

tech nation. The Scotch-
prejudice against them
but Irishmen are honest
know that it is because
on. In a word 85 per
cent are a unit for Home
sympathy of the world,
ing of British Liberals,
red sympathy of British
own the position of a
e own blood brothers in
all corner of the Green
Irish National brethren
ve to forget the past, to
ada in friendship. Why do
nd? The onus is on
our most loved and re-
leaders have come from
the real Irish do not value
ellation, but for their per-
They have proved it
e. Let me through the
e Globe raise my small
eal to them to join hands
utrymen for the good of
of them to do it now.
GARRETT O'CONNOR.

ENEMY - DIVISION.

sent us a copy of a paper
in Fein" published in
d. He has written us to
the editor is in the pay of
and that the people who
the enterprise and who
policy are all traitors to
is we are not prepared to
as our correspondent.
n may be found support-
announced by the Sinn
e believe they are un-
flying the work which would
flying to the officials of
e. In the present crisis
e only one party in Ireland
Irish Nationalist Party.
opposition to the work
in the British House of
e for object the making
e divided house once more,
e of which will be that
it be further off than ever,
einers were to confine
to the encouragement of
ies, the uplifting of the
e various ways, promoting
unity and friendliness
asses, their work would be
able and every Irishman
e God-speed; but when
political movement in op-
e programme of the
alist Party the trade
e castle becomes only too
generations the people of
ad men of this calibre in
The loud-mouthed orator
e for the impracticable
sible is no friend of Ire-
Irish people, but merely a
ay of the enemies of Home
e to be found even in this
d, well-meaning Irishmen
e in the leaders of the
e ment believing that they
and that their scheme will
eceive to Ireland's advance-
e of John Redmond's
e appears to us they are
e sympathy upon men who
e of their own to serve,
ay we, be united. Let all
e the name rally round
e of John Redmond and when
e stem of self-government is
e Emerald Isle will be given
e prosperity and contentment
e not known since the Eng-

ON THE PRIESTHOOD.

arly, though not a Catho-
e being partial to Catho-
e Sartor Resartus: "High-
e of the priesthood was
e no man." Again in his
e Hero worship, Carlyle ex-
eception as follows: "The
e over the worship of the
e unit of them with the
e. He is the spiritual cap-
e; he guides them by
e his work guidance through
e by his work. The ideal of
e be what we call a voice
e heaven, interpreting
e prophet did, and in a more
e, unfolding the same to
e the prophet shorn of his
e splendor, burning with mild
e the enlightener of daily
e, is the ideal priest.
e, so in these, and in all

AND THE FERRER CASE.

is the belief in Rome that
e, moved by clemency
e forgiveness, intervened
e Francesco Ferrer, that even
e zero, the Socialist morning
e become convinced of its
e from "an authoritative
e details of the Pontiff's
e" in appealing directly
e Government. "From all
e," it observes, "it may be
e emphasize the fact—that
e has been obtained from
e source—that Pius X. was
e foreign who took any initia-
e of Ferrer on the sad occa-

REV. MR. BINNIE, a Presbyterian
eiergyman at Tweed, Ont., preached
e sermon to the Orange body a few Sun-
e days ago. We are always pleased to
e hear that our Orange friends go to
e church, but we have grave doubts of
e their becoming better citizens thereby,
e because, as a rule, the preacher harps on
e the bitterness of the past in other
e lands. Rev. Mr. Binnie placed William
e Prince of Orange amongst the great and
e heroic men of the centuries and likened
e him to Calvin, Luther, Knox, Wesley,
e Cranmer, Wycliffe, Paul, Peter, and
e even Jesus. Mr. Binnie is not a
e thoughtful person otherwise he would
e not have placed our Divine Redeemer
e at the end of the list. We are very
e tired hearing the claim that the Orange
e Order was above racial or religious
e bigotry. Surely Rev. Mr. Binnie is il-
e luded or he would have remembered the
e resolutions passed by the Orange Order
e protesting against the selection of Sir
e John Thompson as premier of Cana-
e ada. Can it be possible, too, that
e he has not read 12th of July
e pronouncements against the present
e Premier of Canada because he is a Cath-
e olic, or, as they would call him, a
e "Papist." No body of men in the coun-
e try are so fond of proclaiming their love
e for civil and religious liberty as the
e Orangemen and no body of men so ill
e disposed to put it in practice. Rev.
e Mr. Binnie, we are told, in closing,
e claimed that it is wrong to deny Protest-
e ant churches the right to establish mis-
e sion churches in Catholic communities
e and he accorded the Catholic Church
e the same privilege amongst Protestant
e people. This is very pretty theorizing.
e But does not Rev. Mr. Binnie know
e that a life insurance company would not
e take a risk upon the life of a priest who
e would venture to preach Catholic doc-
e trine to the constituents of Dr. Sproule
e in the province of Ontario. If Rev. Mr.
e Binnie were actuated by a truly Christian
e spirit he would advise these misguided
e men to tear off their regalia, leave the
e Orange Association, become good Cana-
e dians and cease living upon the memo-
e ries of the miserable faction fights of
e other centuries.

WE HAVE received from Mr. Benjamin
e H. Spence, Secretary of the Dominion
e Alliance, a work entitled "The Cam-
e paign Manual," published by the Ontario
e branch of that body. It is a hand book
e for local option workers. We are one
e with Mr. Spence and his co-laborers in
e the work of promoting a widespread
e temperance movement amongst all
e classes of the people. We may say,
e however, that some of our greatest and
e best Canadians have misgivings as to
e whether prohibition would prohibit or
e whether local option would prevent the
e consumption of intoxicants in localities
e where the experiment might be tried. If
e the effect would be to close up the road-
e house and diminish the consumption of
e liquor it would be commendable. Judg-
e ing by our experience in these parts
e when the Scott Act was in operation, we
e have grave fears that local option
e would increase the habit of secret
e drinking and give us a crop of hypocrites
e and perjurers. Were we to have prohibi-
e tion in the province of Ontario dis-
e tillers and brewers in the other provinces
e would do a tremendous business, and all
e sorts of ingenious schemes to import
e liquors and deceive the legal authorities
e would be put in practice. We are in
e favor of curtailing the traffic to the ut-
e most possible extent, and we have cast
e regard for the saloon, but the most
e effectual way of promoting sobriety
e amongst the people is to encourage in
e every possible way the habit of temper-
e ance. If we take away the bar-rooms,
e customers the bar-rooms would put up
e their shutters—a consummation devoutly
e to be wished. If the good ladies who
e are tainted with "sufragetteism" would
e work along this line, taking good
e care of their families, and leave the plat-
e forms to the men, it would be for the gen-
e eral betterment of Canada, Canadians
e and Christianity.

THE HOUSE OF LORDS has rejected
e the budget. Many of England's great-
e est statesmen have advanced the opin-
e ion that this is the beginning of the end,
e and that the hereditary chamber will be
e handed without gloves when the people
e of the United Kingdom go to the polls.
e In the history of England the repre-
e sentatives of the people have had an
e almost continuous fight with the privi-
e leged chamber to obtain that degree of
e freedom for the people at large which
e our advanced civilization demanded. In
e the present contest, however, they not
e only stand in the way of legislation
e absolutely necessary for the well-being
e of the Empire, but they have exhibited
e meanness and selfishness beyond de-
e scription. The burden of taxation they
e wish to be placed on the shoulders of
e the poor people, and desire their vast
e estates and immense wealth to be
e touched as lightly as possible by the
e tax gatherer. T. P. O'Connor, who is
e now in this country, has written that he
e believed the present conditions would
e precipitate an uprising of the masses in
e one of the bitterest fights known to

English politics for a century. Present
e conditions give a vigorous incentive to
e the cause of Home Rule for Ireland, and
e means also the final emancipation of the
e English masses.

IT MAY be taken as a fact that the
e Mormon fraternity are not gifted with
e any too much common sense, or as our
e American friends would phrase it,
e "horse sense," for they have estab-
e lished a propaganda of their cult in Dub-
e lin, Ireland. It is stated they began
e their work there three or four years
e ago, but we have no record of their get-
e ting even one recruit amongst the Irish
e girls to enter their harems in Salt Lake
e City. It may be that they will succeed
e to a very slight extent, but, if so, it
e will be amongst that class of unfortun-
e ates who have no characters to lose.
e Snakes and Mormonism can take no
e root amongst the children of St. Patrick
e in the Emerald Isle. The same may be
e said, too, in regard to Socialism and
e Anarchism. A few years ago some of
e these people held forth on the beauties
e of these associations in one of Ireland's
e cities, but the police had difficulty in
e saving their lives. They left the
e country and have not returned.

THE NEW YORK American, one of Mr.
e Heart's yellow papers, advances the idea
e that the annexation of Canada to the
e United States is in the air. It says that
e for a quarter of a century the Americans
e have been making eyes at Canada and
e that she is the very best girl in the
e marriageable class of colonies. People
e as a rule pay very little attention to
e what may appear in the New York
e American, but on the presumption that
e there might be a slight element of truth
e in its contention, we may say that Miss
e Canada would not care to enter into
e marital relations with a country where
e divorce is granted to everyone who asks
e it with neatness and despatch. Miss
e Canada admires Uncle Sam very much
e for his many admirable qualities and
e wishes to be on the very best of
e terms with him, but entering into the
e bonds of matrimony is a serious matter,
e and she will be slow to even consider it.

WE ARE glad to note that there is
e a movement on foot in Montreal to copy
e conditions prevailing in Ontario in re-
e gard to the liquor traffic. It is proposed
e to close all drinking places at 10 o'clock
e on five days of the week and at 7
e o'clock on Saturday. This law has
e worked well in the premier province and
e we do not see any reason why it should
e not be of equal advantage in the Provin-
e ce of Quebec. There are many who
e think that the restriction might go a
e step further, as it has been found that
e since the Saturday half holiday has come
e into vogue, much of the earnings of the
e workers finds its way into the bar-room
e tills on Saturday afternoons. If the bar-
e rooms were closed at 1 o'clock and the
e banks kept open the whole afternoon and
e evening we think it would be for the
e general advantage of a host of people,
e including many who are not classed as
e working men.

"HE GIVETH HIS BELOVED SLEEP."

On the appropriate Feast of the Presen-
e tation of the Infant Mary in the Temple,
e one of the devoted daughters of the In-
e stitute of the Blessed Virgin Mary,
e Mother M. J. Eucharist Magann, passed
e from this vale of tears to be presented
e to the Heavenly Court by Mary Immacu-
e late, as one worthy to follow the Lamb,
e whithersoever He goeth.
e This exemplary religious was, at the
e time of her invitation to go forth to meet
e the Bridgroom, Superior of Loretto Con-
e vent, Stratford, Ont. Previous to this
e she had been Mistress of Novices at
e Niagara Falls, Guelph, Belleville, Chic-
e ago and Sault Ste. Marie, Mich. During
e her long and varied tenure of important
e offices she edited all who had the privi-
e lege of knowing her, giving the gener-
e al impression of a consecrated temple,
e where Jesus loved to dwell, thereby
e raising the mind to holier, heavenly as-
e pirations.

Her religious life, which extended
e over forty years, was rich in merit, good
e example, zeal for souls, and true, tender
e devotion to Our Lord in His Sacramental
e Presence. Her increased buoyancy of
e step, when hastening to converse with
e the hidden God, inspired the beholders
e with renewed devotion. It had been re-
e marked of her, that "near the Tabernacle
e she was at home," also "that she lived
e but to die."

The members of the Institute in Amer-
e ica, among whom are her three surviving
e sisters: Sr. M. Delphina, Sr. M. Mt.
e Carmel, and Sr. M. Demetria. (two
e other members of the same family and
e community, Sr. M. Eucharist and Sr. M.
e Nativity passed to their reward many
e years ago) while bowing in perfect sub-
e mission to God's holy will, realize that
e now one of the main branches has been
e severed from the parent trunk. It was a
e branch well laden with carefully-guarded,
e precious fruit, matured and golden;
e nevertheless, the branch has not with-
e ered; it was of the green wood, filled
e with the sad of divine charity, therefore
e one to be carefully garnered by the ten-
e der hand of the ever vigilant Husband-
e man.
e In her heavenly mansion she will be a
e most powerful intercessor for those she
e loved best on earth, and while breathing
e a fervent prayer for her eternal repose,
e one involuntarily adds, O pray for me,
e dear, sainted Mother!
e To her devoted brother, Mr. George
e Plunkett Magann, we offer sincere sym-

pathy, and for his consolation assure him
e that her revered name will be an inspira-
e tion for future ages in Loretto's cloister,
e while the recollection of her sweetness
e and humility will be linked with most
e tender memories.

FAITH IN THE CROSS OF JESUS.

The more a man gazes on the Cross
e the more he is enabled to regard not
e himself, but the honour of God.
e The Cross is the source of all man's
e hope. Through the death of Christ
e there is the hope, yea, the certainty of
e peace for man with God. Therefore,
e coming to know and to love so great a
e mercy, man should cast his whole self in-
e to the hands of God.
e By contemplation of the Cross we are
e drawn to God through Jesus Christ our
e Saviour and Redeemer. Amen.
e Should man ever be disposed to
e despair, because of his many and hideous
e sins or his old habits of evil-doing,
e Christ shows us in His Passion that we
e can hope in His mercy, however sinful
e we are. With one look at St. Peter,
e who had denied Him, He gave first con-
e trition and then pardon.

Again on the Cross He prayed for
e those that were crucifying Him. And
e so He prays for us, displaying His
e wounds before the Father. He willed
e that the marks should remain on His
e body that He might so plead before the
e Father, and that sinners too might look
e upon the tokens of His precious death,
e and hear Him interceding for them to
e God.

Thus all our hope is in the Cross and
e Passion of Christ. (1 Cor. i.30.) And
e every man, however poor, is rich in
e Christ if He leans on Him and hopes in
e Him; Great are the riches of the
e Saviour's Passion.

All our hope is in the Cross, for there-
e by is our Adversary confounded and in
e virtue of this hope the Church claims to
e be heard of God through Christ, and so
e appeals at the end of each prayer, pro-
e fessing that we are unworthy to be
e heard, but confident that He will not re-
e fuse the Son of His love.

According to Pascha the most holy
e Cross of our Lord was fifteen feet long
e and the arms stretched eight feet, and
e the said Cross weighed one hundred
e pounds.

The total distance from the place
e where our Lord was sentenced by Pilate
e to the place of crucifixion is three
e thousand three hundred and six feet,
e and it is estimated that the number of
e people who accompanied our Saviour on
e the via Dolorosa to Calvary was fifteen
e thousand.

We adore Thy Cross, O Lord,
e and venerate Thy glorious Passion. Thou
e who didst suffer for us, have mercy on
e us.
e O Lord Jesus Christ, my Saviour and
e Redeemer by the blessed wounds which
e Thou endured by and upon the Cross, for
e the love of sinners, help us Thy servants
e whom Thou hast redeemed with Thy
e Precious Blood. Amen.

Most sweet Jesus Who for the love
e of me didst permit the heavier burden
e of the Cross to be laid upon Thy
e shoulders which were full sore with
e stripes and all the sins of the world
e offering the same by Thy death upon
e the Altar of the Cross to Thy heavenly
e Father I beseech Thee to help me carry
e my Cross that I may willingly sustain it
e and serve Thee faithfully according to
e my vocation. Amen.

"May He Who died to save us be our
e Saviour. May He be our Saviour dur-
e ing all the days of our lives. May He
e be our Saviour in death and at the last
e moment may the Cross be our support,
e and thus may He consummate the work
e of our salvation which He has begun."
e May He be our Saviour in a blessed
e eternity, where we shall be as much the
e sharer in His glory as we have been in
e His sufferings.

FR. LOUIS BOURDALOUE, S. J.

A MILD FORM OF INSANITY.

The late venerable Father Duranquet,
e S. J., used to tell with a merry twinkle
e in his gray eyes, of one of his spiritual
e clients in the charitable institutions on
e the islands in the East River, who said
e to him one day: "Father, I am not
e crazy; I only say everything that comes
e into my head. Now if you were to say
e everything that comes into your head,
e people would call you crazy, too."
e There is much true philosophy in the
e remark of this paranoiac; and measured
e by his standard of insanity, what a
e multitude of mild lunatics we find in
e the social and literary circles at the
e present time!

Has the reader ever spent an hour in
e the company of a half-don Christian
e Scientist and listened to the theories
e they enunciate and the phrases they
e use? Here is a venerable high-brow
e who speaks of the "periphrastic sen-
e timentalities of the psychic force," there
e is an old dowager discussing the "neu-
e rotic power of self immancence," and
e there is a handsome, blue-eyed girl, tell-
e ing how she loves "the Madonna," but
e thinks that Mrs. Eddy is superior to
e her in "hypnotic evolution." Much
e worse than this may be heard in any
e gathering of Eddyites, and indeed their
e Bible is manifestly the result of para-
e noia.

Take up some old books and theories
e and you will find similar evidences of
e insanity. Who has ever understood
e Spinoza's books or Berkeley's theories
e or the modern German so-called philoso-
e phers? Read them you may if you
e have great patience and much leisure;
e but understand them you cannot, for
e the writers are mildly insane. Under
e the blond curls of the young dame; or
e in the centre of the high-brow's cur-
e raged forehead if you look closely you
e will see the crack. It is not very wide
e but it is there.

Take again the modern novel, or the
e articles on ethical religious or social
e questions which appear in our popular
e magazines or newspapers. An educated
e man, that is, one who has a logical mind
e and Christian principles, for nobody else
e is properly speaking an educated man,
e takes up these novels or these articles

Deafness Cannot be Cured

by local applications, as they cannot reach the dis-
e eased portion of the ear. There is only one way to
e cure deafness, and that is by constitutional remedies.
e Deafness is caused by an inflamed condition of the
e mucous lining of the Eustachian Tube. When this
e tube is inflamed you have a rumbling sound or
e perfect hearing, and when it is entirely closed, deaf-
e ness is the result, and unless the inflammation can
e be taken out and this tube restored to its normal
e condition, hearing will be destroyed forever; nine cases
e out of ten are caused by Catarrh, which is nothing
e but an inflamed condition of the mucous surfaces.
e We will give One Hundred Dollars for any case of
e Deafness, (caused by Catarrh) that cannot be cured
e by Hall's Catarrh Cure. Send for circulars, free.
e F. J. CHENEY & CO., Toledo, O.
e Sold by all Druggists, 75c.
e Take Hall's Family Pills for constipation.

and throws them away one after the
e other; and as he flings them into the
e waste basket you may hear him say
e "rubbish," "nonsense," "stunt," "in-
e decency," "incoherent nonsense,"
e "lunacy," "cracked." If he wants to
e be milder in his criticism and more
e polished he will use the French word
e "timbré." This word is not so harsh as
e "cracked." Reader, if you have read
e these things, am I not right?

One of the signs of mild lunacy is a
e lack of what has been called "sequence-
e ness of ideas." The mind of the stricken
e one jumps rapidly from one thing to an-
e other. There is no connection between
e the thoughts, no sequence of ideas, no
e logic, no principle, no creed, no code,
e no coherence. And these characteris-
e tics are found in our modern literature
e as frequently as good Father Duranquet
e found them in the asylums on the
e islands.

Why are they so frequent? Because
e the writers have no fixed ethical prin-
e ciples and no Christian faith. But
e that's a thesis which it would take too
e long to develop.—"Unita," in America.

NON-CATHOLIC MISSION FOR THE HOLLANDERS.

Rev. C. J. Kirkfleet of the Norther-
e time Order has just finished with gratify-
e ing results a mission to the non-Catholic
e Hollanders in Rochester, N. Y. The
e mission was given in the grand old lan-
e guage of the Netherlands and it at-
e tracted large numbers of the non-Catho-
e lics and awakened very great interest
e among all classes of the people. This is
e all the more remarkable as the congrega-
e tion of the non-Catholic Dutch in
e Rochester has been all but complete.
e Not one per cent. of them ever came near
e the Catholic Church before. Yet they
e came during the mission with Catholics
e and by themselves and they listened
e with intense eagerness to the statement
e of the Catholic doctrine simply and
e plainly made, without one word of con-
e troversy and with an entire absence of
e the bitter rancor that they were accus-
e tomed to associate with religious dis-
e cussion in their own country.

As a result of this first effort only two
e were left under instruction with the re-
e sident priest, but the great benefit of
e the mission is the fact that it paved the way
e to others. It successfully demonstrated
e the possibility of holding such missions
e among even the recent emigrants who
e have brought to this country all the
e strong characteristics of the native
e land.

Father Kirkfleet, who so successfully
e conducted this mission, is one of a dis-
e tinguished and learned community of
e Norbertines who have charge of a col-
e lege at West de Pere, Wis. He, with
e Rev. George Rybrook, of the same com-
e munity, spent a year at the Apostolic
e Mission House and learned there the
e special policy and non-controversial
e methods that are so successful in all
e missions to non-Catholics and that have
e been so highly commended by the Holy
e Father.

The success of this mission among
e recent emigrants opens up a wider and
e larger field of observation as to whether
e the same work may not be done among
e other nationalities with equal success
e and whether the system may not be ex-
e ported into Holland. The project of
e inaugurating the non-Catholic mission
e work in Holland has already been
e mooted. It is very near the heart of
e such eminent men as Dr. Henry Pools,
e the eminent Professor of Scripture at
e the Catholic University, and conferences
e have been held with great Catholic pub-
e licists like Mgr. Nolens, member of the
e Dutch Legislature wherein was discussed
e the advisability of inaugurating a quiet
e and peaceful and yet effective propa-
e ganda of Catholic doctrines among the
e non-Catholic people in Holland. It is pro-
e verbial that councils of war never fight.
e So it is with these learned conferences.
e They never accomplish anything until
e men are found like Father Kirkfleet and
e Father Rybrook who practically demon-
e strate not only the possibility of such
e missions but even their feasibility.

It is to be great marvel if a venture
e of these Norbertines were permitted to
e return to Holland and inaugurate this
e non-Catholic mission work, and that
e from the very beginning the work will
e meet with the greatest success. Catho-
e licity in Holland is of the vigorous type.
e The Catholic layman is highly intelli-
e gent and very practical in the exercise of
e his religion. The non-Catholics in
e Holland if approached aright certainly
e would listen with placid minds. They
e must be approached aright and it may
e take one who has been in the American
e religious atmosphere to approach them
e aright.

PROTESTANT TRIBUTE TO OUR SCHOOLS.

Individuals who know little and care
e less about Catholic educational work in
e this country are inclined to sneer at the
e Catholic school and Catholic college.
e To their mind the Catholic educational
e system is a poorly equipped enterprise
e that cannot compare with that of the
e secular schools and colleges. But
e every honest man who has had opportu-
e nities to study the Catholic Church's
e work in the educational field does not
e agree with that sweeping verdict.
e Leigh Mitchell Hodges, a non-Catholic,
e writes appreciatively in the Phila-
e delphia North American of Catholic
e educational institutions. He does not
e hesitate to declare that "it is only a
e statement of fact to say that the ad-
e vantages offered by this branch of the
e Church's activity are on a par with
e those obtainable at the foremost secular
e institutions: while none who has made

close study of the matter will dispute
e their supremacy as moral mentors." In
e proof of his statement he offers the
e following evidence:

The convent-bred girl has long been
e accepted as a model of sweet, useful
e womanhood, possessed of refinements
e and accomplishments which add a dis-
e tinct charm to her natural attractions,
e and it is a consideration of the first im-
e portance that the development of her
e domestic traits is singularly complete.
e The convent-bred girl, while well
e grounded in the classics and mentally
e cultivated in every way that may be of
e service to self or fellow-beings, is primar-
e ily a home-maker, and in this age of
e increasing common sense, we are coming
e to a right realization of woman's place
e and power in this, her highest estate.

Of the boy or youth who is armed
e for the battle of life in a Catholic insti-
e tution, as much may be said in regard to
e matters of equally great assistance to
e him in playing his allotted part. While
e necessary emphasis is laid upon the
e mental training, the physical welfare
e and development are by no means
e neglected, and this proper regard for
e the upbuilding influence of clean sports
e and athletics has given the students and
e graduates of Catholic colleges place in
e the front ranks of athletic endeavor.

So pronounced are the advantages
e set forth by some of these centers of in-
e struction, that many non-Catholics,
e aware of the completeness of the train-
e ing and the good influence of the sur-
e roundings, make choice of them, particu-
e larly since it is generally understood
e that no effort is made to interfere with
e personal religious beliefs.

The further fact that Catholic
e schools are, as a rule, more reasonable
e as to cost of board and tuition than
e secular institutions of similar standing
e has also led to the notion that the re-
e sult for this must rest in limited oppor-
e tunities and advantages. But the real
e explanation lies in the fact that Catho-
e lic schools are largely in the hands of
e teaching orders—either Sisterhoods,
e Brotherhoods or monastic Orders. These
e men and women are vowed to devote
e their lives to education. They have no
e social relations with the world, can own
e no property and receive no salaries. This
e makes the cost of operating the schools
e much less than secular institutions of
e similar grade and the student receives
e the benefit in lower charges.—N. Y. Freeman's Journal.

THE CHURCH AND SCIENTISTS.

Writing to the New York Times of
e Sept. 21, Dr. James J. Walsh of Ford-
e ham University, has the following to say
e in regard to the old story about Pope
e Calixtus and Halley's comet:

I knew that as soon as Halley's comet
e would be mentioned again we should
e once more have the story of Pope Calixtus
e's bull against the comet. Of course,
e the story is quite absurd, and there is
e no such bull, and this has been pointed
e out over and over again, but that makes
e no difference. Every time there is a
e mention of Halley's comet some one re-
e tells with a gusto the story of the bull
e against the comet. Prof. John Draper,
e in his "Conflict of Religion and
e Science," told the story in great detail:
e "When Halley's comet came in 1456 so
e tremendous was its apparition that it
e was necessary for the Pope himself to
e interfere. He exercised and expelled it
e from the skies. It shrank away into
e the abysses of space, terror-stricken by
e the maledictions of Calixtus III., and did
e not venture back for seventy years!"
e "By order of the Pope all the church
e bells in Europe were rung to scare it
e away; the faithful were commanded to
e add each day another prayer, and as
e their prayers had often in so marked
e manner been answered by eclipses and
e droughts and rains, so on this occasion
e it was declared that the victory over
e the comet had been vouchsafed to the
e Pope."

Prof. Andrew D. White went over this
e subject after Draper in his "Warfare
e of Science with Theology in Christen-
e dom" and repeats the old story.
e Pastor, the historian of the Popes shows
e the utter absurdity of it all. It is like
e the prohibition of surgery. According
e to Draper and White the Church ham-
e pered the progress of surgery by for-
e bidding it to clerics. At the very time
e when this is supposed to be the case the
e great father of modern surgery, a cleric,
e was Chamberlain of the Popes and the
e body physician to three of them. The
e text book of surgery that he wrote is
e one of the greatest of contributions
e ever made to surgery. It was used for
e three hundred years after his time, and
e we still have it; but educated (?)
e people still continue to believe in the
e Church's opposition to medicine and
e surgery at that time.

In my little book, "Catholic Church-
e men in Science," I tell the story of this
e supposed Papal bull, which no one has
e ever found, in the life of Regiomontanus,
e the father of modern astronomy. Regio-
e montanus was a great friend of the
e Popes, was invited to Rome by the suc-
e cessors of Pope Calixtus, and was thought
e so much of that he was made the Bishop
e of Ratisbon. Another great student of
e astronomy at this time, St. Antonius,
e Archbishop of Florence, also a great
e friend of the Popes of this time, has the
e best description of the significance of
e comets that was written until Tycho-
e Brahe's time, and he ridicules the idea
e of their presaging evil.

But, then, what's the use! Our Pro-
e testant friends will still continue to
e talk about the bull against the comet.
e Nothing is more amusing than the self-
e complacent way in which we assume
e that the men of the past were absurdly
e foolish in their way of looking at things
e that we in our time are the only ones
e in possession of real wisdom—save the
e mark!

JAMES J. WALSH.
e Fordham University, Sept. 20, 1909.

An Edifying Sight.

On Friday morning, at St. Peter's
e Cathedral, began the soul-inspiring
e devotion of the Forty Hours, and large
e numbers of the faithful visited the
e sacred edifice to give honor to our
e Blessed Redeemer in the Holy Sacra-
e ment. On Sunday morning at the 8:30
e o'clock Mass there was an outpouring of

Only Medicine That Did Any Good

After Suffering Tortures For Years, This Lady Found Happy Relief In "Fruit-a-tives".

Frankville, Ont., June 15th, 1908.
e "I have received most wonderful benefit
e from taking 'Fruit-a-tives.' I suffered
e for years from headaches and pain in
e the back, and I consulted doctors and
e took every remedy obtainable without
e any relief. Then I began taking 'Fruit-
e a-tives' and this was the only medicine
e that ever did me any real good. I took
e several boxes altogether, and now I am
e entirely well of all my dreadful head-
e aches and backaches.



MRS. FRANK EATON

I take "Fruit-a-tives" occasionally
e still, but I am quite cured of a trouble
e that was said to be incurable. I give
e this testimony voluntarily, in order that
e others who suffer as I suffered may try
e this wonderful medicine and be cured."
e (Signed) MRS. FRANK EATON.
e "Fruit-a-tives" are sold by all dealers
e at 50c a box, 6 for \$2.50 or trial box, 25c
e—or sent post-paid on receipt of price
e by Fruit-a-tives Limited, Ottawa.

Catholic devotion never before seen
e in St. Peter's. On that occasion
e about eight hundred approached
e the Holy Table. Nearly three-fourths
e were the men of the congregation
e while the remainder consisted of
e the young ladies belonging to the
e Sod