Thy Will be Done I said: "Let me work in the fields." Christ said: "No work in the town. I said: "There are no flowers, there." He said: "No flowers, but a crown! I said: "But the sky is black-There is nothing but noise and din Christ wept as He answered back: "There is more," He said; "there is

I said: "But the air is thick; And fogs are veiling the sun, Christ said: "But souls are sick, And souls in the dark are undone." I said: "I shall miss the light-And friends will miss me, they say. He answered: "Choose, to-night, If I shall miss you-or they."

Thought the Cross too Light Cast aside thy weak complaining, Idle tears for pleasure waning; Thou are not the first whom sadness Hurried to the brink of madness. Every heart must bear its burden Great the labor, great the guerdon.

Lift thy cross, O wounded spirit! Pray thy God for strength to bear it Through the desert's dread temptation. Through the Garden's desolation; Follow Him who died forsaken. That a world to life might awaken.

Though thy place may be but lowly, And thy feet must travel slowly; Though thy heart may often sicken When thy cares and dangers thicken Not one tear will fall unguarded. Not a prayer be unrewarded.

ULSTER ORANGEMEN

CANNOT TELL THE DIFFERENCE BETWEEN PAPAL BULL AND A LONGHORN

The average Ulster Orangeman, like many others in other presumably en-lightened lands, could not tell the difference between a Papal bull and a longhorned Texan or polled Angus, but the very mention of it makes him prick up his ears to know what outrage the buil is meditating against the British constitution and "the maintenance of the Protestant religion in these realms." He could not tell a "Ne Temere" from a "Bubalus Asiasticus" but while he a "Bubalus Asiasticus" but while he has heard nothing to the disadvantage of the latter, he has been told that Pope Pius X, has let loose the "Ne Temere" to ravage the British realm and nobody is safe from it. The "Ne Temere" destroyed the McCann family and the excitement of Mrs. McCann's troubles had hardly died away when along came Motu Proprio, such a flerce looking bull that it gave even Archbishop Crezier, Primate of the Orangemen, a dose of Primate of the Orangemen, a dose of cold shivers. Now comes a bull the very name of which is enough to paralyze the whole northeast corner, "Quantavis diligentia!" The brethren have got the idea that a decree with such a name as that cannot be anything but a formidas that cannot be anyoning but a formulable conspiracy against civil and religious liberty. The "noble" Abercorns and Londonderrys, and the Carsons, Craigs and Moores, as well as the right reverend and at times very irreverend. inisters of Queen Elizabeth's Church. lute ignorance of their followers, and are picturing Home Rule as poor Ireland delivered into the hands of these three Papal furies: Ne Temere, Motu Pro-

prio, and Quantavis diligentia.

These false leaders of the most profoundly ignorant section of Ireland know very well the actual intent of these Papal decrees, but they misinterpret it for their own vile purposes. All the decrees are simply disciplinary and entirely within the spiritual sphere of the

Catholic Church.
The "Ne Temere" regulates marriages of Catholics and makes the rule that unless the marriage of a Catholic and Protestant is performed by a des-ignated priest of the Catholic Church the marriage will not be considered a valid marriage in the eyes of the Church It does not affect the civil law, for if according to the civil law, the two are validly married, the parties to the contract are amenable to the civil law. Against the one that has contravened the rules of the Church the latter des no civil penalties, nor in any way interferes with the civil obligations assumed by the party, but his or her spiritual relations to the Church must spiritual relations to the Church must be governed by the laws of the Church. Were it otherwise the Church would be subservient to the state, and the civil law would hold pre-eminence above the law of God. No consistent Protestant than Catholic can stand for that marriage with a deceased brother's wife is unlawful in the sight of God. For many years such marriages were contrary to the civil law, and though a contrary to the civil law, to bill making them legal had often passed the Commons it was invariably killed in the Lords, where the Anglican Bishops opposed it. Finally, it passed both houses and became a law. Nevertheless marriages were contrary to and condemned by the Church of England. We never heard any raucous political windjammers howling against the prelates of the Church of England because they refused to alter the religious status of a marriage with a deceased brother's wife or a deceased wife and more their bases of the church of England because they refused to alter the religious status of a marriage with a deceased brother's wife or a deceased wife and more their bases of the church of the chur rused to alter the religious status of a marriage with a deceased brother's wife, or a deceased wife's sister no matter how the civil law might legalize it. We never heard these people cry out in pronever heard these people cry out in protest, when the civil law of Great Britain and Ireland declared that not only was a marriage of Protestant and Catholic men do not go back to Protestantism.

when performed by a Catholic priest in-valid before the law, but the action of the priest carried with it the penalty of death. Oh, what frauds! What whited sepulchres are these Right Reverend Croziers and Peacocks; these Reverend MacDermotts and McQuaids whose very apostates, and the rest of the gang wh try to make the Papal decrees arguments against Home Rule for Ireland.

—Omaha True Voice.

JOHN CARDINAL FARLEY

The mantle of the first America The mantle of the first American Cardinal has fallen on the shoulders of the present Archbishop of New York. John Cardinal McCloskey was in his day the leading Ecclesiastic of the Western World. The marked points of his character were grace and gentleness both of mind and body. His whole life was singularly pure and blameless. He was essentially cautious and prudent. It was he who first saw the natural gifts of the one who was to succeed him as the Second Cardinal in the See of New York. Father Farley, ordained in 1870 York. Father Farley, ordained in 1870 soon became the Cardinal's Secretary soon became the Cardinal's Secretary and in this position he was brought into the most intimate relationship with Eccesiastical affairs both here and in Rome He learned from the first Cardinal those qualities of mind and heart that now adorn him elevated to the position of

the second Cardinal.

John Cardinal Farley has been a great John Cardinal Farley has been a great charchman. He has been particularly gifted in the art of nourishing growing things. He has always worked well with others, and where he has seen the ability to get results he has allowed it full scope, giving the word of encour-agement which was needful, and the agement which was needful, and the word of direction that seemed to be necessary, with the result that the material and spiritual growth of the Archbishopric of New York has been simply marvellous during his administration. There are now under his spiritual care nine hundred and twenty six priests tion. There are now under his spiritual care nine hundred and twenty six priests and one million two hundred and nineteer thousand nine hundred and twenty souls besides a vast equipment of hospitals, and schools of which he is the chief director.

He has been a tireless worker. The

reach of his influence has been felt beyond the bounds of New York. For a quarter of a century he has been counsellor in the larger affairs of the Church, and his capacity for work has drawn to him a multitude of details. In the meetings of the Archbishops there is none who is so much occupied. In the affairs of the Catholic Missionary Union he always took a profound interest. In all missionary activities, foreign and domestic, he has pushed things along

with a wonderful impulse.

To his new position in the College of Cardinals he will bring that well-trained mind, that ceaseless energy and that profound sense of spiritual things. It has been given to but a few to have such quiet and yet such potent influence in shaping the destinies of the world movements of the Church. There are many years yet of activities before him and the choicest work of his life is yet to be done.—The Missionary.

MEN'S RELIGION

LET THE CATHOLIC LAYMAN NOW COME TO THE FORE

Our age, it is often said, is not an ag and in affairs of business. Men do not go to church, while they go willingly to their work. The Protestant sects are doing all in their power to hold men, and they are failing. Contrasted with their lack of interest in attendance at church, the enthusiasm of men for the pursuit of wealth shows clearly that outside the Catholic Church, the spirit of commercialism is overwhelmingly the important element in men's lives. The cry is raised that men have lost the recry is raised that men have lost the religious sense and are bound up heart and soul with the pursuit of material.

Such a view of present-day men is not entirely true to life. Men have indeed left organized religion and that at the call of commerce. But this does not mean that they have lost all religion. It is not true that the men of our day are bound up entirely with the material. Their disgust at social evils, their demands for reform, their reading, their very conversation shows that something higher than the material is awake in higher than the material is awake in them. Commerce may call them from attendance at church, but it does not rob them of the religious instinct. This is true of groups of men as well as of individuals. The individual; entirely engrossed in the pursuit of the things of this life, has his vision of the cart life almost high engrature. next life almost blotted out, and gradu ally drifts from all external religious signs. But wealth and its pursuit do not forever satisfy. The all-absorbing questions of the soul are thrust aside, out they will not remain forever so. At some moment, when the inability of this world's goods to give satisfaction is nore than ordinarily assertive, the dor-mant element of the soul awakes and demands something higher, nobler. So

They turn to philanthropy, to helping others, to service for their fellowmen. but that, too, will not answer all. 'Our heart is restless, O God, until it rests in Thee," is always true, while man is man. The rest and satisfaction which men are seeking is found in the Catholic Church. And the time for the missionary work of the Catholic Church to just ary work of the Catholic Church to just such men is ripe. She alone, being in possession of the truth, has held her men in the past, and holds them to day. And she can hold other men—all men. She can adequately respond to their desires for the eternal she can give them food of the soul.

Let the Catholic layman now come to the fore. Let him show his fellowmen what the Church has done for him, let him speak of her helps and her consolations, let him sound forth her

tions, let him sound forth her victories, let him share these benefits with those who seek and find not, and who grope their way through the outer darkness to the light beyond.—Boston

SHOULD LEAD CATHOLIC LIVES

BISHOP SCHREMBS OF TOLEDO APPEALS TO CATHOLICS TO STUDY AND PRACTICE THEIR

In comparing the ardent faith of the well instructed convert with the indif-ference of many who are gifted with an inheritance of the true faith, Bishop Schrembs of Toledo, O., preached a powerful appeal to Catholics to study their religion and to practice its pre-cepts in their daily lives. He said in

part:
"Would you know what this holy
"Then look Catholic faith has done? Then look around you. It has changed the face of the world. It has given us the Christian civilization we enjoy to day. If you would understand what this faith had done look at the nations that have cost it out on the nations that have had done look at the nations that have cast it out or the nations that have never enjoyed it. Of the nations that have cast it out, there is France. It is only a hundred years since the French Revolution, the dark est record of the world. In that day the faith was cast out for a new brand of infidelity and atheism. The of infidelity and atheism. The streets of Paris ran with blood and the nob of the street elevated to the alta of the Church of Notre Dame a woman of the Church of Notre Dame a woman of the street. In our day we have only to look at Portugal. The reports from there are censored, but we know this much, that the government is run by a handful of unbelievers. a handful of unbe

There were glorious days for Portugal when letters and science flourished and the Catholic faith was strong there. To-day they have driven Christ from the homes and the courts and the schools. What have they left? Tyranny

and despotism.
"Look at the nations that never had the faith, at Chins, Japan and darkest Africa. Why, these people are savages. Why are they so brutal, so destitute of the finer and nobler feelings? Their hearts are pagan. They have not

Christianity.
"You do not know what the Catholic "You do not know what the Catholic faith really is because you do not sufficiently study its blessings. We must live the faith; translate it into our very lives so that they shall become Christlike. 'Put ye on the Lord Jesus Christ,' says St. Paul. Put Him on as you do your dress, and as your dress goes out into the world with you so will Christ go with you. Carry with of religion, but of commerce and commercialism. This is especially true of men. This statement is proved, where any attempt at proof is made, by a contrast between the interest displayed by men in religious things and in affairs of business. Men do not ingest that you may walk worthy of God in thoughts toward God.

"Your vocation is to live truly Cath-"Your vocation is to live truly Catholic lives. Oh, that we Catholics always remembered our duty in our daily lives and our holy obligations. There is a great responsibility resting on Catholics in regard to those outside the Church. You say it is the priest's duty to preach the faith. No! it is your business to preach to the world the most element of all semons—the sermon of

the true Catholic life. "Unfortunately one of the common est objections against the Church heard again and again by priests is the bad lives of unfaithful Catholics. Your Church! Look at them! I see some of these unfaithful Catholics at times when I walk along the streets and I feel like covering my face with my hand. est objections against the Church heard covering my face with my hands in shame when I see them come tottering towards me with their leering faces. They do not know what St. Paul means when he speaks of walking worthy of God and of being fruitful in every good work. The fruits of the Holy Ghost work. The fruits of the 110,5 are virtue, charity, humility, patience, are virtue, and sobriety. These are long suffering and sobriety. These are the fruits God will demand of you at the judgment. And these fruits, St.

Paul says, you must produce.
"Why are so many Catholics cold in the faith? Because they do not know the faith. Yes, they have studied the catechism, but that is only a beginning. cateenism, but that is only a beginning.
O, friends, dear people, your Catholic faith is a storehouse of most beautiful truths. You never can fathom them.
The most learned of theologians can meditate on the treasures of Catholic leith the pears and then discounted. The most learned of theologians can meditate on the treasures of Catholic faith for years and then discover new beauties day after day. Why is it that it is the well instructed convert who is the most fervent Catholic? Converts, especially adult converts, never seem to get enough of the faith. The reason is that they have studied it and they never stop studying it. They know it

and they live it. They live it because they know it. Catholics who do not know the faith and do not live it are Catholic know-nothings, mollycoddle Catholics. Catholics without backbone. When I think of what great converts have done for the Church and then think of those Catholics by inheritance have done for the Church and then think of those Catholics by inheritance who have cast away their faith as if it were nothing, I can only cry out in bitterness of soul. 'O God, what fools these men are!' What a power we would be if only we were real Catholics! The mainspring of a real Catholic's life, that which produces this variety of fruits, is your faith. You Catholics have that faith. My God, why don't you use it? You must be Catholics wherever you go just as I must be a bishop wherever I go. What would you think if some day you saw me going about disguised, without a Roman collar with a checkered suit and God knows what style of a hat?"

The bishop described unfaithful Catholic's as dwellers in the devil's camp and boarders at the devil's lunch counter. He said it was unfortunate that Catholics know so little about the Bible. They do not read it as they should, he said. True, they know the epistles and gospels for the year, but these are only a small part of the

they should, he said. True, they know the epistles and gospels for the year, but these are only a small part of the sacred volume, which is rich in treas-ures.—Buffalo Union and Times.

THE CARDINAL'S EXTRAVAGANCE

In connection with the installation of the Cardinal, one is beginning to hear criticisms and censures from people not only outside but inside the Church, condemning what they characterize as the unwise or even guilty extravagance of this celebration. They are certain that it would be more in keeping with the spirit of the Gospel to bestow all that

money on the poor.

Possibly many of these critics are unaware that those are the precise wor is of Judas Iscarlot when Mary Magdalen shattered her alabaster box, and poured the precious ointment on the feet of the Saviour; and perhaps they might be moved to self scrutiny by what the Holy Text makes haste to say, viz.: that Judas so spoke not because he had any care of the poor, but because he was a robber. It adds later that Judas hanged himself and "went to his place." Christ on that occasion proclaimed that the glory of Mary's act would be extolled wherever

the Gospel was preached.

It is not a pleasant thing to find one's self standing side by side with Judas Iscarlot, but he has had many imitators, not only in individuals, but in entire nations. Thus at the time of the Reformations. nations. Thus at the time of the heard-mation Henry VIII. seized all the churches and menasteries and charitable institutions of the land, with the result that the richest nation in the world created the horrible pauperism of modern times; France at the beginning of this century, configured all the of this century, confiscated all the possessions of the Church, and the proceeds went into the pockets of the politicians; Portugal followed their politicians; Portugal followed their example the other day, and some one has described the present commercial and industrial conditions of that wretched country "as if a plague had wasted or a war destroyed everything." They had no care of the poor; they were achieved.

The trouble with these self-consti-

tuted critics is that they regard the

Church as primarily an eleemosynary institution, whereas it was founded to teach man the duty of adoring and serving God. When that lesson is learned we need not fear that the poor learned we need not fear that the poor will be neglected. Surely, the Catholic Church cannot be charged with being derelict in that respect. It not only pours out its millions on refuges for every form of human woe, but it does what never can be valued by any mancial tabulation. It inspires the choicest members of Christian house-holds to turn aside with gayety of heart from all the endearments and beautiful affections of home to consecrate themselves to a life-long and loving service selves to a life-long and loving service of the poor. Is there gold enough in all the mints of the world to pay the price of a Sister of Charity, or a Little Sister of the Poor? Or is there any priest worthy of the name whose heart does not warm to the poor? The sagaet aroon is the most welcome visitor in the homes of the poor, for his attitude is not one of electricas and condeacension, but of sinaloofne and condescension, but of sin cere and devoted brotherhood, and the same may be said of those quiet unobtrusive laymen whose happiness is to circulate where poverty dwells and help their brethren in a way that the world knows nothing of. But setting aside all this, is there in all this great metropolis a man more open-handed and more open-hearted, more lavish of his means and his time, more tender, considerate and approachable by the meanest of men more ready to go if circumstances per-mitted, into the humblest tenement, or to converse with the poorest man on the to converse with the portest man on the street, showing both by his looks and his words his profound and genuine in-terest in the tale of woe, or the tale of joy for that matter, preferring as every one knows, a coal heaver or a street sweeper to a coal-baron or a millionaire; in a word, is there anyone more trusted and more loved by the poor of this vast diocese than the man who is absolutely unchanged by his honors, and who now sits in his scarlet robes in the Cathedral, John Cardinal Farley? The greatest distinctions he could ever receive could never check that full flood of affection

that he has for God's poor.

Nor are these splendid celebrations in the least out of keeping with the ex-

tion. God is honored in His represen-tatives, and surely we cannot have too much splendor and magnificence for Almighty God; especially in these blas-phemous and unbelieving days of ours, when His rights are so utterly ignored and even His existence denied. This and even His existence denied. This celebration is a glorious act of faith, and our hearts ought to overflow with grati tude that we have been privileged to

CATHOLICS AND YELLOW JOURNALS

A lecturer on "American Journalism

A lecturer on "American Journalism" to the students of Notre Dame University said recently:

To a newspaper man, the character of the papers which constantly find their way into Christian homes is a constant source of surprise. It is neither feasible nor desirable in this age to exclude the daily newspaper from the home, but there is no excuse whatever for admitting a certain type of newspaper in an ting a certain type of newspaper in an atmosphere which it can hardly fail to pollute. It seems sometimes as if it was not at all realized that the strict teachnot at all realized that the strict teaching of the Church regarding bad literature applied as surely to the newspaper as to books and periodicals. Nor does there seem to be any warrant for condoning and supporting such publications even by those who may be careful to keep them out of their homes. . . I believe I am expected to deliver a lecture, not a sermon, and so I must ask pardon for the serious turn my remarks have taken and plead as my excuse the have taken and plead as my excuse the earnestness with which I feel on this earnestness with which I teet on this phase and problem of journalism. Before dismissing it, I do wish to make an earnest plea to every young man who state of a younger brother at has a sister or a younger brother at home to be careful of the kind of news-

home to be careful of the kind of newspaper he takes into his home.

The fact is that the yellow journals have dazzled nearly all of us by their brilliant display of friendliness towards Catholics. They are always ready to give long accounts of Catholic functions and to print the pictures of Catholics are received these programment. Of who are more or less prominent. Of course they mix this up with the most basely suggestive stories; with carica-tures and "comic cuts" that have adultery as their underlying motive; with ingre advice to young woman with with inane advice to young women; with special articles from notorious actresses as to how men may be charmed; with "poems of passion;" with essays on the new thought that are nothing but attacks upon the fundamental principles of Christianity; with disturbing dis-cussions about those relations of human tioned flippantly—but what do Cath-olics care about that? See the Catholic names the yellow journals print, the Catholic balls and dances they describe the Catholic pictures they present! Surely these cover a multitude of ob-

cenities and vulgarities and open or convert attacks upon Catholic faith and morals!—Sacred Heart Review. 'AN IDOL OF FIRE-FIGHTERS'

REV. JAS. MCGEAN, FIRE CHAP-LAIN - CONFESSOR OF SUD-DENLY DYING MEN

As dangerous as firemen's work and more irregular than the life of the most self-sacrificing physician, are the days—and nights—of the fire chaplain. At every fire in Manhattan, Richmond and the Reny propositions the Bronx necessitating two alarms or more there is to be seen a burly six-foot man with a big open countenance and a mass of curly hair under a fire helmet. He goes right along with the men and risks his life pretty frequently. He is Father James McGean, fire chaplain—

sor of suddenly dying m Father McGean, the second chaplain of the department, took up the work last June. He ranks as battalion chief and June. He ranks as battsilon oner and acts under the same rules. Hardly a night since June has gone by that he has not been called out of bed. By his bedside stand his boots inside the legs of the trousers of his fire uniform. When two alarms sound Father McGean jumps to get to the scene of action, quick as

There he is prepared to render varied services. The injured may need re-assurance. The last rites of the Church nay be required. Some firemen, in passing the chaplain, may want to whisper the word of a hurried confession in his ear.

AT THE EQUITABLE FIRE The alarm for the Equitable fire eached Father McGean at 6 e clock in reached father McGean at 0 ectors in the morning. He was thirty seconds in getting into the seat with his driver. At once there was need of him. Three men were seen on the northwest corner of the building, the smoke and flame of the building, the smoke and name swirling round them. A rope was thrown from an adjoining skysoraper. Two of the men tied themselves about the middle and saung clear. Tougues of flame leaped out and snapped the rope. The men were plunged to the street below, and the third man, who had recoiled from risking his life to the strands with his two companions, reeled

and plunged after them.

But before these men were dashed to
their death. Father McGean absolved them from their sins, taking a chance, as he said, that they were sorry for their

While pieces of the cornices were falling all around Father McGean was anointing the foreheads of the dead men from his vial of oil. Some one creamed before the chaplain had finshed murmuring his words. But he had isned murmuring his words. But he had already heard a warning racket over his head and leaped back from a death under falling iron and bricks. He was slightly injured in the back.

slightly injured in the back.

ONE PHASE OF THE CHAPLAIN'S WORK

A few minutes later, from a door way
on the west side of Broadway, president
William Giblin and watchman Sheehan
were seen through the barred window of
the Mercantile Safe Deposit Company.

Father McGean sgain ventured out in the hall. He heard the confession of Mr. Giblin and of Sheehan and anointed them through the grating and again escaped with but slight bruises

from the falling debris.

Such is one phase of the chaplain's work. When there is no such need of his services he may assist in rescues. It will be remembered that during the destruction of a lumber plant in Hariem he rescued the owner from an alley shot with flame and thick with smoke. Likewise at his first big fire after he was made chaplain he ventured in daringly and helped several firemen to

safety.

While the fire fighting goes on, and while the ire lighting goes on, and after the excitement is over, it is the chaplain's part to visit the injured and to console the bereaved. When he is not busy with them he is attending to the welfare of the department. Mornings the men of the different companies are lined up and the chaplain talks on cleanliness of speech, obedience to orders, decency in living. He is a power among the men.

THREE-FOURTHS OF THE FIRE FIGHTERS ARE CATHOLICS

Over three-fourths of the departmen over three-fourns of the department is comprised of men of his faith. If their wives and children complain of ill-treatment, the chaplain investigates and adjudicates. A man may go wrong with drink. Father McGean gives the injunction: "Go on the water wagon; stay on till I tell you to come off." A girl believes a freman hasn't tres fairly. She takes the difficulty to Father McGean. There are a good many girls who think they are in love with firemen or who think fireman are in

with fremen or who think freman are in love with them.

That's why this big fellow, curly-headed and boy-like whom every man in the department touches his hat to, so that the padre's progress is good exercise for one's neck, has come to be an idol of firemen.—Providence Visitor.

THE LAND OF HUMAN DIGNITY

Archbishop Ireland's sentiments with regard to the United States are nobly expressed in the following extracts from "The Church and Modern Society," of which he is the author:

of which he is the author:
"What shall I say in a brief discourse
of my country's value and beauty, of her
claims to my love and fealty? I will
bass by in silence her fields and forests,
her rivers and seas, her boundless
riches of soil and of mountain, her pure
and health-giving air, her transcendent
wealth of nature's fairest and most precious gifts. I will not speak of the noble qualities and robust deeds of her sons, prosperous in peace, valorous in war, gifted in mind and heart, skilled in commerce and industry. Be this my theme of praise in America: She is, as other, the land of human dignity

and of human liberty!
"America rising in the family of nations in these latter times, is the highest billow in humanity's evolution highest billow in humanity's evolution the crowning effort of ages in the aggrandizement of man. Unless we view her in this abtitude we do not comprehend her; we belittle her towering stature and hide from ourselves the singular design of Providence in creatization.

ing her.
"Under the spell of heavenly memor ies humanity never had ceased to dream

of liberty and to aspire to its possession 'Now and then, here and there, libert 'Now and then, here and there, liberty had for a moment caressed humanity's brow. But not until the Republic of the West was born, not until the Star-Spangled Banner rose toward the skies was liberty caught up in humanity's was liberty caught up in humanity's embrace and embodied in a great and abiding nation."

DISTINGUISHED CONVERT SISTER IN-LAW OF PRESIDENT priests and religious journeying acretic priests and religious journeying acretic priests.

TAFT RECEIVED INTO THE CHURCH

Press Despatch.

New York, Feb. 7.—Mrs. Henry W.
Tatt, wife of the President's brother,
has become a convert to the Roman
Catholic faith, says the Times to-day.
She renounced the Episcopal faith and
was received into the Catholic Church last Friday in the chapel of St. Ignatius Loyola church. Father Vaughan, the Loyola couren. Father Yaughan, the English Jesuit priest, who has long been a friend of Mrs. Taft, received her formal confession of faith. From childhood Mrs. Taft was a de-

voted member of the Protestant Episco-pal church. Shefollowed what is known

s the high church service.

Mr. Harry Taft and his brother, the President Taft, are Unitarians, as were heir ancestors for some generations.

The Reformation

During last summer it was suggested by American Protestents that a monuby American Protestents that a monu-ment be raised in honor of the Reforma-tion, whereupon the Review remarked that it already had a monument in a divided and vanishing Christendom. The Rev. Edgar Park, speaking in Channing Hall, Dec. 18, upon the Pil-grim Pathers, said:

channing Hall, Dec. 18, upon the Fil-grim Fathers, said:

"The first lesson we have to learn from them to-day is our own exceeding need of an idea: we have no philosophy, and therefore no theology: we are pick-ing up shells on the shores of unknown seas: we are between two ages, one dead

and the other powerless to be born."

This is a candid and forcible state ment of the chaotic condition of Pro-testantism to-day, and the Churchman Afield tells us in the transcript that this chaotic substitution for religion in this chaotic substitution for religion in "Cuba and Porto Rico, especially under the auspices of American missionaries. is glowing with encouragement." A bad omen, this, for Cuba and Porto Rico!— S. H. Review.

Mirth is from God, and duliness from the devil.—St. Teresa.

CATHOLIC NOTES

Booterstown near Dablin, Ireland, has a Catholic chapel which is said to be the oldest church in which Mass has been continually celebrated in Ireland.

Rev. Father Robert, C. P., of St. Ann's Monastery, Scranton, Pa., has the distinction of receiving Papal commendation, the occasion being the completion of his five hundredth mission. An autograph letter conveying the blessings of His Holiness Pius X., has been received by this zealous hard-working Passionist missionary.

Through the efforts of Rev. J. T. Banshan, pastor of St. Paul's Church, Athens, O., the blood stained vestments Athens, O., the blood-stained vestmenus of a martyred Filipino priest, were withdrawn from the museum of the Ohio University at Athens. The vestments were given to Father Banahan, who will see that they are properly

The Children of Mary of the convents of the Sacred Heart of New York have opened a settlement house for Italian children. It will be under the direction of the Jesuit Fathers, and will be known as the Barat Settlement. The property was purchased last summer, and has been entirely renovated and equipped with all modern conveniences.

Pere Dandurand, O. M. I., the oldest priest in Canada, celebrated the seven-tieth anniversary of his ordination re-cently. The venerable priest, now in his ninety-third year, is still able to perform his duties as chaplain at the Hospice Tache of St. Boniface, Manitoba. Pere Dandurand was born at Laprairie, near Montreal, March 23, 1819, and ordained by dispensation on September 12. 1841.

According to the Baltimore Sun, on the day following the great civic cele-bration in honor of Cardinal Gibbons bration in honor of Cardinal Globons the venerable prelate was no at his usual hour—6 o'clock—and after the 7 o'clock Mass in the Cathedral cenfirmed a family of seven, a father and six children. The candidates were Jewish converts. The mother had already been received into the Church. The Cardinal gave the family a heart-to-heart talk after the ceremony.

Five Basilian Sisters from Galicia, Austria, have arrived in Philadelphia Austria, have arrived in Philadelphia to open an orphanage in that city. They will form the parent community in the United States and will receive other ladies of the Ruthenian rite in this country as Sisters, who will teach in the parish schools to be hereafter estab-lished. They speak German, Ruthenian and Polish and will immediately take up the study of English. They come from the Motherhouse at Javorow, in the Diocese of Peremysl.

A short time ago in private audience Mgr. Prior Judge of the Rots, presented to the Holy Father for the Vatican Library the only complete collection in the Western world of the Buddhist Scriptures of Tibet. The donor is Mr. George Paulling, and his gift constitutes a valuable addition to the a valuable addition to the treasures of the Vatican Library, it will be at once put at the service of students of Oriental philosophies and religions. Originally this copy was one of two struck off especially for the late Empress of China, and it has a very interesting history.

teresting history.

In view of the courtesies extended to His Emineuce Cardinal Farley and his party on their way to Rome and homeward by the officials of the North German Lloyd, it will give pleasure to learn that the Holy Father has conferred the Order of St. Gregory the Great on Mr. Philip Heineken, President of the Board of Directors of the North Garman Lloyd. of Directors of the North German Lloyd of Bremen, and the Commenda of the same Order on Mr. Joseph Anniser, representative of the company in Rome, as a mark of his appreciation of their kind-

Father Cooney, an Australian priest, Father Cooney, an Australian priest, returned last year after a long absence to his native country, Ireland. He found a great change and improvement in Irish conditions, but he declared that the most remarkable feature of all was the great wave of temperance he noticed all over Ireland, but especially are resulting large. Limpick in his own native place, Limerick. Nearly every man he met in the streets of Limerick or many of the country towns outside the city, wore on his coat either a cross or a badge of the Sacred Heart. The cross denoted that the wearer had taken the pledge for twelve months, and the Sacred Heart badge a life-long pledge.

Of late years the number of Americans converted to the one true faith in Rome has grown surprisingly, though very few outside an extremely limited circle ever hear of the fact. The latest instance is the conversion of Mr. Tribel, a New York sculptor, who is executing in the Eternal City a piece of sculptor for Pittsburg. Only a few months ago Mr. Tribel's three children were baptized by Very Rev. Father Ce Mandato, S. J., rector of the Gregorian University in the private chapel of the Irish Christian Brothers here, and the other day a converted to the one true faith in Ro Brothers here, and the other day a similar happiness fell to Mr. Tribel him-self when His Emiuence Cardinal Farley poured the regenerating waters upon him

All who have heard of the honor conferred upon Father Robert H. Benson, the Anglican convert and writer, by the Holy Father in nominating him Cameriero Segreto feel pleasure in the nom-ination, for there are few priests whose years' work comes to such a grand total as does that of the son of the late Proas does that of the son of the late Pre-testant Archbishop of Canterbury. Taken either as pulpit orator, writer, confessor or a maker of converts, Mgr. Benson may be well said to be indefatigable. In his residence, near London, nearly all his books are written, but Sunday never finds him at home; be is Preaching in some part or other of the Archdiocese of Westminster, instructing candidates for the Church, catechizing children or giving Missions. He is a tireless worker.