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S. MILLEY.

Sheep Breeding In Newfoundland.

(By Dr. A. Selwyn-Brown.)

During my recent tour through Newfoundland I was surprised that more attention was not given to the raising of sheep. A large part of the island is well adapted for the hardy kinds of sheep, but I believe there is not a well bred sheep in the country. I saw at many of the ports a few miserable looking sheep of a mongrel type being raised by fishermen, who informed me that sheep did well with them and that they found them profitable. They never had any difficulty in selling them at satisfactory prices whenever they desired to, and when they killed sheep for their own tables they considered the mutton was excellent.

I am sure, from my experience in sheep raising in many different countries, that Newfoundland could produce all the mutton needed, and a large and profitable sheep-raising industry could be established, if the proper kinds of sheep were introduced, and the people were properly instructed by the Government Agri-

cultural Department in sheep raising practices. All visitors to Newfoundland are astonished at the apathy in agricultural matters everywhere shown by the people and their habit of relying so much on the sea industries instead of developing the land. Mr. John Guellie Millais, F.Z.S., is one of the most observant men who has visited Newfoundland in recent years, and in his excellent book, entitled "Newfoundland and its Untrodden Ways," he comments upon local sheep as follows: "Nothing has struck me so forcibly in Newfoundland as the miserable quality of the sheep, and the fact that a considerable part of the fertile coast line would be made excellent land for sheep raising if the right kinds were introduced. It has been my luck to wander much in the barren northern lands of Iceland, Norway, The Hebrides, Scotland and Orkney, and in these wind-swept places I have seen flocks of different varieties of sheep in a flourishing condition—in spots, too, far more unsuitable in every way than the south and west coasts of Newfoundland. In most cases the farmers of these inhospitable wilds depend almost entirely on their sheep, and could not live without them. What is to be seen in Newfoundland? Only here and there, in widely separated places, one finds a few miserable sheep of some German extraction, carrying such a poor quality of wool and flesh as hardly to be worth the raising. "Now, what is wanting is that the Government should take the matter in hand and import a few flocks of the following sheep: The Highland ram of Scotland, which carries a magnificent coat of wool, capable of withstanding the severest winter, provided the snow is not too deep; Welsh sheep, Hebridean sheep, Shetland sheep and Iceland sheep. All these varieties are extremely hardy and would, I am sure, do well in the comparatively sheltered bays of the south and west coasts."

I fully agree with these remarks and believe the Government should no longer delay the importation of good sheep. I would strongly suggest that at least two kinds of sheep be imported at first, namely, black-faced Highland sheep and Welsh sheep. These sheep are greatly prized in Scotland and in the northern parts of England. They are also the favorite sheep of many farmers in the New England districts in the United States.

The black-faced Highland sheep are believed to be the oldest British sheep. The story of their origin is lost in tradition. They have been favorites with farmers in the north of Scotland from the earliest times, and the sheep authorities believe that the Moreland and Cotswold sheep of England are simply modern varieties of the Highland sheep.

The black-faced Highland sheep is one of the hardiest of all sheep. It is very muscular and able to endure the privations experienced in bleak, exposed, storm beaten mountain regions. They have the homing instinct well developed and instinctively herd together. This makes them an easy sheep to care for. They can live on scanty herbage and in the winter will thrive upon whatever vegetation they are able to find beneath the snow. In Scotland and The Hebrides, where they are raised in large flocks and bring much wealth to the farmers, it is found that their hardiness fits them for a roving life upon the heather covered hills. They dig under the snow for the heather even when the snow is nearly up to the top of their backs in depth.

Highland sheep have massive horns and a strong frame covered with long, coarse wool. The face is black, as the name indicates, the muzzle thick, the eye wild and bright. The mut-

ton has a peculiarly fine flavour. The average weight of a carcass is from 65 to 70 lbs., and the fleece averages 4 to 6 lbs. of scoured wool. The wool is particularly well adapted for the manufacture of coarse cloths, blankets, carpets and rugs.

Welsh mountain sheep are smaller than the black-faced Highland sheep, but they are also very useful and hardy. The rams are horned but the ewes rarely have horns. This breed thrives splendidly in cold, bleak mountain tops and yields splendid mutton. Welsh wool is fine in texture and is used for making the celebrated Welsh flannel that never shrinks when wet. When a larger sheep than the pure Welsh mountain sheep is needed, but with some of its characteristics, Welsh sheep are crossed with Cotswold or Cheviot sheep.

A somewhat similar sheep to the Welsh sheep in some respects is a breed known in England as the Herdwick sheep. This sheep also would do well in Newfoundland. It is a small sheep with a broad head, an arched Roman nose, prominent bright eyes, and a heavy fleece of strong wool. The Herdwick sheep are natives of the mountains in the English lake districts, in Cumberland and Westmoreland. They resemble the black-faced Highland sheep in general appearance, excepting that their faces are gray instead of black and their horns are curved differently to the Highland sheep, that have brown or black horns, that have a peculiar double curve forwards.

Good results are being obtained in some of the mountain districts in the western parts of America with sheep obtained by crossing Persian with Cotswold and Merino sheep. It would be very instructive if trials were made of sheep raised in Newfoundland by crossing Persian sheep with Cotswold, Highland and other hardy mountain sheep, or even with the local sheep. The sheep obtained by crossing Persian with other hardy strains are always hardy and valuable. Their mutton is good and they are very fertile. The cross with Cotswold sheep is called a Persiacot sheep, and that with Merino is called a Persiarino sheep. Breeders of Persiarino and Persiacot sheep state that they often obtain from three to five lambs per year, and they claim that these sheep are the most prolific and profitable for the general purposes of small farmers that it is possible to obtain.

Should the introduction of good sheep into Newfoundland be undertaken and proved successful, attention could then be given to the improvement of other branches of local agriculture. No country can prosper for any length of time when it is dependent on a single industry or a similar class of industries. Agriculture forms the basis of the prosperity of the most advanced countries. If Newfoundland is to advance and carry a larger and more contented population its agricultural resources must be developed so as to at least be able to supply local needs. The foundations for such improvement cannot be too long delayed.

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HIS GRACE ARCHBISHOP HOWLEY BRIEFLY ALLUDES TO GREAT CONGRESS AT MONTREAL.

His Grace the Archbishop who returned from Montreal on Saturday last by the express, occupied the pulpit at the Cathedral on Sunday night at Vespers, and briefly alluded to the great Eucharistic Congress recently held at Montreal. His Grace who is suffering from a cold, promised the congregation that on some future occasion he would speak more exhaustively on the subject. "No doubt," said the Archbishop, "you will be expecting to hear of that magnificent celebration of the Eucharistic Congress which I had the privilege and happiness of attending in the City of Montreal. At the present time I have a cold and am not able to speak as I wish, but later I hope to have an opportunity of addressing you at greater length on the subject, in order that you may participate as far as possible in the glory, the joy of that event. I shall not attempt now to give a description. In fact at any time no human words can do complete justice in depicting the glory and the brilliancy of that great Congress. It is the intention to have a volume published containing all the proceedings of the Congress, including the sermons delivered and the papers read during the Congress week. You will then have a better opportunity of realizing all that the great gathering means. All the speeches were of a high order of eloquence glowing with Christian fervor and faith. The Eucharistic Congress is not a new idea. The first one was held in 1881, when a comparatively few Bishops met together. The Congress held last week at Montreal is the 21st of the series. The celebration held 30 years ago began in a small humble way, and the meetings ever since grew in importance till that held at Montreal was admitted by all the Bishops who were present, including the Cardinal Legate, to have exceeded every previous gathering. Last year the Congress was held at Bologna. Four years ago it was held in London. This year the first was held in the New World. The Bishops who attended the others said that Montreal eclipsed all others. Nearly one million people assembled at the foot of Mount Royal at one time. It was a spectacle never to be forgotten. His Mass was celebrated on the spot where the great French Missionaries offered the Holy Sacrifice 200 years ago. At that time the surroundings were humble and lowly, and to-day the celebration was carried on with all the magnificence and splendor of the Court of Rome. The magnificent celebration and wealth of ceremonial

and ritual is not a vain and outward show as many of those outside the Church think. It is the belief in the Presence of Our Divine Lord in the Blessed Sacrament that harmonizes and justifies the Catholic mind in the celebration. It was a pleasing circumstance that those who did not believe as the Catholics did at Montreal, treated the whole celebration with great respect. There was not a jarring word, not a discord, and the police had absolutely nothing to do but direct the enthusiastic, orderly crowd.

The services at Mount Royal, especially the Procession of the Blessed Sacrament, was a grand manifestation of faith on the part of the young men of Montreal and gave great hope for the future of Canada. It could not be otherwise that great blessings will come upon the people of Montreal. The very atmosphere was during the week one of sanctity, reverence and love for Our Divine Lord in the Eucharist. It is estimated that 50,000 Masses were offered during that time. It was impossible not to feel the influence of the occasion.

His Grace then went on to speak of

the reparation that was being made to Our Lord by the celebration and to show that the Congress was held chiefly for the open manifestation of Catholic belief in the doctrine of the Real Presence in the Eucharist. He then alluded to the Father Vaughan incident in which he said at the meeting in the Monument Nationale that "Protestantism is a soulless religion." His Grace contended that Father Vaughan did not insult Protestants by saying this, and that Father Vaughan had done but the warmest feelings of love for his Protestant fellowmen. The Protestant Editors of Canada were making a great outcry against Father Vaughan since, but it must be remembered, said His Grace, that Father Vaughan was speaking to, or believed he was speaking to, a purely Catholic audience. He was teaching as any Bishop or any Priest might teach in his own Church. Father Vaughan did not ask the people who did not like his services to come there to hear him. They should have stayed away. Father Vaughan wants to be friends with everybody, and loves everybody, Protestant and Catholic, but he also loves the truth, and will never be afraid of teaching the truth and condemning doctrines that he believes is wrong.

A CHILDREN'S PARTY.—Yesterday the ladies of St. Patrick's Association gave a children's party at Mr. Neville's farm, Blackmarsh Road. It was a very enjoyable outing and over 100 children attended. A substantial amount was realized and will go towards the building fund of St. Patrick's Church.

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