Out at Old Aunt Mary's Wasn't it pleasant, O brother mine, In those old days of the lost suushine Of youth—when the Saturday chor were through.
And the "Sunday's wood" in the kit-

And the chen, too,
And we went visitin', " me and you,"
Out to Old Aunt Mary's?

It all comes back so clear to-day ! Though I am bald and you are gray— Out by the barn-lot, and down the lane We patter along the dust again,
As light as the tips of the drops of

rain, Out to Old Aunt Mary's

We cross the pasture and through the wood Where the old gray snag of the poplar Where the hammering "red-heads

hopped awry, And the buzzard raised in the "cle ing " sky, And lolled and circled as he went by, Out to Old Aunt Mary's!

And then in the dust of the road again : And the teams we met, and the country men: And the long highway with sunshine

spread
As thick as butter on country bread, Our cares behind and our hearts ahead, Out to Old Aunt Mary's.

Why, I see her now in the open door, re the little guords grew up the sides and o'er The clapboard roof! And her face-An, me! Wasn't it good for a boy to see— And wasn't it good for a boy to be Out to Old Aunt Mary's!

And O my brother, so far away, This is to tell you she waits to-d To welcome us: Aunt Mary fell Asleep this morning, whispering, "Tell The boys to come. And all is well Out to Old Aunt Mary's."

CARSON'S COLLAPSE

From the Liverpool Catholic Times

It was one thing to deliver impas-sioned speeches of sedition and resist-ance to excited crowds inflamed with was quite another thing to back up such conduct in the House of Commons, such conduct in the House of Commons, in which sit men who would make short work of threats of revolt or rebellion against the law of the realm. Faced by the realities of the situation, and by the realities of the situation, and away from the theatricalities of the position created by himself, Sir Edward Carson dropped all the wild roarings of the lion and cooed like a dove. He showed that, however bold and rash he could be when addressing an ignorant mob of fanatical Orangemen, he was conscious of the folly of such proceedings and is prepared to retreat from a position which in a moment of madness ition which in a moment of madner position which in a moment of madness he had taken up. His campaign in Ulster has utterly failed. It was meant to bring in some political profit for the Conservative Party. It has done nothing of the sort. It has simply amused English people. It has frightened older school of Tories. It has sent the Government en a firm course of re-sistance to all threats of sedition and made the passage of the Home iRule Bill more certain than ever. No Gov-The moment they accepted it, as Mr. Asquith did clearly and unequivocally, Sir Edward Carson's plan collapsed, and e ceased to be an asset of any value to

e Tory Party.
That party, by conviction and tradiconstitutional party, must have tound it very nauseous to be compelled to swallow Sir Edward Carson's preription of riot, disorder, and rebellion onservatives must have felt, have in deed some of them admitted openly that they did feel, disgust at the unpardon-able and disloyal language indulged in by the Ulster crusaders and their covendupes. But, while there was a of ultimate political profit being gained for their party, most of them re-mained silent. Not even religious bigotry and unquotable language against sacred persons and actual violence on have moved certain people who never tire of talking about the taith to raise their voices in protest against outrages committed on their Catholic co-religionists in Belfast. Be it so. It is now too late to complain. The evil has been done. The men who so shamefully incited to the doing of the evil are now discredited. But this terrible silence will never be forgotten, will never be Sir Edward Carson's collapse has brought down to ruin more than himself. He has ruined all those who condoners of disloyal language and re-ligious outrage will yet find that their silence has destroyed their influence with thoughtful men. Their act of placing politics before religion will lead to a suspicion that they are quite cap-able of placing religion below politics. They cannot complain if they are in future suspected of playing a game.

For several years to come this atmosphere of distrust and suspicion will blight all promise of cordial Catholic unity. That fact is evident, is admitted. Is it not in itself a further reason for appealing to all sections of Catholics to urge the passing of the Home Rule Bill into law, it only in order to shorten the period of internal estrangement and thus bring nearer that blessed day when all who dwell in the household of the Faith may be of things of the sad past and welcoming the promise of the glad future? The last few months have shown the uselessness of appealing for unanimity among nestion of Ireland. But that question is now practically settled. that man has a soul united to his body.

Without a mirsole, the Government are sure to carry their Home Rule Bill. The country does not object. The Tory Party cannot oppose. Mr. Bonar Law has been smothered in the dust and dirt of Sir Edward Carson's fall.

and dirt of Sir Edward Carson's fall. The Ulster bluster falls flat on English ears. No one takes the Conservatives seriously: for a party of law and order and constitutional propriety which has coquetted with sedition and disorder and has acqueiesced in drillings and armings and taking royal salutes and lessening the authority of Parliament and Crown is a party which has knocked the bottom out of its own programme. It has ceased to count with thinking men, and must wander in the cold shades of opposition until its judgment cools and it discovers new principles, fresh leaders, and a policy, fair, legal,

fresh leaders, and a policy, fair, legal, effective, and true.

effective, and true.

No political party in a country like ours can trifle with proceedings which in any likelihood may lead to public disorder. The instinct of all classes of the population is one of respect for law and authority, of acquiescence in the "chose jugee." That instinct has led to the destruction of the Carson campaign and to the collapse of the leader to the destruction of the Carson cam-paign and to the collapse of the leader of it amid mingled ridicule and con-tempt. But its affects are not light. It has failed of all things but one; it has succeeded in leaving behind it a leg-acy of evil example which will be treasured and remembered and perhaps imitated in circumstances more dangerous than the excited man-cenvres of a growd of Orange braves carrying dummy rifles and dragging awful canons of painted wood mounted on bicyle wheels. If ever the leaders of masses of discontented and starving workmen imitate Sir Edward Carson's programme of sedition, they will claim to receive his immunity from punish ment. And their collapse will be neither as peaceful nor as speedy as

his.

I deeply regret, as an Englishman that so few Conservatives have taken the brave and manly stand of Mr. Nicholas Cockshutt and a few others. I deeply regret, as a Catholic that certain people who claim an inherited position of leading among us, were silent while poor Catholic workmen were driven irom their work and assaulted in Belfast. If it were possible. I regret in Belfast. If it were possible, I regret more deeply still that the result of this silence and violence has been bitter-ness among us. But I venture to hope as one most friendly to their cause that as one most friendly to their cause that Irishi Catholics in England will work for the triumph of national justice, and, having won it, will turn at length in spite of all temptations, to labor for those high and holy things which have made Ireland's claim so secred in the hearts of many of us Englishmen who wish it well.

CHRISTIAN SCIENCE AND CATHOLICITY

In a previous article a comparison o some of the teachings of Christian Science and the Catholic Church was Science and the Catholic Church was made, showing that Christian Science denies the Divinity of Christ, the Blessed Trinity, the absolute perfection of God, His omnipotence, the seven sacraments, the sufficiency of the sacrifice of Christ on Calvary, and in fact protests that Christ never suffered for us at all. These and other statements found in Mrs. Eddy's own book were quoted in her own very words, and reference made to page and line in the official 1909 edition of her book. "Science and Health, With Key to the Scriptures," where such citations could be found. The comparison is now continued, showing how utterly opposed Christian Science is to some of the other fundamental doctrines of the Catholic Church. As usual, we will allow Mrs. Eddy to talk for herself, in

her own very words:

It is a doctrine of the Catholic Church that Adam was the first man Christian Science denies this, by saying that "The forever Father must have had children prior to Adam" (267 9) One of the great primal truths of the Catholic Church is that man is born and that he dies. To this self evident truth, Mrs. Eddy opposes the statement that "Man has neither birth nor death"

(244-23), and she repeats the statement on page 258, line 27.
Still another fundamental truth of Catholicity is that we did not pre-exist before our birth. Mrs. Eddy says we

do, for she tells us: "If we live after death, and are immortal, we must have lived before birth" (429 21). Catholics believe that man is neither indestructible nor eternal. Christian

Science teaches that he is both for we find Mrs. Eddy declaring that "Man is indestructible and eternal" (402 12). That all men must die is also au article of Catholic faith. Mrs. Eddy thinks far otherwise. "Death will be found at length to be a moral dream" she says (426). She repeats the same

idea over and over sgain. "Man is not mortal" (478 30). "In reality, man never dies" (486 40), 'There is no realmortal" (478 30). "In reality, mar never dies" (486 40), 'There is no real-ity in death" 427 8). Life is realdeath the illusion" 428 S). These and other expressions of the same terror are found in many places in her book, for to Scientists 'Man is death all Christian

Oar Catholic catechism tells us that man was made to the image and likeness of God. This is denied by Mrs. Eddy. who save "A sinful sick and dvir mortal is not the likeness of God" (292-11). Farther on in her book she says: Finite man cannot be the image

Oar catechism teaches us that man is a creature, composed of body and soul, and that His material body is a part of Himself. This is denied by the followers of Christian Science who declare "The fourth erroneous postulate is that man has a material body which is part of himself" (92 1).

Another article of Catholic faith is

This doctrine is repudiated by Mrs. Eddy, who says "The flesh and spirit can no more unite in action than good can coincide with evil" (167-20). Later on she says: "Soul is sinless — be found in the body" (288-88).

It is Catholic doctrine that the human soul is created, and therefore composed of finiteness. This, too, is denied by Christian Science; for it says "Soul is not compassed by finiteness" (302 1).

Our catechism teaches that man is or cateenism teaches that man is a creature, that therefore he is finite, and that he has a mind. Mrs. Eddy declares that "Mind never enters the finite" (3362).

It is a fundamental teaching of the

Catholic Church that every human being has a finite soul. Christian Science denies that there is any such thing as a soul. There is no finite soul or spirit" (466 21).

Our catechism tells us that we have free will, and that it is not a mere pro-duct of belief, but a real faculty of the soul. To this Christian Science responds: Will power is but a product of belief. Human will is an animal propensity, not a faculty of the soul (4903).

From the proceeding remark it will be seen that one by one every fun-damental doctrine of the Catholic Church is being denied and repudiated by Christian Scientists. The subject as by no means yet been exhaus and a subsequent article will indicate and a subsequent article will indicate many more truths of religion which are utterly denied by Mrs. Eddy and her followers.—Thomas F. Coakley, D. D., in Pittsburg Observer.

INTERNATIONAL FREEMASONRY

The oft repeated contention that American Masonry has nothing to do with Continental Masonry is not as true as its proponents would have us believe as its proponents would have us believe when they try to quiet the opposition to the craft evoked among fair minded Americans by the rehearsal of the cruel injustice and the deplorable excesses laid at the door of the lodges in Italy, France, Portugal and other Europe countries. The press of the United States, on the morning of October 8 last, States, on the morning of October 8 last, announced the opening at Washington, on the day before, of the second international conference of Ancient and Accepted Scottish Rite Freemasonry. Daily sessions were held throughout the week following, and the expressed purpose of the delegates in attendance was "to bring into closer relations the Freemasonry of the world and to systematize

masonry of the world and to systematize the work of the order."

Catholics may be interested to have at hand an authoritative list of the officials chosen on that occasion to preside over the activities of the international alliance in its efforts to achieve this purpose. The roster was published after the meetings runs as follows:

James D. Richardson, of Washingtonf D. C., Sovereign Grand Commander o the Southern Jurisdiction of the Supreme Council of the United States, was elected president of the conference; Sir John M. Gibson, of Toronto, Canada, first vice-president; Manuel S. Castel-anso, Cuba, second vice-president; J. N. Raymond, France, third vice president; Barton Smith, Toledo, Ohio, fourth vice president; Saveri Fera, Italy, fifth vice-president; José Caste-lot, sixth vice-president and official in-terpreter; Dr. Paul Etier, Switzerland, seventh vice-president; James H. Cod-ding, New York City, first secretary, and Dr. Paul Maileffi, Switzerland, second

secretary.

The list certainly fails to bear out the the efforts of the conference to systematize the work of the order throughout the world. Did the Americans, perhaps, strive to convert their French brethren and bring them to realize the destructive influence which the anti-re-ligious character of their policy at home must inevitably exert upon men unfor-tunate enough to be subjected to its workings? Even though the antagonism between the Masonic institution and the Catholic Church be, as the editor of the American Freemason in his "Comment American Freemason in his "Comment on Things Current" of this month's issue professes, "inherent and irrepressible," we cannot bring ourselves to believe that Americans of the craft will be induced Americans of the Grant will war against to join the French in their war against God and all religion, in their open efforts to rule their country through a secret clique, in their espionage in the army, and in numerous other phases of viciousness that make French Masonry odious in the eyes of Christian men.—

RIBALD SONGS

In a letter to the New York Times Mr. Raymond L. Ditmars tells how shocked he was recently at hearing two little girls on their way to school sing ing a very suggestive song. Stopping at a cheap music store he learned that at a cheap music store he learned that the composition "was one of the latest 'poi ular' songs. It follows," he ex-plains, "in the wake of objectionable portrayals of martial infidelity, risque situations, and orude twistings of coarse phrases," and expresses his wouder "that nothing is being done to stamp out the epidemic of these positively dangerous songs, the titles of which are now stock phrases about town exical now stock phrases about town, and all too common from the lips of children."

Some of our readers have doubtless had experiences similar to Mr. Dit-mars.' The school girls, moreover, who sing on the street the ribald chorus, to which he seems to refer, often accom-

perhaps unconsciously its suggestive words, talking machines advertise and spread the song more widely still, then school children learn it from their elders, from the moving picture shew, or from the ubiquitous phonograph which for a peuny's outlay will perfect their knowledge of the foul verses that "everybody is singing," innocence is corrupted, and the worst has been

How hard it is for the children of today to keep their hearts clean! Art, science and literature, or rather, the phonograph, the press, the stage and the cinematograph conspire to sully through the gates of the senses the souls even of those who are little more

parents surely were never more needed than now. Yet how many fathers and mothers exercise any effective super-vision over their children's selection of amusements or companions? But parents cannot in conscience shirk this duty. Moreover, if they leave their little ones without the protection that the Catholic school and the practice of frequent Communion afford the young, mothers should not be surprised to find their children singing "popular" songs like that Mr. Ditmars heard. Meanwhile can nothing be done to keep these immoral songs from being published?—America.

OXFORD MOVEMENT UP TO

In a current Catholic Truth publication, Rev. J. P. Valentin treats of the Oxford movement in what he calls its latest phase. Higher Criticism and Modernism have, he declares, all but rent the fabric of so called Anglo Catholicism. Listen (he says) to the well-funded lament of the Rev. Dr. Starr, a 'Cathelle but not - Roman' clergyma in New York, quoted in the Lamp of November, 1908

"In 1889 Lux Mundi appeared. The work and its authors gave a new color to Anglican Catnolicity, developed a neo-Oxford Movement. * * It is said that Oxford Movement. * It is said that the publication of Mr. Gore's (the present Anglican Bishop of Oxford, who, by the way, is favorable to the principle of Welsh Disestablishment as expounded by Mr. Lloyd George) article on "The Holy Spirit and Inspiration," broke Canon Liddon's heart. Be this as it may, it was the expression in the advanced school of the English Church and from the head of the Pusey House, founded in memory of the great leader of the Oxford Movement, of opinions that were to break the heart and destroy the life of the movement itself.

"He (Gore) and his followers devel-"He (Gore) and his followers developed an elasticity of thought upon the inerrancy of Holy Scriptures and the Incarnation which made it possible for men known as 'Catholics' to hold views which had hitherto been the peculiar property and privilege of the Broad Church School. Goreism, as it came to be called greated and fortered a spirit be called, created and fostered a spirit of latitude in Christian belief which has grown and spread until Anglo-Catholicism to longer means what it meant twenty or thirty years ago.

* * * *

"The daring and irreverence of mod-ern thought in its many forms has hurt the heart of the Protestant world, and especially the English Protestant world, and while its effects upon the questions of a true Catholicity, as understood and presented by the lead-ers of the Oxford Movement, have been like the undermining of a river bank by unseen and insidious currents. * * *

assertion that American Maeonry does not fraternize with the French. One wonders what spirit may have ruled in Hensley Henson (says Father Valentin) is not an unbiased judge of High Angli-canism, but there is only too much truth in his statement that "the socailed Catholic party is being rapidly

Modernism, continues Father Valentin, is rampant and there is no recog-nized authority to come to the rescue. So it has come to pass that you may find an "advanced" church where the 'mass" is announced and confessions are heard, and yet, one or more of its min-isters may be a follower of Father Tyrrell in his later style. Of this instances have come within my personal knowledge, says Father Valentin. Sometimes those who are called "born Catholics" (says the priest) and many Evangelical Anglicans as well, are at a converts from High Churchism have not een more numerous.

It is, however (he goes on) difficult for the Catholic who has never been anything else, to fathom the High Angan mind; this is not to be wondered at, since many High Anglicans are in the same position. Some Catholics are tempted to solve the mystery by con-cluding that all High Churchmen are of two kinds—the knaves and the ools ; and I fear (says Father that there are converts who, forgetful of their own past struggles, do not conceal their belief that such is the case This view is contrary both to charity and justice, says Father Valentin, who goes on to indicate some of the obstacles

conversion : (1) High Churchmen are not without High Church Party were A's and the half Zs, the two sections w sever all connection at once. But Bis not quite so "advanced" as A, and yet is not so far behind as to wish to see their connection broken; C, in turn, is just behind B, but shead of D; and so

on until one comes to Z.

(2) Assidious teaching of the Continwhich he seems to reter, often accompany their words with meyements and gestures learned unhappily from the frequenters of dance halls.

ulty myth, which appeals to national pride, by an English 'Branch' of the Church, in which all Catholic privileges frequenters of dance halls.

Such a song is but too easily mastered. The vaudeville or comic opera gives it vogue, thousands are soon humming the air and repeating in the Mass and Confession, are now

proud of belonging to the 'Ancient Church of England.' Yet at the same time, they agree with Catholics in deny-ing that Anglican ministers are sacri-fleing priests.

loing priests.

(3) The Anglican theory of a Catho-(a) The Anglican theory of a Catho-lic Church supposes (and teaches) a divided Church—an absurd and hereti-cal notion. With us a man must be "Catholic all over," or he is not a Cath-olic at all. Many a High Churchman will, however, speak of his vicar as having become a "Catholic" because he now teaches the Real Presence while still denouncing Transubstantiation.

still denouncing Transubstantiation.

(4) Anglicanism has no systematic theology, hence the inability of the average High Church clergyman to realize the impossibility and absurdity of his position. Ruskin says somewhere that the religion and the climate of England are alike in their fogs.—N. Y. Freeman's Journal.

A DREADFUL OCCURRENCE

SIX NUNS PERISH WHILE RESCU-ING CHILDREN

San Antonio, Texas, Oct. 30.—Six sisters of charity sacrificed their lives in an attempt to save one hundred children in a fire that destroyed St. John's Orphanage to-day. They succeeded in rescuing all the children but two before rescaling an the children out two before they were trapped by the fismes. Two Sisters escaped.

The dead Sisters are:

Mother Mary of the Cross, Mother Superior of the pairsh. She was Mary Rossiter, a native of Wexford, Ireland. Mother Francis Pasteur, native of

Sister Peter Claver Stevin, teacher

Sister Lescadia Nolas, teacher in San Sister Monica Montez, native of Mex-

Sister Kostka, native of Kaldar, Ire-

Eighty-seven orphan children, ranging in age from two to twelve years, and nine nuns were in the building when the flames broke out. Marshalling their charges to burry them to saf-ety, the Sisters of Charity remained in the blazing orphanage until the build-

ing began to crumble and fall.

The death of the Mother Superior Mary of the Cross, was the sequel to a demonstration of remarkable courage. She returned to the burning dormitory when she heard the cry of a child who had been overlooked in the hurry and excitement. A few moments later she appeared at a window in the front of the building with the babe in her arms. Fire Chief Wright attempted to save her but he failed. A ladder was placed against the unsteady wall and the chief scaled it, but before he reached her the scaled it, but before he reached her the Mother Superior, with the child, fell back into the flames.

The two nuns who escaped helped in taking the children from the blazing structure. They were marching them across the yard when the walls began

BOY APOSTLES

"We all know that if the Catholic faith is to be preserved in any country at all, the children must be thoroughly educated in it," writes Rev. Lawren sion, and even our young people ar

realizing this fact.

A movement has been set on foot by the students of the Christian Brothers' for all College at Havana, Cuba, that opens up Canon an immense field for the apostleship of well worthy of emulation

by the youth of our own country.

The boys of De La Salle College,
Vedado, realizing that the future of religon among the poorer classes of the islanmust depend upon the proper religious education of the children, have organ-

ized for the purpose of building, equipping, and maintaining a free school in one of the poorer districts.

These young apostles have already began the work by devoting considerable time on Sundays to catechizing

poor and neglected children and pre-paring them for First Communion.

The following extracts from a circular sent out by the students to their friends, explains their project and the means they are taking for its realiza-

tion.
"We, who are making this appeal, are students of De La Salle College and members of the Society of the Immacu late Conception. We also belong to group of catechists, organized by the said society to undertake, under the direction of the pastors and of our eachers, the teaching of Christian Doctrine to the poor children. As such we introduce ourselves to you, and take the liberty of acquainting you of the following facts.

"In the exercise of our humble mis sion as catechists, we have come in close contact with the children of the ponyest and most neglected classes and the material, intellectual, and moral misery in which they live. then, for us, as generous hearted Cubans, one and the same thing to rea-lize these conditions and at once set

about applying a remedy."
"For this purpose we have, first of all, established here at our college, a clothing depot. Our fellow students have responded generously to our appeal and manks to them, we have been enabled

Weshave, therefore, conceived the plan vanishing point." of building and equipping a school, of which our teachers, the Christian Brothers, have promised to assume charge. Furthermore, the reverend charge. Furthermore, the reverend of a structure parish priest has offered to donate the cades.

site for a small school. We count upon the generosity of the people of Vedado to help us to carry out this project."
"We are but children extending a helping hand so that other children, less fortunate than ourselves, may re-ceive the bread of instruction and of Christian education which they so sad-ly need and which there is no one to break for them. It is for you, ladies break for them. It is for you, ladies and gentlemen, to provide this section of our city with a free school for poor

"This help is earnestly solicited, in the name of Our Lord Jesus Christ and of His Most Blessed Mother by the catechists of the Society of Mary Im-maculate of De La Salle College."

EVERY SCHOOL A READING CIRCLE

"I believe that every parish school should be, to a certain extent, a reading circle," said a man of wide experience as pastor and educator. "If our schools do not promote a love of good reading, where will our children acquire it? In the will our children acquire it? In the home, you say. Call to mind all the homes with which you are personally acquainted. How many of them are prepared to give the children a taste for reading of the right kind? For instance, note the absence of books of any sort—not one in the parlor, not one in sight anywhere. Go into these homes on Sunday. Do you find the father or mother reading a Catholic paper or book to the children, or the children reading to the parents? Not at all. If you find the family reading it is generally the Sunday paper they have divided among them—the father reading the sports an i politics, the mother absorbed in society gossip and bargains, sorbed in society gossip and bargains, it he children engaged with the cartoons, jokes, and colored supplement. Not a very hopeful promise of turning out young people with a love of good books. No, I maintain that our parish schools must do more than they are doing in the way of creating a taste for helpful

"But we have so much to do already," demurred a teacher. "How can we find time to read and talk about books in

"The children must be taught to read," was the reply. "It is only a matter of system and enthusiasm to in-troduce suitable supplementary reading. I do not altogether mean reading books. In fact I place the Catholic paper first as a guide to good reading. If I had my way the Catholic paper would be on the teacher's deak in every room in our parish schools. I would have even the very little children be-come familiar with its cover and con-tents—the latter through talks with the teacher, suited to their dawning intelligence. It is a mistake to suppose that small pupils can not understand anything less obvious than that a cat has a tail, a dog can swim, etc. Very young children are notably eager for stories and can often repeat in their own words the substance of anything read to them. It is not long before they begin to pick out here and there for themselves, and if this tendency is encouraged the taste for reading is acquired naturally and easily. It only

remains to cultivate it properly.

"The teachers in the have a great opportunity to serve the best interests of their pupils by pre-serving or inculcating a love of whole-some reading. What supplementary reading could do more than the Catholic paper? It tells young Catholics Secretary of State of Pius X, raised six what those of their faith are doing in former Anglican ministers to the priestall lands; it guides them through its hood in the Pauline Chapel in the Vatireviews to the best in reading; can. This is surely a notable commentive stimulates them to greater devo tion to the Church, and it instructs mission on Anglican Orders, and Carthem in Catholic doctrine. In return for all this, it takes only a very small part of the school session, each day, or perhaps on only two or three days in each week. The great point is to use the time intelligently, keep the interest of the class, and let it be understood that every child is expected to give an opinion if asked. The selection of the reader could be made a matter of merit -children are proud to be called upon for such a service. They learn to read, to think, to express, and better than all they learn to love and respect and seek Catholic literature. Yes, I believe that the parish school which sends out graduates with a knowledge of good books and a love for reading is doing them a service that will stand them in Sacred Heart Review.

" PERIODIC EBULLITIONS OF INTEREST

The resolutions that never resolve hemselves into subscriptions are the subject of frequent comment by Catholic editors. Here is what the Catholic Bulletin of St. Paul, Minn, says about them: "Daring the summer months the Catholic Press was made the subject of a plethora of resolutions at different Catholic conventions. we not warned by the traditional experience of Catholic editors, we wor await with pleasant anticipation the increased financial support which these resolutions should bring forth if they are worth more than the paper on which they are written. As a general rule, however, these periodic ebullitions of interest in Catholic newspapers subside as soon as the report of the resolution committee is received and placed on to supply with clothing the poorest of the Ha tenth part of those whose senting children who come to catechism."

"Nevertheless, the good we can do in press were to subscribe to Catholio newsthis way is extremely limited as we papers, the work of future resolution committees would dwindle almost to the

> A masterful and tyrannical nature has the advantages and disadvantages of a stone wall; it protects, yet barri-

CATHOLIC NOTES

St. Bernard's Seminary, Rochester, N. Y., has this year 225 students agains

208 last year. The number of Catholics in Russia is

about the same as the number in the United States—namely, about \$15,000,-

of Eiphin, is dead. He was born in the County Sligo in 1856, and was educated at the Marist Brothers' school and after-ward at St. Patrick's College, Maynooth.

On a side street in Cologne is a milion a side screet in Cologne is a mini-tary barrack. It was the site and con-vent of the Dominicans where about 1245 Albertus Magnus taught. Among his pupils was St. Thomas of Aquin. It was there the students called St. Thomas "the dumb ox."

The Sacred Heart Convent at Tokio is to be increased to double its present size, owing to the number of applicants for admission to this excellent educational establishment. It is patronized by the Japanese government and the heads of the best families in Japan.

The Catholic schools in England have a fine list of successes in the Oxford and Cambridge local examinations. The Christian Brothers of Liverpool head the list for Oxford with (for seniors) 12 first, 4 seconds, 3 thirds, and 10 distinctions, besides 20 passes in the first division.

Writing in The Month for October, Father Herbert Thurston tells of the earliest traces of Christianity to the Chinese, "the record going back with certainty to an age when the converts made by St. Augustine himself were still living at Canterbury, and when the greater part of England was as yet

A Socialist paper in Vienna was suppressed recently on account of its in-decent attacks on the Eucharistic Con-gress. Yet Socialism is not opposed to religion, we are told. One thing we know: Every Socialist organ sneers at religion and loses no opportunity of at-tacking it openly. The Eucharistic Congress was a purely religious gathering. These who opposed it did so on religious

Some weeks ago the business men of St. Paul, Minn., undertook to raise a fand of \$100,000 for the purpose of completing the magnificent dome of the new Cathedral. The fund is to be presented to Archbishop Ireland as a tribute to his personal worth and a substantial his personal worth and a substantial evidence of the interest which the people of St. Paul, irrespective of creed, take in the new Cathedral. At the

present writing the sum of \$65,000 has been pledged to the fund. Latin-America counts at the present day more than forty millions of Catho-lics. In Brazil the advance has been very striking. In 1800 there were extensive regions remaining to be evangelized, now the Catholic population amounts to 14,500,000; there are 18 Bishops, 2,000 priests, 11 ecclesiastical seminaries and numerous colleges. In the other states of South America there are 13 Archbishops, and 54 Bishops, figures which give us an idea of the important position the Church occupies in

those countries. Rome notes the very striking coincilence that almost simultaneously with the arrival in Rome of Lord Halifax's book, Cardinal Merry del Val, who was secretary of the Pontifical commission appointed by Leo XIII. to examine the validity of those orders, and who is now

dinal Vaughan. For the first time in 350 years Mass was offered publicly, on September 30, in Penwortham, near Preston, Lancashire. England, a district celebrated in pre-Reformation days for its large and beautiful priory. A new church, under the patronage of St. Mary Magdalena, had been buit there and it was blessed on the above date by the Rev. Father Wright, S. J., after which the Mass was celebrated by the Archbishop of Liver-pool. The sermon was preached by the Rev. Father O'Hare, S. J., who referred o the ancient glories of the Faith in

Lancashire.

An æreplane was used to rush a priest 125 miles to the side of a dying soldier in Morocco recently, dispatches received by the New York Sun, say: Colonel Largeot, commanding a detachment of French troops, was mortally wounded in a skirmish with the Touareg tribes-men, he was a devont Catholic and desired to receive the last sacraments. Louis Bregard, aviator, attached to the French army flying corps at the head-quarters, heard Largeot's wish through reports of the skirmish and volunteered to carry a priest in his machine. The latter took his place beside the aviator and was borne away over a treacherous country, where landing meant that the Touraregs would capture both. priest arrived in time to administer Extreme Unction.

A well known Anglican clergyman the Rev. J. Wharton Hewison, B. A., was received into the Church by the Dominican Fathers of Haverstock Hill, London, the latter part of September, Mr. Hewison is that daring curate, who in 1898 was refused ordination by the Protestant Bishop of Bristol because be refused to subscribe to the Bishop's own private profession of faith in addition to the Prayer Book. He was eventually ordained in Birmingham, and has held cursoles since in London, being recently stationed at St. Augustine, Stepney, a High Church in the East Eud, which has given more than one priest already to the Church. Mr. Hewison is entering the diocesan seminary to study for the priesthood and later will go to