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Correspondence Solicited. The Reverend Clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.

SATURDAY - - - - Aug. 25, 1900. A CARD FROM BISHOP SCANLAN. I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister or any one else is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic church without having from me permission in writing bearing my seal and signature.

POPE LEO ON THE CATHOLIC PRESS. A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society be defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let every one in proportion to his income support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring help of this kind, without which their industry will either have no results or uncertain and miserable ones. POPE LEO XIII.

TO OUR SUBSCRIBERS. Please remit your subscriptions direct to the main office at Salt Lake. Don't wait for the collector to call, but make your postal or express order payable to The Intermountain Catholic Publishing Company, and address Salt Lake City, Utah, and we will forward a receipt. Thus your account will always balance. Remember, you will receive The Intermountain fifty-two weeks for \$2. strictly in advance. No Catholic home should be without it. It instructs and entertains the young and edifies the old; it is a fearless champion of the Church; Catholic to the core and non-political. Send for sample copies.

THE LATE METHODIST CONFERENCE. Today the two terrors of the Republic are Mormonism and the Latin type of the confessional religion. There must be purity in the family life. There must be sacredness at the family altar. There must be one priest of a household, one husband and father, and the aged that stands at his side, with the children around about them.

FATHER MALONE WRITES OF DUBLIN AND BELFAST. Dublin, Aug. 5, 1900.—Notwithstanding the exaggerated claims advanced in behalf of Belfast, Dublin is not only the metropolis of all Ireland, but it is, in spite of the fact that the north-eastern city is the recipient of many advantages which are denied the city on the Liffey.

Herb of conscience and freedom of worship. For nineteen centuries the Catholic Church, in or out of power, always interposed and protected the subject when rulers attempted to tyrannize over them, and with equal loyalty did she interpose and try to protect rulers when their subjects were disposed to rebel. Yet the imprudently pious, and over-zealous preacher would call her a "terrace."

Why England Honored a Great Irish Catholic. In reviewing the career of the late Sir Charles Russell, lord chief justice of England, the question naturally arises, Why did England break the precedent of over 20 years by choosing this Catholic for so high an office?

He was not only a Catholic, but an Irishman, nay, an Irish-born ruler, and he was before us a man of great ability, the leader of the Irish Nationalists, Charles Stewart Parnell, at the expense of the London Times, the living voice of English Toryism.

Of the people of Dublin, I must say that I found them considerate, courteous and kind. There is a noticeable absence here of that awful inbreeding which seems to be the distinguishing mark of Glasgow. The visitor to Ireland will find a marked difference in the treatment he receives at the hands of shop keepers and hotel managers from that to which he is accustomed in France, for instance, or among the keen Scotch. In Ireland, there is a fixed price, the same for the visitor as for the native, and from this there is no deviation.

When the "disagreement," so-called, had reached its most interesting phase two members of the Royal Irish Constabulary showed themselves from behind the turf stack, at the opposite side of the street, and with them the Parish Priest. "What's that all at all?" his reverence cried, looking around with wide eyes and pursed-up lips, as if he had never seen a fight in all his life.

"Sir," said the priest, "you're a—magnanimous opponent, whatever your name may be." "My name's O'Dwyer, and it's from the County Roscommon that I come, sir, and I do a bit in the pig jobbing," said the man.

"It's an honorable business, Mr. O'Dwyer," said his reverence. "And what was your difference with Timmy, sir?" "Faith, and it was no more than a difference of a sixpence all told, Father Conn," said Mr. Finnigan. "You must know, your reverence, that when I said one and sixpence, that was my tea last night, and his bed, and a bite of breakfast this morning."

Catholic Missions in China. (By Father Lambert in N. Y. Freeman's Journal.) According to the Vera Roma—a good authority on the subject—there are in China 581,375 Catholics, 3,119 churches and chapels, 695 European missionaries, 370 native priests, 2,730 schools and 34 seminaries.

New York, does not figure in the census. A parliamentary committee which closed its sittings the other day, denied the petition of the Dublin corporation for the annexation of Rathmines, thus making a concession to a few wealthy people in the township, and disregarding those of the citizens of Dublin, whose property is chiefly instrumental in giving value to that situated in Rathmines. It is worthy of note that on this committee, composed of an equal number of the members of the House of Commons and the House of Lords, there was not a single Irish member.

There is no doubt that in a matter affecting the city of Belfast, Irish Unionist members would be consulted. But notwithstanding this manifest prejudice on the part of the government toward the Catholic city of Dublin, it is the first city of Ireland, and its size, commerce, beauty of situation, and the grandeur of its buildings, not merely entitle it to this position, but place it in the front rank of Europe's most important and beautiful towns.

Of the part that Dublin has played in its country's history I need not speak here. Suffice it to say it has always taken a prominent part. Of the foundation of Dublin, it is said that no man can speak with certainty, but it is certain there was a settlement on the spot during the first days of the Christian Era. It will be recalled as early as the second century B.C. when Ptolemy refers to Dublin as a island city. Later on, of course, St. Patrick visited the city and established religious institutions, its history from that day to the present time is too well known to be recounted here. It is enough to say that for centuries Dublin has been the center of authority and seat of power for the whole country.

Considering Dublin from whatever point of view we may, it compares favorably with any European city. It is famous as a state of learning today, as Ireland was centuries ago. It possesses institutions of every character for the benefit of its inhabitants, which place upon it indelibly the stamp of moral, intellectual and spiritual progress.

In passing, I may remark that Dublin is the one city of Europe that possesses a thoroughly first-class, up-to-date electric tramway system. It is not too much to say that in this respect no American city is superior to the Irish capital. The electric system of tramways extends to all parts of the city and suburbs. The enterprise has proved highly successful and the service is excellent.

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He served as one of the British arbitrators in the decision of the Venezuelan boundary question, though this was outside of his regular functions. How grounded he was in the eternal principles of truth and equity, how broad and deep in his knowledge of men and nations, how keen and correct in his foresight, was shown in his great address on "International Arbitration" before the American Bar association just four years ago.

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The third comprises the Vicariates Apostolic of Chih-liang, Northern Ho-nan, Northern and Southern Hu-nan, Eastern, Northwestern and Southwest-Hu-pei, Kiang-nan and Northern, Southern and Eastern Kiang-se.

The fourth comprises the Vicariates Apostolic of Northern, Southern and Eastern Sechuen, Tibet and Yun-nan. The fifth comprises the Vicariates of Amoy, Fo-keen, Hom-ko, and the Prefatures Apostolic of Kuang-se and Kanton.

Southern Chien-se is under the charge of the Seminary of S'ia, Peking and Paul of Aome, Amoy and Fo-keen belong to the Dominicans, Northern Hu-nan to the Augustinians, Southern Chi-li and Kiang-nan to the Jesuits, Eastern, Western and Southwestern Mongolia and Kiang-su to the Congregation of the Sacred Heart of Mary; Northern and Southwestern Chi-li, Chih-kiang, Northern Kiang-se, Southern Kiang-se, Western Kiang-se and Southern Kiang-se to the Congregation of the Mission; Northern Chian-se, Southern Chian-se, Northern and Southern Chian-tung, Southern Hu-nan, Eastern Hu-pei, Southwestern Hu-pei and Southwestern Hu-pei to the Franciscans; Manchuria, Southern Chian-tung, Kiu-chu, Northwestern Se-chuen, Eastern Se-chuen, Southern Se-chuen, Tibet, Yunnan, Kiang-se, Kiang-tung, to the Seminary of Foreign Missions at Paris, and lastly, Northern Ho-nan, Southern Ho-nan and Hong Kong to the Seminary of San Catero at Milan.

In connection with this subject the following, clipped from our Protestant contemporary, the Catholic Champion (Episcopalian), will prove interesting: "The Roman Church has been remarkably successful in its missions in China. A good idea of the great change which has taken place since the early years of this century can be obtained by reading the Abbe Huc's charming 'Voyages in China and Tartary.' With these few scattered, struggling Christians may be compared the flourishing condition of things described below.

Some idea of the work of the Catholic missions in China may be gathered from the facts furnished by Father Scully. In one province alone, that of Kiang-nan, not including Shanghai, the French Fathers of the order minister to fifty millions of population. These are divided into nineteen sections, which are sub-divided into ninety-eight districts. There is one Vicar Apostolic, 136 priests, twenty-one of whom are natives; nineteen scholastics, seven of whom are Chinese; twenty-seven brother coadjutors, twelve of whom are Chinamen. In all about two hundred Jesuit religions. In the same district there are twenty-two secular priests, twenty-nine seminarians and thirty-seven students. The Sistershood are represented by twenty-five Carmelites, eighty-one Helpers of the Holy Souls, twenty-five Sisters of Charity and 116 Presentation Nuns. The missionaries are also assisted by 166 catechists, 532 masters and 61 mistresses of schools. These masters and mistresses teach in the schools, baptize lying infants, take charge of orphan asylums and keep the churches and missions in order. During the last year the Christians increased 5,000 in the province, and the number receiving instruction for entrance into the Church was 157. There were 1,203 adults baptized and 3,966 children of infidel parents.

At Za-Ka-Wo, eight kilometers from Shanghai, is the central directorate of all these missions. There is a great seminary and college with 194 students. Connected with it is a magnetic and meteorological observatory and a museum of natural history. A semi-weekly newspaper in Chinese is published and has 2,600 subscribers. The Messenger of the Sacred Heart, also in Chinese, is issued monthly, and has a subscription list of 2,500. At Tou-Se-Wu, half a kilometer from the directorate, is a European Chinese printing office, a foundry, carpenter shop, sculptors and painters studios, tailoring and shoemaking shops, so that an industrial education accompanies the religious and intellectual training. At Sen-Mou-Yeu there is a school of medicine, and over the entire district there are orphan asylums, hospitals, homes for the aged and catechisms, day and boarding schools, pious societies, including 15,000 members of rosary societies and 25,000 associates of the Apostleship of Prayer. There are conferences of St. Vincent de Paul throughout the region.

ARCHBISHOP CORRIGAN HOME. Archbishop Corrigan received a royal welcome when he arrived in New York on the St. Louis from Europe last Saturday. Three hundred persons, clergymen and lay, left Pier A, North River, at 7 a. m., on the steamer Mohawk and met the liner down the bay.

MANAS, The Miller. By SEUMAS MACMANUS. Author of "In Chimney Corners," "Through the Turf-Smoke" and other Stories.

There was a man from the mountain, named Donal, once married the daughter of a stately old couple who lived on the lowlands. He used to stay and work on his own wee patch of land all the week, and on Saturday evening he went to his wife's father's to spend Sunday with them.

Well, I'll tell you, says Donal, says he, "it's this. My old father-in-law is a very small eater that he says grace and blesses himself when I've got a few pieces out of my meal, so I'm always weak coming back on Monday morning."

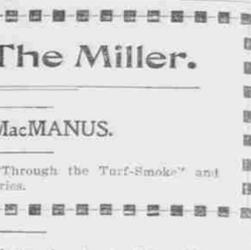
Manas thought over this to himself for awhile, and then says he: "Would you mind letting me go with you next Saturday evening? If you do, I promise you that you'll leap the mill-race coming back."

Very well and good. When Saturday evening came Manas joined Donal and off they both trudged to Donal's father-in-law. The old man was not too well pleased at seeing Donal bringing a fresh hand, but Manas, he didn't pretend to see him, and he made himself as welcome as the flowers of May, and when supper was laid down on Saturday night Manas gave Donal the nudge and both of them began to tie their shoes as if they had got loose, and they tied and tied away at their shoes till the old man had eaten a couple of minutes, and then

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plenty of soot out of the chimney in it. And Manas takes hold of the long end and he begins pulling the soot down out of the chimney from above the pot, and for every one piece that fell on the fire, there were five pieces that fell into the pot. And when Manas thought he had the soot well enough, he pulled the soot from the fire and rubbed his ankle with it.

And down he stretched himself out again and began to snore. The old woman was pretty vexed that she had her night's work spoiled, and she went up to the room in the old

man and told him what had happened to the stir-about. He got into a bad rage entirely and asked her was Manas asleep again, and she said he was. Then he ordered her to go down and make the soot over and put it on the ashes for him.

She went down and got the oatmeal and made a good scowder and set it on the fire, and he sat by it for a short while, but he couldn't get to sleep. But she hadn't many minutes on the ashes when Manas let a cry out of him, as if it were in his sleep, and up he jumped and rubs his eyes and looks about him, and when he saw her he said: "Och! it is here ye are, and I'm glad ye are, because I've a great trouble on me mind that's lying a load over me heart and wouldn't let me sleep, and I want to relieve me mind to ye, says Manas, 'and then I'll sleep him against me, until he comes after when I get rid of it. So I'll tell you a story.'"

So he catches hold of the tongs in his two hands, and he takes charge of the soot, and he says to her, "I would waive about with the points of them in the ashes."

"And," says he, "I want to tell you that my father died was a very rich man and owned no end of land. He had three sons, myself, and Teddy, and Tom, and the three of us were three good boys, and I always liked Teddy and Tom, but however it came out, Tom and Teddy hated me, and they never lost a chance of trying to damage me with my father and to turn him against me. He sent Teddy and Tom to school and gave them a grand education, but he only gave me the spade in his fist and sent me out to the fields. And when Teddy and Tom came back from school they were two gentlemen and used to ride their horses and hunt with their hounds, and me they always had to look after the horses and groom them and saddle them and bridle them, and be there in the yard to meet them when they would come in from the fields, and I had to take care of their horses, give them a rubbing down, and stable them for them."

"In my own mind I used to think that this wasn't exactly fair or brotherly treatment, but I said nothing, for I liked both Teddy and Tom. And prouder and prouder of them every day got my father, and more and more every day he disliked me, until at long and at last when he came to die, he liked Teddy and Tom that much, and he liked poor Manas that little, that he drew up his will and divided his land into four parts and left it in this way: 'Now suppose,'" says Manas, says he, "digging the point of the tongs into the soot, and he says to her, 'there was my father's farm. He cut it across this way,' says he, drawing the tongs through the soot in one way. 'The left poor Manas has this way,' says he, drawing the tongs through the soot in the other direction, 'and that quarter,'" says he, tossing away a quarter of the soot with the point of the tongs, "he gave to my mother. And that quarter there," says he, tossing