on to say that it is the same with Catholic in Ireland; no matter what their circumstances are, they are virtuous. On this point, and perhaps on this point only, does the testimony of Protestant travellers in Ireland agree. "I was astonished," continued Mr. Stead, "to see people in Ireland living in poor cabins, who, whatever else they might be, were most virtuous. This I attribute to the instructions of their priests in the confessional and in the family, and of their insistence on the duties of parents to their children and of children to their parents and towards one another. The result is a moral miracle at which we, as Protestants, Presbyterians or whatever we are, have reason to hang our heads in shame."

FRENCH PROBLEM STIRS THE PRESS.

RAPIDLY FALLING BIRTHRATE.

A Squalid List of Suggested Remedies to Overcome it.

The review L'Action Francaise of Paris has instituted an international inquiry into the causes of and remedies for French depopulation. "Are you of Rousseau's opinion," it asks in its circular, "that every country which depopulates the State tends towards its ruin? If you are, what means would you suggest to combat the depopulation of France? Diminution of taxes for numerous families? Re-establishment of foundling orphanages? Premiums for legitimate births, and illegitimate births? Progressive taxation on persons who have only two children or only one, or none? Laws against alcoholism, venereal disease, tuberculosis? Have you any other measures to propose? Do you think any measures can be applied? And how?" And the circular continues to beg and implore your opinion. Professor Charles Richet, who is an illustrious doctor, suggests that the government should raise a milliard of francs and distribute it in premiums for every child after the first-born—500 francs for the second-born, 1000 for the third, and so on progressively, and after having declared that with this milliard France would in four years purchase a million extra births, he states that in his opinion this is the only remedy for the lingering death of his country.

At present the excess of births over deaths is 15.6 per thousand in Holland, 14.9 in Germany, 11.2 in England, 11.1 in Italy, 7.9 in Spain, while in France it is only 0.7 per thousand, and the balance will soon be inevitably turned to the wrong side owing to the large proportion of old in France. A century ago the great powers of Europe counted 98 millions of inhabitants and of these 26 millions, or more than a fourth, belonged to France. To-day the proportion is 350 millions to 39 millions. Moltke declared that Germany need never go to war again with France, for France loses a battle every day without any fighting. But the circular of the Action Francaise with its squalid list of suggested remedies, including that of a premium on even illegitimate births, is the most ominous revelation of the evil hitherto made.

French Government and Bishops.

Prelates Fined for Publishing Pastoral Letters.

The persecutions of the Bishops by the French Government continues. M. Briand has had another victory. Mgr. Laurans, Bishop of Cahors, published a Pastoral in which he condemned the presence of Catholic pupils in the godless schools, and the priests of his diocese read the document from the pulpit. The prelate and ten of the priests were prosecuted by order of M. Briand, and fined in sums of twenty-five and sixteen francs for encouraging disobedience to the educational authorities. They appealed and the case has come neforei the Court at Agen. The decision is that the teaching of the State schools, no matter what its character, must not be denounced, and that the pastoral letters of a Bishop or any Episcopal publication red from the pulpit is to be treated in the same manner as other public utterances. The verdicts of the lower court have, therefore, been confirmed. Fines will be levied on the Bishop and his clergy. They will, it may be taken for granted, repeat the so-called offence. It was in consequence of the danger to which Catholic children under his jurisdiction are exposed that the Bishops drew up the Pastoral, and he is not likely to be intimidated from the discharge of his duty. For the rest, the attempts of the Government to injure the Church have only benefited it. The number of men who attend the services in the Paris church-Separation Law was passed. It would increase still more if half-a-dozen of the Bishops were imprisoned.

Hurry-Out Catholics.

Venerable Jesuit Takes Them Severely to Task.

Writing in the Irish Monthly, of which he has for many years been the editor, of the "Hurry-out Catholic" who hastens from the church before all is over, the venerable Father Matthew Russell, S.J., asks the question: "How does he employ the time that he thus saves so carefully?"

"What madness," he remarks, "to hurry over our religious duty in order to have more time for doing something immensely less important than the duty that we leave half done or much less well done than we could do it if we gave to it full time and our full attention.

"A very active professional man broke down in health and came up to consult the Dublin physisians. He and his son attended Mass in one of the Dublin churches. At the end of the Holy Sacrifice, while the altar was being prepared for Benediction, several persons went away without waiting for that beautiful and solemn rite. The dying man—for such he really was—had to drive to his hotel in a cab, and on the way he said to his son: "You saw those people—never do that! You may want that blessing yet.' And so the young man did. If he is alive, I fear he needs prayer; and if he is dead, I hope he does. Some of those who scandalized the good man by leaving the church before Benediction may have had a valid excuse for doing so; but, if they really could not spare the few additional minutes to choose a different hour or place for fulfilling their chief Sunday duty if that were within their power."

French Infidelity.

Soldiers Called on to Perform Work They Detest.

A lieutenant of artillery gives in our Paris contemporary, the "Eclair," a description of the expulsion of the Benedictines from Solesmes in 1880. From this account of what took place we can see the strides infidelity has made in France during the past quarter of a century. Soldiers were called upon to perform the work of expulsion. They hated the task, but their commander told them that though it was a detestable duty, they were bound to obey orders and they obeyed them. Accordingly they protected from the attentions of a hostile crowd a locksmith who was engaged for the occasion. There was, however, no need for his services. As soon as he had reached the door it was thrown open and the Abbot, solemnly carrying the Sacred Host, came forth, being followed by all his religious brethren. As he passed the officer in authority cried, "Present arms! Kneel!" and immediately all the soldiers prostrated themselves. The sub-prefect, who was present, protested, but the officer denied his right to interfere, saying he had simply acted according to the regulations. For such action punishment would now be inflicted on the officer by the Government. They have so steadily pursued the policy of banishing God from all official proceedings that certain jurors of Yonne, encouraged by the example afforded them, have petitioned the Premier to erase the name of God from the oath administered in the courts.

Grosse Isle Memorial.

REV JOHN D. KENNEDY.
National Director of the A.O.H., and member of the Celtic Cross Committee.

Queer Anglican Unity.

A Vicar Removed For Ritualistic Practices.

Anglican unity is amply illustrated in the case of the Rev. Mr. Partridge Henly, of Stony Stratford, Bucks, who is being pursued by his Bishop for "ritualistic," or, as the Kensitites would say, "Romanizing" practices.

The Dean of Arches, Sir Lewis Dibdin, gave formal judgment in the case. Mr. Henly was deprived of all his ecclesiastical promotions within the Province of Canterbury, and especially of his curacy or vicarage and condemned in costs.

The Dean said that after Mr. Henly had been pronounced guilty of an ecclesiastical offense, and a monition had been issued against him to refrain from a similar offense, he, on Sunday, Jan. 10, kept in his church over the "holy table" part of the bread that had been "consecrated" at a celebration of "Holy Communion," in disobedience to the monition. On the same day he kept burning a light immediately in front of the "conserrated" bread, also in disobedience to the monition.

At the conclusion of the evening service the defendant, vested in a cope and accompanied by two acolytes and a thurifer, placed the "consecrated" bread in a vessel or monstrance so constructed that the "consecrated" bread was visible to the congregation. This was followed by a metrical litany to the Blessed Virgin, and a "solemn and ceremonious benediction" of the congregation by the defendant with the "consecrated" bread contained in the monstrance.

By the commission of the several offenses the defendant was guilty of contumacy and contempt of the Court of Arches, and of incorrigibleness and obstinate disobedience to the Church.

This should prove interesting matter for the Protestant Episcopal paper which calls itself Catholic and which contains a list of churches in which "the sacrament" is reserved.

Songs Old and New.

Why Not Learn Those of Bygone Days.

Our esteemed contemporary, the "Musical Leader," has one department which we read with keen enjoyment week after week, a series of notes on literature, music and art, entitled "Major and Minor." It is crisp, bright and almost invariably very much to the point.

In the current issue its writer, "A Non," expresses our view exactly in a note on Dr. Joyce's "Old Irish Folk Music and Songs," a few days ago published over in Dublin. Says the "Musical Leader's critic:

Now that we have these songs in print, 842 all new in Joyce's book and 2851 (500 of them new), let us temporarily cease the search for more, and diligently set to work to revive the singing of them. Then perhaps our Irish-American children will cease to make night hideous with such hateful popular ditties as "O, Gee: Be Sweet to Me Kid" and "I Wonder Who's Kissing 'Ier Now" in the renaissance of such lovely folk songs as "Fare Thee well Sweet Killaloe," "Follow Me Down to Carlow," Good Night and Joy Be With You All," "The Hawk of Ballyshannon," "The Shamrock Shore," "Loch no Gau," "My Love is All the World to Me," "The Summer is Come and the Grass is Green" (what a pen-picture is this Whitmanesque title of the land of the green valley and the rushing river—how the words evoke to at least one poor exile of Erin the Wicklow mountains and the country around Avoca). "Peggy O'Gara's Wedding," "Sweet Kathleen Machree," "When I Came to My True Love's Window," and others, sweet, sweet, piercing sweet, so poignantly tender that no enemy speaks slightingly of ancient Irish music, and no friend need fear to boast of it. It is without a rival.

This is well said. Only too many of our young people seem to be ashamed of the music of the land of their ancestors. Lately, however, a new wrinkle has come upon the horn of Irish music. A few days ago someone sent us an alleged "Irish Coon Song," and we have heard of a publisher who earnestly desires some composer to send him an Irish waltz song!

These be Keltic dingqueers. Then think of some of the un-Irish things Jewish composers have taken to writing for us recent days—"My Irish Rosie," "Irish Mary Ann," "I'm Waitin' in Ameriky for Yie," and similar. These things are productive of yawps, but they get published, and presumably they sell well. Certainly a change from slang songs, coon songs and travesties is desirable. Perhaps the Musical Leader can help bring it about. If we are to have Irish music at all, let us have the real thing.—The New World.

Irish in the Fulton Show.

Carnegie Hall Concert and 10,000 Men in the Parade.

Robert Fulton was an Irish Nationalist. In the Hudson-Fulton celebration notable features will be supplied by the Irish societies of the city. The programme was mapped last week by a general committee of which William Temple Emmet is chairman.

The two chief contributions will be an Irish concert at Carnegie Hall on Sunday evening, September 26, and the Irish portion of the Hudson-Fulton parade on Tuesday, September 28. It is intended that the concert shall be the finest presentation of Irish music and song ever given in the United States, and there will also be an exhibition of the old Irish step-dancing and figure dancing. Victor Herbert will have the management of the concert and his full orchestra will take part.

The Irish portion of the parade will consist of three divisions, in which 10,000 men will be in line. The First Brigade Irish Volunteers, commanded by Col. C. J. Crowley, will have the right of the line.

The first division will consist of the Friendly Sons of St. Patrick and the Ancient Order of Hibernians the second division will be composed of the Clan-na-Gael and the Irish-American Athletic Club, and the third division will include the Irish county organizations, the branches of the Gaelic League and several clubs.

Major McCrystal will represent Gov. Dongan on the Dongan float, Martin J. Sheridan will take the character of Robert Fulton on the Clermont float, and Mr. McDermott of the Roscommon Men's Association will personate De Witt Clinton on the Erie Canal float.

The publicity committee has prepared a sketch of Robert Fulton's career, which will record not only his achievement in applying steam to marine navigation and his other scientific achievements but also his connection with Thomas Addis Emmet, Dr. Macneven and other United Irishmen in their projects for the continuance of the struggle for Irish liberty.

Bishop Blacked Priest's Shoes.

The "Ave Marie" tells this anecdote of a beloved American prelate: "Preaching at the anniversary Mass for the late Bishop Curtis, Father Mickle, a friend of thirty years' standing, of the deceased prelate, said of him: 'It was always: 'Follow me.' I remember on one occasion, when I was rooming with him in some out-of-the-way place, awakening in the morning to find he was up before me and quietly blacking my shoes. He was my bishop at the time. 'You shall not do that.' 'Why not?' said he. 'I may as well do it, as I have finished my own.' The only undignified thing for a man is sin, he would say; and menial occupation lowers no man. Who could help learning a little in such a school as that and with such a teacher? His introspective power was strong, and, as his ideal was perfection, he would ever see in what he differed from it. 'Let each of us reform himself, and that will be the best way to reform and convert the country.' Such was the method he proposed to me, and himself ever followed. And how successful the method proved in leading its followers to a notable degree of Christian perfection is becoming better and better known as the months go by."

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