

It is conceded on all breeding of horses out of the leading industrial countries, and also that in obtaining a satisfactory lot, at least for the of horses, is one of the obstacles under which is at present laboring. circumstances the direct Territorial Horse Breeding, at a meeting had a plan under which it is believed would be completed for the hary, in the third week, 1905, a three days' "Eder the auspices of the and the Dominion and departments of Agriculture will be thoroughly at Eastern Canada, Manitoba, and no difficulty is anticipated buyers enough to the horses entered for the hundred horses are already and every effort will be at least three hundred grounds.

THE PARASITES OF A Common Cause

The presence of parasites the primary causes of mess and disease in a try, says the Poultry tawa. The fowls are ed, and the reason of condition is not discovered. Therefore, every poultryman should birds carefully before winter quarters, as the comfort during the ne depend largely upon from vermin. There a tinct groups of parasites upon the domestic f and mites.

PREVENTION AND TION.

If the poultry house contains many crevices roosts and other fixtures removed from it, and ceiling covered with paper and lime wash should be applied hot quid, so as to enter the building. Its quality improved by adding to of the wash one-quarter soft soap previously boiling water; also a of salt. The material the house should be built roosting quarters and put in. These fittings simple in construction movable, so that the destroyed.

Before the fowls house they should be dusted with insect powder. By dusting each box or paper, the poultry well rubbed among the feathers, and the excess wasted. The coal tar the destruction of gaps be effectively used to vermin. The fowls are barrel, the inside of w with a mixture of coal oil of the consistency of the top of the barrel lice are overcome by fumes and fall to the barrel. A paper should to catch the vermin so that they may be destroyed. The poultry house and linewashing twice roosts should be removed with coal tar or k week, and the nests fresh and new straw placed. It is necessary to ramine young chicks if present, the lice will the down or feathers head. If not destroyed so weaken the chick from loss of blood. be removed by smearing head with grease or s which a few drops of have been added.

SCALY LEGS This disease is quite flocks of geese or pou due to a species of m of the legs and feet and separated, and a cretion accumulates over them; rough lump formed, and under the live and breed. The diseased legs and chickens should be well a small, stiff brush, and soap. The crusts be removed and a mixture of sulphur and

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THE IRISH MARTYRS

Archbishop Walsh talks upon the Proceedings Touching Their Canonization.

His Grace the Archbishop of Dublin makes the following interesting statement relating to the canonization of the Irish martyrs:

His Grace says the proceedings now in progress in the Diocesan Court are, in their present stage, strictly private. But, he added, there is no secret as to the nature of the procedure, or, in fact, as to anything but the evidence that is being given from day to day. In such cases as those that are being dealt with, the evidence is, of course, historical evidence. It is the business of the Postulator, as he is technically designated—the priest who is acting, let us say, as solicitor in the case—it is his business to bring forward each case, to make that case good by sufficient historical proof. He has to adduce proof that in the particular case, all those conditions are fulfilled which, according to the teaching of theologians, are required to make it a case of martyrdom in the strict sense of the word. He names the persons whom he considers to be sufficiently informed as to the history of the time in question to give such evidence. He presents them to me for examination—as many persons as he wishes to present. But he must stand or fall by what is elicited from them in the course of examination and cross-examination in the Diocesan Court. He is not present. Moreover, he can know nothing of how his witnesses have fared. Each witness submitted by him for examination is forbidden under the most solemn religious obligation to communicate either with him or with anyone else outside the Court as to the evidence that has been given. We are all under the same obligation. You can see that our ecclesiastical procedure in this matter is by no means calculated to help the making up or the propping up of a weak case. Everything, in fact, is done in this respect to make the success of even the strongest case as difficult as possible. As to the evidence that is being given or has been given, the most absolute secrecy must be observed, at all events until the diocesan "process," as it is called, that is the diocesan inquiry, is definitely closed.

At this point the interviewer inquired as to the admission of adverse evidence. You must understand, said His Grace, the nature of the proceeding that is at present in progress. It is only a preliminary proceeding. You know what the function of a grand jury in the criminal procedure of this country is. The grand jurors assemble. The depositions of the witnesses that are to be brought forward at the trial in proof of the guilt of the accused are submitted for investigation. It is, we may say, a one-sided proceeding. If the evidence submitted to the grand jury is of such a character that, unless broken down by cross-examination, or otherwise neutralized or overturned at the trial, it would establish the guilt of the accused, then it is the duty of the grand jury to find a "true bill," that is to say, they must send the accused to trial. They have nothing whatever to do with what witnesses may be available for the defence. So, in the same way, in a case of canonization, the diocesan court has nothing to do with anything that can be put forward unfavorable to the canonization. That, said the Archbishop, is not a quite accurate way of putting it. It is true that we have not to bring up adverse witnesses. But throughout the proceedings there is an ecclesiastical official present whose duty it is—and he is sworn to discharge that duty most strictly to cross-examine, as far as may be needed, every one who comes to give testimony before us. Moreover, that every witness examined is bound himself to state anything that may have come to his knowledge regarding each case, whether it goes to establish the case of martyrdom or to weaken or disprove it. But, up to a point, there is a parallel between our procedure and that of the grand jury room.

There the accused has no opportunity of making his defence. His witnesses are not brought forward. For, to that extent, the proceedings in both cases are one-sided. But in the preliminary proceedings in a canonization case, the one-sided evidence is subjected to cross-examination and is sifted in every possible way by an official advocate of the other side—the "devil's advocate," as he is popularly designated.

Then there is such an official in the diocesan court as well as at Rome? Certainly, and if the smallest iota of the proceedings were to take place whilst he was not present, the whole thing would be invalid. In connection with this I may say to you that our proceedings have to be conducted, from beginning to end, under penalty of absolute nullity, with a rigorous observance, not only of substantial forms, but even of what may seem to be merely technical requirements, that is unknown in the procedure of the civil courts of this, or probably of any other, country. In answer to a question as to whether the secrecy of the proceedings covered the names of the martyrs, or the number of cases that are being inquired into, the Archbishop answered that as to this there is no secret whatever. Here His Grace referred to a printed paper. Last year, he said, I wrote a paper in explanation of most of what you are now anxious to get information about. It was published in the "Irish Ecclesiastical Record" for January, 1903. But, naturally, the Record is read by but few amongst the laity. Were the individual cases mentioned in the published paper?

Yes; that is, I published a list of about 250 or 300 cases, which at that time it was proposed to deal with. All the names were given, with, in almost every case, the date of the martyrdom—or as I should rather say, to speak with rigorous accuracy, the date, in each case, of the death that took place in circumstances which, it was claimed, constituted a case of martyrdom. Those all came from the time of persecution under Henry VIII. and Elizabeth?

The Cromwellian persecution, answered the Archbishop, claimed many victims. There are others, too, of later date. The list includes persons, I may say, of every class and of every rank of life—clergy and laity; bishops and priests; the clergy, secular and regular; men and women; some of noble birth and high station; others of the humbler social grades. The list that I speak of is the one that was published in January, 1903. Several names were subsequently struck out. Others were added. The list was allowed to stand for a full year in the provisional form, so that any one specially interested could have an opportunity of bringing forward for inquiry any case that was not inserted in it. As a matter of fact, a substantial number of additional cases were thus brought forward, and they have been included in the list that is now before the diocesan court. I may say also that the list includes names from all parts of Ireland—North, South, East and West—Armagh, Dublin, Cashel, Tuam, Cork, Drogheda, Limerick, Derry, and so on. In some cases the victims of persecutions suffered death in Dublin, as, for instance, Dermot O'Hurley, the Archbishop of Cashel, and the Franciscan, Cornelius O'Devany, Bishop of Down and Connor. In such cases my ordinary diocesan jurisdiction sufficed, though, of course, it could be held by the Bishop of the diocese to which the person for whom the title of martyr is claimed belonged. But, as a matter of fact, to simplify matters, I have proceeded at the individual diocese in Ireland. It may be of interest to add, as illustrating the general character of the list, that the names placed in what is known as the "title" of the case are the following: Dermot O'Hurley, Archbishop of Cashel; Cornelius O'Devany, Bishop of Down and Connor; Maurice Kenraghty, a secular priest of the diocese of Limerick; Arthur MacGeoghegan, a priest of the Dominican Order; and Sir John Burke or De Burgo, of Brittas.

Is not the case of Oliver Plunkett one of the most prominent?

In answer to this question, the Archbishop said that, as a matter of course, he was not at liberty to express any opinion as to the strength or weakness of any of the cases with which he had judicially or officially to deal. But, he said, as you have mentioned the case of Oliver Plunkett, I may explain to you that his case is not before us at all. This is a matter of procedure. I explained it fully in my paper in the Record.

But, as Your Grace has said, the Record is not much read by the laity, and, naturally, the Catholic laity of the country are deeply interested in the matter?

Well, said the Archbishop, I will explain it to you for their benefit, but it is not easy to do this briefly. In cases of martyrdom, a diocesan inquiry has first to be held. When that is closed, an official transcript of the record of the proceedings is sent on to the Holy See. Then a long and most searching examination of the evidence that has been collected takes place at Rome. This is conducted by trained officials who

practically spend their lives in work of this particular kind. If they are not satisfied, everything falls to the ground. Thus there is, let us say, a second grand jury in the case. If they are satisfied, and their report is upheld by the Holy See, a further proceeding is then entered upon. This is called the "apostolic" process, because it is conducted by the Holy See, or by direction of the Holy See, and under its authority. The proceedings in the first instance before the diocesan court constitute what is known as the "diocesan" or "ordinary" process. It is so called because it is conducted by the bishop or "ordinary" of the diocese, conducted by him personally or by his direction and authority. What I am engaged in is, of course, the "ordinary" process. Now, in Oliver Plunkett's case the "ordinary" process was gone through and completed many years ago.

That was not in Dublin? No, nor in Ireland. Oliver Plunkett was put to death at Tyburn, in London. Hence in that case, it was competent for the Archbishop of Westminster to hold the "ordinary" process. The case was dealt with in common with those of the English martyrs, properly so-called. That was in Cardinal Manning's time, in 1874. Between 500 and 600 cases were taken in hand then. About 200 of these were put aside, at least temporarily, at the first inquiry in London. The number sent on to Rome was about 350. In 1886, the result of the official proceedings in Rome was made known; 261 cases were declared to have passed satisfactorily so far, and Cardinal Manning received authority to conduct the "apostolic" inquiry in all those cases. I am not in a position to state in what precise stage those cases, or any of them, now stand.

Some years ago, the Holy See sanctioned the separation of the case of Oliver Plunkett from the others, with a view to having that case dealt with, as was natural, in his own diocese. The "apostolic" process, then, in Oliver Plunkett's case is to be dealt with, not in London, but in Armagh. It took twelve years, then—that is, from 1874 to 1886—to get that case brought up to the point at which the holding of the "apostolic" process was possible. As such matters go, that was considered expeditious. So you can see that we are a long way off from the "apostolic" process in the hundreds of cases that I have been put in charge of, and that are being dealt with now.

But, said our representative, it is understood that good progress has been made?

We have, at all events, replied the Archbishop, been working very hard. The great burden of the work has had to be borne by my excellent officials in the tribunal. With myself, it was little more than giving the necessary time to it, presiding at the various sessions. There have been over sixty of these, and many of the sessions were considerably prolonged. All the evidence has to be taken down word for word. This must be done in longhand. Otherwise, of course, there could not be the same evidence of the fidelity of the transcript when the papers are subjected to a critical examination, perhaps many years afterwards, in Rome. Besides, the evidence of each witness has to be read over for him and then attested by his signature. An enormous mass of evidence, from printed books and manuscripts has been put in, the greater part of it transcribed, with, of course, the requisite attestation of the accuracy of the transcripts, from the originals in various libraries and collections in various continental countries as well as at home in Ireland. Then, in addition to the sixty sessions that we have held in Dublin, twelve sessions have been held in Sydney for the purpose of taking, by commission, the evidence of His Eminence Cardinal Moran.

Cardinal Moran, I understand, has

always taken a special interest in the case of the Irish martyrs?

Yes, said the Archbishop, and it is not too much to say that if it were not for Cardinal Moran's untiring zeal in the matter, the present proceedings would, in all probability, never have been set on foot at all, at least not in our time. As I pointed out in my paper in the Record, this, in a sense, may be said to be the work of Cardinal Moran's life. It was with this view that he began, even in the days of his early priesthood, to search through the stores of original manuscript materials, contemporary letters, and other documents, and so forth, that have been preserved in such abundance in the various archives and collections in Rome. The date of his first published volume—the first edition of his Life of Oliver Plunkett—is 1861, over forty years ago. From then until now he has kept on, publishing volume after volume, and new edition after new edition, always increasing our stores of information, and always, I venture to say, with the one great object of facilitating, and hastening on, the canonization of those whom the Holy See may find worthy of being canonized as having died for the faith in the days of persecution in Ireland. He has now crowned all his labors by giving evidence formally before the Commission which it was my duty to appoint, with, of course, His Eminence's sanction, to take his evidence in Sydney.

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CATHOLIC SCHOOLS IN ENGLAND.

The Bishops Find the Lately Enacted Education Law Is Not Fairly Administered.

At a meeting of the Archbishops and Bishops of England last week, important resolutions were adopted in reference to the position of Catholic education under the new system established by the Act of 1902. The Bishops were agreed that in giving their general approval to the bill which afterwards became the Education Act of 1902, they did so with the expectation that such Act would be honestly and honorably carried into execution. In too many instances, however, the local authorities had proved themselves hostile and vexatious in carrying into effect the provisions of the Act. The Bishops, therefore, might justly reconsider their attitude with regard to this Act unless it were proved that it were possible to administer it without injury to the rights of Catholics. Nevertheless, recognizing that it would be impossible at present to ask for fresh legislation of the Acts of 1902 and 1903, they agreed to urge on managers the necessity of thoroughly studying the provisions of these Acts and of safeguarding the rights conceded by them of the non-provided schools. The Bishops were of opinion that nothing should be permitted in the administration of the Education Acts which would tend to weaken the religious education of the country, and therefore that all education authorities should do all in their power to facilitate in the schools such religious education as parents desire for their children. On this account managers of Catholic schools should insist that no less than sixty minutes a day should be assigned to religious instruction in order to ensure the reasonable facilities to which they were entitled for that purpose. All Catholic schools should be closed for the whole day on such other occasions as have been customary for religious observances.

THE ROSARY IN IRISH.

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much encouragement to the Gaelic Leaguer as the increasing use of Irish in religious ceremonies. For the past couple of years the Rosary has been recited regularly in Irish in some of the Dublin churches, and every day now we hear of sermons being preached regularly in Irish-speaking districts. On Sunday the sermon in connection with the ceremonies in honor of St. Finbarr at Gougane Barra was in Irish, and was preached by the Rev. Dr. O'Daly, who has been officiating for some time past in Gougane. Dr. O'Daly, when he came to Ireland a couple of years ago, knew practically no Irish. Now he has a wonderful command of the language, derived largely through his scientific study of its sounds. His lecture on Irish Phonetics, which formed an important part of the course of instruction at the Munster Training College this year, will be published shortly."

Society Directory.

ST. PATRICK'S SOCIETY—Established March 6th, 1856 incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; Corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansy.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secretary, J. Kahala; Secy., J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Secy., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, P. Keshan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26—(Organized 18th November, 1873)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. G. McDonagh, 139 Valletown street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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For Information Address: **A. R. ARCHAMBAULT**, Supreme Deputy, OFFICE: 1592 NOTRE DAME STREET. Residence: 747 ST. DENIS ST. Phone Bell East 2011.

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