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## April's Wizardry.

I woke at dawn and heard the rain
And far-off snarls of thunder,
I closed my eyes that sleep again
Might draw my senses under;
And soon in poppied warmth enfuried,
I lost in sweet forgetting
The clamors of the stirring world,
Its labors and its fretting.
As from the bud
The chill-checked flood
Of sap goes backward creening.

Of sap goes backward creeping, So falls this sense

When April skies are weeping. I woke in sunlight and arose.
The joyful birds were chanting;
A young girl in the neighboring clos
Was busy at her planting.
I knew, as something erst unknown,
The blessed charm of labor;
I loved—ah! not myself alone—
I recoved to love my neighbor,

I yearned to love my neighbor, As from the trees The sun and breeze

Their young leaves are beguiling,
So from the heart Doth new life start When April skies are smiling.

T. A. Daly, in Philadelphia Catholic Standa

#### KNIGHTS CALLED FOR ACTION.

TO BATTLE IMPURITY AND DISHONESTY -TWO PARTICULAR DANGERS WHICH CONFRONT US. CHRIST'S SERVICE WANTS NO COWARDS BUT TRUE AND PEARLESS WORKERS.

The eloquent Jesuit, Rev. John H. Rourke, of New York, recently fin-O'Rourke, of New York, recently fin-ished a fine course of lectures given under the auspices of Massachusetts State Council K. of C. In his final address Father O'Rourke spoke in part

as follows:
"I wish to dwell upon a few thoughts of wish to dwell upon a few thoughts which may impress upon the Knights of Columbus the greatness of the responsibility which is theirs and at the same time while so anding a note of warning, give expression to all the encouragement in my power to the noble organization.

ment in my power to the noble organization. If we are to understand our responsibilities we must fully realize the
opportunities which are ours.

"To-day we are a free people. No
where in the land is heard the clanging
of the chain or the whiz of the whip.
Had slavery succeeded here, it would
have been continued in other lands.
To-day we stand in the forefront of the
whole world. No eye can see into the whole world. No eye can see into the whole world. No eye can see into the future and see our greatness and our destiny, if the helm of state is held firmly and the bow of our ship guided through rocks and shoals in the right

Byery condition is favorable; what we want are the men of the hour. In this country we have no state interfer-ence in religious matters. We are free, free as the eagle, the symbol of our nation, free to carry out our religious tenets and convictions. The American people are intelligent, agger to listen people are intelligent, eager to listen and to learn. They are not hostile to the Church, are willing to give her a hearing if we deliver the Church's message, not merely by word of mouth, but by the lives we lead.

by the lives we lead.

"If there be an opportunity for Catholies in general, there is especially an opportunity for an organization like the Knights of Columbus to help the Church of God. It is not merely a Church of God. It is not merely a cociety of Catholics, but it is a Catholic society; Catholic in aim and purpose, cociety; Catholic in tone, muscle and fibre. If there were a great many of them in Irethere were a great ma society of Catholics, but it is a Catholic society; Catholic in aim and purpose, Catholic in tone, muscle and fibre. Every min it tought to ring true. If tested he must be found able to stand

to the education in our common schools, partly to the depravity of human nature and partly to the wealth which is so common. What can be expected if our children are to be educated as if they had no account a common to the com had no souls, no eternal destiny, no con oe and as if there was no religion

"A sense of pity for their victims re-strain them? There are victime strain them? There are victims enough and to spare who will be willing companions to their guilt. Moreover the very stones of Bunker Hill monument are not as hard as the head of the ment are not as nare as the nead of the impure man of the day. Victim after victim will he drag down and when wearied fling her aside like a soiled thing and start again to ruin young

thing and start again to ruin young sonis and wreck pure lives.

"The second danger of dishonesty. Our material prosperity has made us money mad. Never perhaps in the history of the world was the greed for money so great, the strife for gold so keen and the struggle so fierce. Go down into the mills and look into the lives of the thousands of operatives who toil all day thousands of operatives who toil all day at their looms for the lowest possible wages. Dwell upon the evils of the sweat-shop and look at these poor ghastly creatures diseased from breathing the germ-laden atmosphere. Consider the cruelty of child labor, against which the government of the states have fought so strenuously. Study all of this and tell me what it means, if it does not mean the greed for money? "Look into the methods of the cor-

officers of the law are taxing saloon-keepers for the privilege of conducting their nefarious trade.

"There are millions upon millions of dollars of the people's taxes, year by year, diverted into the pockets of poli-ticians and officeholders. It is a fact that the iniquity of barefaced wholesale dishonesty can be found in high and low places, both in our municipal and federal government. federal government.

" I have said enough to show the need of men loyal, pure and true, if this country is to be won to the Church. This is the field of the Knights of Columbus' influence. This is the world you must lift up. It is a world steeped in sins of the flesh, and you must do your part to make it spiritual."

# ANSWERS TO QUESTION BOX BY BISHOP KEANE

During his recent visit to Buffalo this great churchman devoted a portion of his time to explanations of Catholic doctrine. The first question was on THE CELIBATE CLERGY.

"Briefly, they have troubles of their

"Last summer I had a long railway "Last summer I had a long railway trip before me. I stepped into a news-stand, and saw three books written by three different men, on China. I took note that the authors were all Protestants. Each one gave a chapter to the Christian mission in China, and each one asked why Protestant missionary effort was not more successful, and each one of the three gave the same reason one of the three gave the same reason for failure—there was too much woman. "It incited the prejudice of the Chinese to begin with: then it put restraint upon the zeal of men who might have been fired with enthusiasm and have risked their lives in the interior of that forbidden land were it not for their

that forbidden land were it not for their solicitude toward and their duty to their wives and families.
"I had a neighbor in Chevenne no "I had a neighbor in Chevenne not very long ago, an estimable Congregationalist minister. I met him on the street one day, and he said: 'Bishop, I am going to leave.' 'I am sorry, sir,' I said, 'and disappointed; I supposed from what I had heard that you were getting on very well.' 'Well,' he said, 'I have been doing well, but unfortunately the women of my congregation do not agree women of my congregation do not agree

with my wife.'
"A study of the missionary problems,
for instance, has taught me that prominence of women in missionary affairs in the Far East prejudices the cause of

Protestant missions.

"The exercise of the ministry would be made exceedingly difficult if the Catholic priests were a married body, because it is said—I cannot youch for the truth of it—that it is hard for a man to keep a secret from his wife. I do not want to imply that the wife could not keep the secret; but somehow people would not believe that she would."

"Do you deny that there are such

the test.

"What is the work we have to do? She died two years ago. If I become a Catholic must I believe that she is in

The next questioner wanted to know if the American Revolution or the Civil War or the struggle of the revolution-ary party in Russia to-day was un-Christian.

The American wars, Bishop Keane asserted, were not revolutions, but were fought for a principle. As to Russia, he thought conditions were improving: there had unquestionably been a great advance within the last few years. He advance within the last rew years. He charged that the English press colored and exaggerated the reports of governmental interference with personal liberty as part of a propaganda against Russian interests. He concluded:

"I am convinced that if a republic were declared in Russia to-morrow it were declared in Russia to-morrow it would die aborning. The fortunate providential evolution—education in self-government — will continue and there will be a free people without the cataclysm of a revolution."

"Do you believe in an anthropo-morphic God. Do you believe your soul is God?"

soul is God?"

Bishop Keane answered the second part first by declaring that he was perfectly convinced his soul was not God. He knew its limitations. To limit God was to deny the godhead. As to his conception of God, the Bishop said He was a person—not a dead, unintelligible universe, but a Father "Who can speak to me and with Whom I can commune." In a word, he believed in the Christian God.

federal government.

"An ordinary every-day laborer is put in jail if he sells his vote for a few dollars, with which perhaps to pay the rent, but the scoundrel in the United States senate or congress, who sells his vote to the railroad or to some corporation escapes free, to use his ill-gotten gains oftimes to get a divorce from his lawful wife and live openly with the woman who has been his mistress for years.

would invalidate that act.

"The Mass is not a creation of yester-day: it is as old as the Christian Church. As old as the Christian mystion estapes of the Christian mystion estapes of the Christian mystion still speaks of the Christian mystion still speaks of the Christian Church. As old as the Christian Church. As old as the catacombs, where the altar of the ages of persecution still speaks of the Christian Church. As old as the catacombs, where the altar of the ages of persecution still speaks of the Christian mystion store, but in the very form of the altar of the ages of persecution still speaks of the Christian mystion, but in the very form of the altar of the ages of persecution still speaks of the Christian mystion still speaks of the Christian day:

"The Mass is not a creation of yester-day:

"The Mass is not a creation of yester-day: Sacrifice of the Mass. "Someone asks me if I believe in labor

unions. The power of a man's strength and agility are his patrimony. They are the capital with which he begins life. They are his, as belonging to his personality, and he has a right to them and to their product, and in this age of organization, the working-man, taught by those wiser in matters of economy, as associated with his fellow-men, for the protection of his interests. He has modity that is marketable, and he has a perfect right to do what he can to has a perfect right to do what he can be maintain a price which will secure to him a living wage. That means, not mere subsistence, but some ease and comfort. He has a right to a wage which will enable him, if he be economical and moral, to rear a family.

"He organizes for the protection of

his interests, and to secure that wage necessary and just. Such an organiza-tion is good in law, and good economy, and I make no hesitation in encouraging and I make no hesitation in encouraging the laboring man to do what he can, in justice, to maintain that which will secure to him these rights. (Applause.) "All large organizations have their inconveniences and their dangers. The

honest workingman will guard against the dangers, and try to bridge over the inconveniences. I think organizations should be so regulated that they may not discourage excellence by denying exceptional proficiency adequate comexceptional proficiency adequate com-pensation. No human philosophy and no creation of forces will ever be able to make all men equal. They are not so naturally, and you cannot secure

artificial equality.

"There is another danger—labor unions naturally encourage and help the weak. That is proper. It is right. It is Christian. But it is difficult to do that without encouraging indolence, and the man who won't work should starve. The man who is entitled to a starve. The man who is entitled to a just wage is the man who will give a just labor, and labor is scarcely what it ought to be unless the laborer have an interest in the things which are his employed. employer's.
"There is another danger—it is that

of being influenced to look at only one side of a complicated question, and I fear that we have been running wrong fear that we have been running wrong in that matter in this country. I feel that there has been too much indiscriminate denunciation of capitalized wealth. It has been denounced as robbery. Now I would merely suggest that there is a great field in this new country for skill and energy, and very many of the men who succeed were men who ventured; they jeopardized what they had, and in the end many of them secured the prize. Having that capital, it is not difficult for further development and growth: they were enabled to ent and growth: they were enabled to

open up new treasures.
"I want to ask the working-men here "What is the work we have to do? "What is the work we have to do? "Catholic must I believe that she is to the Church. There are two particular dangers that I want to insist upon to-night, partly as a warning, partly to ensourage the Knights of Columbus in the good example they have so far given in the arduous work before them. These in the arduous work before them. These in the arduous work before them. These generally and I could not and would not affirm of any creature in all human history that he or she was damned. Only one man, Judas Iscarlot, the betrayer, could any man, with reason, declare is lost."

The spread of the first is due partly and dishonesty.

The spread of the first is due partly that adjusted in our common schools, the adjustation in our common schools, clare is lost."

She died two yet believe that she is in the locatholic Church the left?"

"My good friend, the Catholic Church the Catholic Church the low of the woold not allow you to believe or think so unkindly and so cruelly. I am a Catholic with as intense a faith as one finds and promising country. Do not encourage in your own assemblages an exaggerated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in its integrated view of one side of a question, which ought to be studied in it and applause) so that you may not be forced to commit yourself to demagogery, either as a republican or a democrat.—Union and Times.

POISONING THE WELLS,

New York Freeman's Journal. The May Cosmopolitan has an article entitled "Blasting at the Rock of Ages," which throws a powerful searchlight upon Protestant universities and colupon Protestant universities and con-leges in the United States. In another column we give lengthy extracts from it showing that at the present moment doc-trines are taught in American colleges subversive of all that has been held most sacred by successive generations of Americans. Nothing is spared; the teachings of Christianity, marriage, the home, the fundamentals of morality, the principle on which our Government is based are all objects of attack. College professors are imbuing thousands of college students with ideas, which, if they should become prevalent, would usher in anarchy of the worst form. This is no exaggerated statement. We ask our readers to read the extracts we give from the Cosmopolitan article and

draw their own conclusion.

The editor of the Cosmopolitan in The editor of the Cosmoportant summarizing "Blasting at the Rock of Ages" tells the plain unvarnished truth when he says: "In hundreds of classwhen he says: "In hundreds of class-rooms it is being taught daily that the peration, the combines which are entered into to crush the life out of all competitors. Look at the recent panic over this country. Go into our large of the country. In every office of the municipal department almost, you have dishonesty. You have the police taking brites from the pickpockets that their dishonest traffic may go unmolested. These same

Living languages change. Few of us could not easily read the writings of Chaucer, although Chaucer wrote good English.

"So were the English langua e substituted for the Latin it might be difficult to maintain the integrity of the great facts cast into the form in which we find them in the Mass. The form of consecration if changed in essentials would invalidate that act.

"The Mass is not a creation of yesterday: it is as old as the Christian disconnected in the composition of the composition of the composition of the composition of the teachings of our principal universities and colleges were greatly overdrawn and unsubstantiated by proof worth considering. But unfortunately there is no room for entertaining this hope. Mr. Harold Bolce, the writer of the Cosmoand colleges were greatly overdrawn and unsubstantiated by proof worth considering. But unfortunately there is no room for entertaining this hope. Mr. Harold Bolce, the writer of the Cosmopolitan article, does not speak from mere hearsay. He tells us that in his personal examination of the teachings of American colleges he has gone to original sources. "To discover the scope American colleges he has gone to original sources. "To discover the scope and daring of college teachings in the United States to-day," he writes, "I have undertaken an itinerary of classrooms from Cambridge to California. Some of the institutions I have entered as a special student. In others I have attended lectures as a visitor, or inter-viewed members of the faculty, or con-

as a special student. In others I have attended lectures as a visitor, or interviewed members of the faculty, or consulted the type or printed records of what they teach."

A long list of the universities and colleges at which this kind of information at first hand was sought is given. It includes Harvard, Yale, Princeton, the University of Pennsylvania, George Washington University, William and Mary College, the University of Chicago, Columbia University, William and University, New York University, the University of Iowa, the University of Wisconsin, the University of Nebraska, Union College, Cornell, Brown University. In all these seats of learning questions affecting religion, morality, marriage, divorce and democracy are treated in a way that would make their founders, if alive, regret the day they devoted their money to the erection of educational institutions which in the course of time have become the strongholds of moral and social anarchy, that is poisoning the minds and warping the lives of a great army of young men who, instead of being a source of strength, will become a menace to the well being

lives of a great army of young men who, instead of being a source of strength, will become a menace to the well being of the country if they put in practise the destructive theories they have learned in the class rooms of university. learned in the class rooms of universi-

what is to be expected of youth who in the most impressionable years have been taught that immorality is merely been taught that immrality is merely running counter to the prevailing conceptions of society, and that those who do this do not offend any deity. A professor of Harvard teaches that "there are no absolute evils" and that the "highest ethical life consists at all time in the breaking of rules which have grown too narrow for the actual case."

Leather words ethical principles which In other words ethical principles which In other words ethical principes which might have suited our grandfathers have lost their validity in our times and should therefore, be discarded as obsolete. As Professor Blackmar, of the University of Kansas, puts it, "Standards of right perpetually change in accial life, these varying standards bedards of right perpetually change in social life, these varying standards be-ing found not only in different races but in the same race from age to age." These definitions are the logical out-

come of disbelief in the existence of God. A denial of His existence implies that there is no fixed, unvarying, eternal standard of morality. In that case no longer can it be said of truth as the poet sings, "the eternal years of God are hers." "Thou shalt not," of the decalogue, which has come echaine down are hers." "Thou shalt not." of the decalogue, which has come echoing down through the ages, has ceased to have any binding moral effect. Away with it. It is no longer an ethical force in the history of mankind, if we are to believe Professor William Graham Sumner, of Yale, who maintains that the othical notions which hitherto have left ethical notions which hitherto have left their stamp on men's lives are "figments of speculation \* \* \* unrealities that of speculation unrealists in the advice of this Yale professor were acted on, what would be the result? The decalogue would be torn to shreds, plural marriages, with the aid of the divorce courts would be substituted for Christian marriage, the home as we nev know it would soon disappear, moral re-straint that are now the best and most effective safeguards of society would no longer exist and moral anarchy, the worst of the many forms of anarchy, would reign supreme.

It is not a pleasant outlook this, but it would have to be faced if teachings such as we have referred to should pass from the theoretical to the practical stage. The character of the impending peril will be brought out better by a few statistics. There are 493 institutions of higher learning in the United States attended by 229,000 students, who receive their mental pabulum from more than their mental pabulum from more than 21,000 professors and assistants. As Mr. Bolee puts it: "Thus a quarter of a million of people are busy with new ideas—doctrines, which translated into the realities, are potent in transforming the standards of life." The importance of this great army of students being imbued with correct ideas in respect to standards of morality, is self-evident. Yet day after day, according to the testimony of the writer of the Cosmopolitan article, they are learning from their itan article, they are learning from their teachers to hold in low esteem doctrines which have moulded the life of the nation in the past. In the class room nation in the past. In the class room they hear jeers flung at what their fathers and mothers were taught to hold most sacred. An example of this kind of scoffing is furnished from personal ex-perience by Mr. Bolce. He was attend-ing a course of lectures on sociology in the Syracuse University delivered by ing a course of lectures of sociology in the Syracuse University delivered by Professor Edwin L. Earp. On one occa-sion the subject happened to be origin of morals. The lecturer held that our conceptions of what we should do are not heaven sent, but are the development of man's experience through the cen-turies. Mr. Bolce determined to draw Professor Earp out. The way he went about doing it is thus stated by him-

"I wanted to know what this capable sociologist, who had obviously thought himself out from old-time tradition, would say in reply to a direct question. So from my seat in the class-room I addressed him.

"Do you not believe, Professor," I asked, "that Moses got the ten commandments in the way the Scriptures

The professor smiled. "I do not," said he. "It is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a

What gives piquant emphasis to Pro-fessor Earp's scholastic denial of the divine origin of the decalogue is that even now, in addition to his busy and successful labors in Syracuse University among many classes of young men and young women he frequently speaks from en, he frequently speaks from young women, he free the orthodox pulpit.

It is estimated that the annual income

taken it for granted that marriage re-lationship is right and have not ques-tioned it."

Another professor in the same university, Professor Shailer Matthews, thus sums up the effects of such teachings as are imparted in the Chicago University and other American seats of learning: "Much of our current literature shows a certain deterioration of the Christian idea of the family. Our literature is becoming anti-family, it minimizes its sanctity. We go into family relations with the sang-fraid that we go to a picnic." Remember this is what is said of the family which is the societary unit and on whose preservation depends not theoretically, but actually the welfare of every nation.

This revelation of the sort of work which non-Catholic universities and colleges are engaged must give us pause. The process of poisoning the intellectual wells of the country, if continued indefinitely must spread far and wide an intellectual and moral plague wide an intellectual and moral plague which inevitably will work havoe with all that has made us great as a people. Against the spread of this contagion the Catholic Church and Catholic seats of learning stand as a mighty breakwater. Unfortunately our educational institutions are seriously handicapped by the lack of financial means. Our universities and colleges have not the universities and colleges have not the control of the millions that are at the service of non-Catholic institutions that are imbuing young men and young women with the pernicious anti-Chriswomen with the pernicious anti-Christian doctrines we have been speaking of. It is not to the credit of wealthy Catholics that this state of thing: exists. As loyal Catholics and patriotic Americans they should be only too willing to contribute out of their surplus for the strengthening of Catholic educational institutions, which, in the face of many difficulties are battling bravely for God and Fatherland.

Yes, it is a battle pro Deo et Patria, for, as sure as effect follows cause, not only Christianity but our political institutions would be injuriously affected if the teachings now prevalent in so many non-Catholic universities and colleges should be carried into practice. Surely the realization of this fact should be an incentive for rich Catholics to imitate the example

this fact should be an incentive for rich Catholics to imitate the example set by rich Protestants and endow Catholic seats of learning. In the meantime the revelations contained in the Cosmopolitan article must sheek the country which was justified in expecting so much from the higher intellection of the rich seat of the country who was justified in expecting the rich received by so many thoustual training received by so many thous ands of young students.

### Death of Marion Crawford.

Francis Marion Crawford, the celebrated American novelist, died at Sorrento, Italy, on Good Friday. There is evidently something at fault with the report of the death of Mr. Crawford cabled to this country, for the deceased writer was a Catholic, yet there is no mention of his having received the last rites of the Church. Some days before his death, feeling himselt to be sinking beyond recovery, the report tells us that he said: "I die with Christ"—alluding to Holy Week and Good Friday. Yet the same report says that "Mr. Craw-Francis Marion Crawford, the celeto noly week and Good Friday. Yet the same report says that "Mr. Craw-ford's daughter at his request then read to him Plato's Dialogues, the novelist declaring that they taught him screnity in death." It is very difficult, also, to make anything out of the in death." It is very difficult, also, to make anything out of the cabled report of the deceased writer's funeral. Though he was evidently buried with all the rites of the Church more attention is given to the telegrams of condolence from more or less distinguished people than to a simple statement of fact con-cerning the Christian burial of the discerning the Christian burial of the distinguished novelist.—Sacred Heart Review.

Followers of Father Mathew will be nterested to learn that Kathleen Matnterested to learn that Kathleen mac-new, grand niece of the Apostle of Tem-perance, is at present in this country ecturing on the songs and stories

CATHOLIC NOTES.

Right Rev. Jos. V. Anderson, V. G., has been appointed Auxilliary Bishop to the Archbishop of Boston. This information is authentic as it comes from His Excellency the Apostolic Delegate of Washington.

washington.

Bishop Colton recently purchased a valuable piece of property adjoining the episcopal residence in Delaware avenue, Buffalo, upon which he will in the near future erect a grand new Cathedral. The site is in one of the best residential districts in the city. districts in the city. The recent elevation by the Pope of

the Right Rev. Alfonso Arcese, of Brook-iyn, to the office of domestic prelate of the papal household gives to Brooklyn the distinction of having, it is said, the youngest Monsignor in the world. Msgr. Arcese is thirty-three years old.

Two thousand men attended the week's retreat conducted under the auspices of the Knights of Columbus last week in Cleveland, Ohio. The men's retreat is an annual Lenten feature of K.C. activity in that city. It is worthy of imitation in every city of the land. Msgr. Falconio, the Papal Delegate to

Msgr. Falconio, the Papal Delegate to the United States, if present plans are carried out, will leave this country about the middle of May for Rome, where he probably will make a prolonged sojourn. Primarily he will make the trip to attend the golden jubilee of the American College. of the American College. Two hundred and thirty-six converts

were received by the Redemptorist missionaries of one house of the Eastern Province during 1908. The Redemptorrrovince during 1998. The Redemptorist Fathers have been most successful in the non-Catholic mission field, some of the best men in that work being Redemptorist —Missionary.

In the Cornell Alumni News is an account of the Rev. Ludlow E. Lapham, A. M., professor of English in St. Bernard's Seminary, Rochester, N. Y., who died recently. Father Lapham was a convert to the Church, and as a student at Cornell prior to his conver-sion he had had a brilliant scholastic career.

Milwaukee was two-fifths a Catholic city up to 1870. The large German Lutheran immigration of the decade, 1870-80, reduced the proportion to a little less than a third. But it is again two-fifths. Polish, Slovenian and Italian immigrants have accelerated the Catholic increase. Of Milwaukee's 350,000 people, fully 140,000 are Catholics.

people, fully 140,000 are Catholics.

On Wednesday, of last week, a venerable Oblate Father resident at the archiepiscopal palace, St. Boniface, Manitoba, Can., entered on his ninety-first year, sale and hearty, one might almost say vigorous. It is hardly necessary to name this sturdy nonagenarian, Father Dandurand, O. M. I.—the Nestor of the Oblate Order. Oblate Order.

Clad in gingham aprons and with rolled-up sleeves, many members of the diplomatic corps and other Catholic men and women of Washington society worked hard for more than three hours at the annual St. Joseph's day dinner, given to the inmates of the Home for the Aged, conducted by the Little Sisters of the Poor.

It was noticed that the German Catholic names actually preponderated in the list of 170 Knights of Columbus ad-mitted to the Fourth Degree in Mil-waukee, Wis., on Washington's Birth-day. Ten German Catholic clergymen were among those initiated. It looks as if the Knights of Columbus, had accomif the Knights of Columbus had proven its worth.

Andrew Carnegie has agreed to pay half the cost of a \$2,500 organ to be placed in St. Philomena's Church at Colpromptly to Father Smith's request for a donation for this purpose, offering to give \$1.250. A member of the congre-gation has already donated \$250 towards the balance. imbus. Ohio, Mr. Carnegie replied very

Rev. Ludlow E. Lapham, a professor Rev. Ludlow E. Lapham, a professor at St. Bernard's Seminary, Rochester, who died recently at St. Mary's hospital in that city, was a convert, and before studying for the priesthood was professor of French at Cornell University. At St. Bernard's he taught English literature. His funeral was held for the company changle. from the seminary chapel. An interesting private audience was

that recently given by the Pope to Mgr. Radini Tedeschi—interesting because of the fact that when the former Bishop of Mantua and the latter a Canon of St.
Peter's, Rome, he who was to wear the
Papal Tiara in a few year's time, served
the Mass of the simple priest in the
Apostolic Basilica. It is related of Pius X. that he keeps

n a little silver box the return ticket which as Cardinal Sarto he bought when leaving Venice for Rome to attend the concluve which made him the Suprem Pontiff. He often looks at the tiny card as a souvenir of his former ho ministry and longs to see the Adriatio

again.

During the second week of February, the Denver (Colo.) Auditorium, one of the biggest assembly halls in the country, was the scene of what the daily papers describe as "one of the most remarkable religious revivals ever witnessed in the West." Fifty thousand is a conservative estimate of the number of persons comprising the several audiences addressed by the chief "revivalist," who was no less a personage than Right Rev. James J. Keane, D. D. the able and eloquent Bishop of Cheyenne, Wyoming.

uable Farm roperty For Sale Hundred an Fwenty Acres situated four m Canadian them Railway, twelve miles very. Sask, and enty-seven miles southwist atoon. North helf section Nine, Townshio Iwo, Range Fifte in Chocolate clay suitable Parming, climatic conditions favoring sather particulars apply to C. R. H., Cathern London, Ontario.

B. A., Branch No. 4, London n the and and 4th Thursday of every month oclock we their hall, in Albion Block, Richtell, Whata F. Gould, President; Janes E. Gould, President; Janes