

Old Letters.

(By a Regular Contributor.)

ON AGRICULTURE.—There is a third letter from Mr. Wm. Evans, that deals still more closely with the subject of agricultural education, and which I think it well to reproduce this week. These three letters form a kind of introduction to, or rather an explanation of the reason why he has written his fine essay. That work consists in a system, or plan of agricultural education which this gentleman devised and the merits of which are incontestable. But, for my part, I have only to do with old letters, so I now give the third one.

Montreal, Nov. 18, 1837.

"The Creator, and Giver of All Good has endowed man with faculties suitable to his condition, and though these faculties may not be given in equal measure to all, or, in some cases, from accidental circumstances, may not be so full or perfect in one as in another, yet, with few exceptions, the faculties are capable of being improved by a proper education, to suit our circumstances, and enable every man who exercises them properly, to fill his station in society, with credit to himself, and, if not in all cases, with advantage to the community, at least, without injury to them.

"It has often been observed to me that education was by no means necessary to a farmer who followed the plough, and had to join constantly in all other labors of agriculture; that it did not require much reading to instruct men to plough, to dig, to saw, the plant, to harvest. It is true an uneducated man may perform all these works as a machine might do, but he is not capable, in all cases, and under every circumstance, of understanding the most proper and judicious mode of executing these works, and of doing all that ought to be done, so that the most favorable results shall be obtained at the least possible expense of labor or risk of safety to the crops. A farmer who employs laborers and is himself practically educated and qualified to direct the labor of others in every department of agriculture, may have his work done in the most perfect manner, notwithstanding that there should not be one of those whom he employs who knows the alphabet. He might direct and move them as he would a machine, though they should be perfectly ignorant of everything connected with the art of agriculture.

"After a good deal of observation, and some experience, in the Old Country and in Canada, I am fully persuaded that it is necessary to understand perfectly the theory and practice of agriculture, in order to practice the art properly, and at the same time, with the advantage it is capable of. A man of capital, though he should be ignorant of the practical art of farming, may, by employing qualified farm servants, have all the work executed in the most scientific style; but I have reason to believe that this kind of farming is not the most profitable in this or in any other country.

"Good management in husbandry is that which will produce annually, from a given quantity of land, the greatest or most valuable product, at the least expense, and at the same time not exhaust the soil. This what I understand by a profitable and successful farming, both for the individual and for the community. A farmer, under such circumstances, will have it in his power to enjoy a great many of the comforts and conveniences of life; more so than the one who can only raise a scanty produce; and being able to procure and consume more of the conveniences of life, he contributes towards the profits of other classes of the community not agricultural.

"By reading the many excellent works on agriculture that are published in Britain, France, the Netherlands, and other countries, farmers will be able, with their practical experience, to attain a useful knowledge of their profession. And by reading other good books they will make themselves acquainted with men and things, of other countries, their manners and habits, and thus they will obtain by degrees a perfect knowledge of what they ought to do, in every circumstance, and how to do it. I would almost say that it were sinful for persons so circumstanced to remain contented, if they were sensible of the fact that their condition was perfectly cap-

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able of being greatly improved — for their own advantage, as well as for that of the community. An abundant production obtained from the earth by judicious agriculture, will, in every country, (except perhaps in Ireland) be followed by an increased consumption of the necessaries and conveniences and elegancies of life; and I would say that this is the mainspring of all the exertions of thinking and rational people.

"Excluding from this question every consideration of profit, of pounds, shillings and pence, which might result from the improvement of agriculture through the education of those engaged in it as a profession, I would take leave to say, that there is not so favorable an opportunity for men in any other profession or employment to enjoy the real pleasures that education, science and the study of nature in the works of Providence afford, as that which is almost constantly in the power of the agriculturist, why should he not then be able to avail himself of these opportunities, by qualifying himself to enjoy them? Is it because his employment is occasionally laborious that he should not be educated like other men, or that education would not produce so much benefit, delight and pleasure to him as to those who reside in cities and in towns? Is the mind of the farmer less capable of cultivation and improvement by education than the minds of other men? Man must be what he knoweth, and his value to himself, to his friends, and to society will be proportionate to the quantity of good fruits produced from the right exercise of his knowledge. Is not knowledge, then, worth seeking for, and greatly to be desired? Most earnestly do I wish that it were in my power to persuade all whom I shall address that it is so, and to think seriously on these matters in which they are most deeply interested. If the uneducated were only made sensible of the disadvantages they labor under from this want, in many respects, as well as that occasioned by a defective system of agricultural management, they would be sure to endeavor to provide a remedy for this evil, that the rising generation should not suffer for want of useful instruction, as all those must do that are now without education, and too far advanced in years to obtain it.

WILLIAM EVANS."

THE CHURCH IN JAPAN AND CHINA

It is always interesting to learn about our Catholic missions in far off lands. The heroic work of the French priests of the Missions Etrangères among the lepers of Japan is described in a pamphlet printed in Tokio, and entitled "A Visit to the Gotemba Leper Asylum." The institution is situated in a beautiful country some thirty leagues from Tokio. Here, in a group of buildings of very rude construction, 75 unfortunates find shelter. They are provided with such occupations as their conditions permit, and even the blind are employed in making straw sandals. Those in less advanced stages of the disease act as nurses to the more helpless, so that all the attendance on the sick is supplied within. It seems strange to talk of amusements in such a place, yet the lepers enter into them as well as they can in their affliction. Not only are chess and similar games played with interest, but lotteries are organized, and even theatricals arranged and acted by the little settlement, and few of its inmates fail to become Christians. The most efficacious form of treatment is found to consist in injections of Chaulmoogra oil, which gives great relief, checking the progress and alleviating the symptoms of the disease, if it does not cure it permanently.

Turning now to China, a letter has been received from the famous Bishop Von Anzer, Vicar Apostolic of South Shantung. It is thus reviewed by a publisher who has an intimate knowledge of the Bishop and his work:—
"This letter is of more than pri-

vate interest, coming as it does from distant China so soon after the Boxer troubles. It gives the good news that the Bishop and his missionaries enjoy 'profound peace.' Moreover, the Bishop is on confidential terms with the Viceroy of the province and the mandarins generally, with results most beneficial to the spread of the Catholic faith. It may be remarked that Mgr. Von Anzer was some time ago the recipient of one of the highest Chinese orders, and was thus placed on a footing of equality with viceroys. Though only about 50 years of age, he has been a Bishop for nearly 20 years. He was on one occasion left for dead by heathen persecutors, but afterwards recovered as if by a miracle. He was in Europe when two of his missionaries were murdered, which event led to the occupation of Kyanchan by the Germans. The Bishop is a Bavarian by birth, and a 'persona grata' at the Emperor's Court.

"The second item of news is still more interesting. There is a school question even in China, and as here, a question of religious instruction and religious practices in schools. The Bishop states that China is just now establishing schools in all towns after the European models. This will be news indeed to most people here. But in order to continue the old Chinese paganism and to exclude the influence of Christian missionaries, a regulation provides for the worship of Confucius in all public State schools. The teachers have to take all their pupils on the 1st and 15th of each month to the pagoda, where, both teachers and scholars have to prostrate themselves before the so-called 'tablet of the forefathers,' imploring Confucius for wisdom—an act which the Bishop characterizes as idolatrous.

"Catholic teachers and pupils may not frequent these public schools. Consequently Mgr. Von Anzer entered into negotiations with the Viceroy of South Shantung, residing at Tsinanfu, the provincial capital, with the result that His Lordship has now actually established two German-Chinese schools, subsidized by the State, but dispensed from the worship of Confucius. On the other hand, no religious instruction may be given in these schools, but fortunately no objection is raised to such instruction being given in some neighboring building.

"These Catholic schools seem to be a kind of secondary schools, as the Bishop means to turn out Imperial interpreters, teachers and officials of State. All will readily recognize the importance of the step taken by the energetic Bishop, who is one of the foremost missionaries of China."

A MONTANA PRIEST DEAD.

Father Honore B. Allaey, priest in charge of Saint Joseph's Catholic Church in South Butte, died at St. James' hospital Friday night of last week after a short illness of four days. He was taken ill with appendicitis on Monday afternoon, and was removed to the hospital, where he underwent an operation on Tuesday. A rupture of ten years' standing and a recent attack of typhoid fever complicated the attack of appendicitis so that his attending physician had little hope of his recovery from the effects of the disease, which necessitated an operation as a last resort.

Father Allaey, was resigned to his fate and the end approached peacefully. He was an earnest worker in his Church, and was admired by all of the members of his parish. He said Mass on a previous Sunday and Monday in his Church. For the past ten years he has been troubled with a rupture, and when he received his orders to come to Butte last winter he expressed his gratification, saying that he was glad to be located where there was a good hospital, for he felt that he would soon need one.

Although the Catholic Church has been established in Butte for a great many years, Father Allaey is the first priest to die there.—Intermountain Catholic.

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SUPERIOR COURT.
PROVINCE OF QUEBEC,
District of Montreal,
No. 645.
Herbert Stuckey, of the village of West Montrose, of the township of Woolrich, in the County of Waterloo, in the Province of Ontario, general merchant,
Plaintiff,
vs.
Geo. G. Gunn & Co., of the city of Ottawa, in the Province of Ontario, produce merchant,
Defendant,
and
Wm. Meldrum & Co.,
Tiers-Saisie.
The defendant is ordered to appear within one month.
Montreal, August 22, 1908.
J. A. GIRARD,
Dep. Prothonotary.
BICKERDIKE TRIHEY,
Attorney for plaintiff.

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ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. M. J. McKenna, Rev. President; W. P. Doyle, 1st Vice-President; J. J. Gunning, Secretary, 716 St. Antoine street, St. Henri.

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