

'rebels'; and the Nationalists of Ireland would have nothing to do with it, either one way or another. There is, therefore, no need of a 'fighting' fund so far as the Nationalist Party are concerned.

With respect to the general political fund of the Party, it is at present in a particularly buoyant condition; so much so that the trustees have issued a statement in which they say that as there is every ground for confidence that the Home Rule Bill will become law within a few months of the present date, it has been decided that unless some unforeseen emergency should occur the usual appeal for funds will not be issued this year. The response to last year's appeal has, in fact, topped all previous records, and was the largest amount subscribed in one year for political purposes since the Home Rule movement was inaugurated forty years ago. The lists were remarkable for the universality of the response—as shown by the number of small contributions—and also for the number of Protestant subscriptions. It is the simple truth to say that there is no other political party in existence that can point to such sustained and generous popular support as the Irish Party. Of course, should anything occur to interfere with or to delay the accomplishment of Home Rule there would again be urgent need of funds. A special appeal would then be in order; and, needless to say, it would not be made in vain.

What the C.S.G. is Doing

In the *Catholic Times* of a recent date, Father Thomas Wright, one of the energetic secretaries of the Catholic Social Guild, gives a striking illustration of the splendid material which that organisation is discovering and developing amongst our Catholic people: 'To have discovered so many young men and women, as the growth of the Guild's study clubs shows, whose temper of mind and strength of character induce them to undergo the sacrifice involved, is undeniably a cheerful augury for the Church, as it is to the high merit of the Catholic Social Guild. Cast but a glance at the syllabus drawn up for last year—its three courses in Political Economy and Social Science, Industrial History, and the social questions, Eugenics and Housing,—and you will at once perceive that the text-books and collateral works constitute a small library, hardly to be described as light literature. Now turn your gaze for a moment to a splendid concrete example of sacrifice. A miner and two schoolmasters, neither leisured nor unemployed you note, undertook to read for the recent examination in all three courses; and I am glad to be able to state that the three have been successful in each department, and have the honor of being the first to win the Guild's certificate.' Such an item may well afford encouragement to our own young men and women who are taking up this interesting and valuable study.

Catholic Social Work in America in 1913

In America the organisation corresponding to the Catholic Social Guild of England is the Social Service Commission of the American Federation of Catholic Societies; and it, too, is doing extremely valuable work in furthering Catholic social ideals and in disseminating Catholic views in regard to the social question. This Commission was initiated at the Columbus Convention in 1911. Its first conference was held at Notre Dame University the following February. Later on a written request was sent out to leading Catholics in all the professions—employers, labor leaders, legislators, social workers, and public-spirited men and women generally—asking their view of Catholic social service for the Federation. The responses were ample, and led to the formulation of a tentative programme and to the holding of the first general Social Service Conference during the sessions of the Louisville Convention of 1912. On this occasion, Bishop Muldoon urged a further extension of the literary campaign of the Commission, with a view to reaching the large audience of the Catholic Press Association. Since then a weekly news-letter of two columns in length has been contributed by Father

Dietz (secretary of the Commission) to twenty-eight newspapers throughout America, by means of which the Catholic public is educated in social questions and given the Catholic view on all matters which in any way affect the social question. In August, 1913, the Convention of the American Federation of Catholic Societies was held at Milwaukee, representing three million members of Catholic societies; and special stress was laid upon the great possibilities of promoting Catholic social action through the Federation. The Federation was recommended to open a school of social science for the preparation of secretaries, organisers, and lecturers, offering short courses in social-economic and political history, Christian ethics, public speaking and journalism. The Social Service Commission has already published a series of nine useful pamphlets dealing with Socialism, Catholic Organisation, Trade Unions, etc. In all the large cities there are one or more social study clubs; and social lecture work—supported not only by the Federation but also by the Knights of Columbus and the Ancient Order of Hibernians—is developing to a remarkable extent. Throughout the country the Catholic body is gradually working up towards the ideal of definite action on the basis of a concerted social programme. As part of this programme, the Federation is actively promoting the interests of the 'Militia of Christ,' an organisation—established in 1910—of Catholic members of Trade Unions who undertake to maintain the interests of Catholicism at Trade Union meetings and to study social questions sufficiently to enable them to combat anti-Christian proposals in Trade Union councils. In Catholic circles in America, as in England and on the Continent, the social sense and social spirit are being diligently cultivated; and unless they are to lag hopelessly behind, New Zealand and Australia will have to bestir themselves and fall into line. As soon as the coming general election is over, and our organisation is firmly on its feet, we hope the New Zealand Catholic Federation will take the question of social work seriously in hand.

MODERN SOCIAL EVILS

SCATHING ARRAIGNMENT BY CARDINAL O'CONNELL.

His Eminence Cardinal O'Connell delivered a scathing arraignment of present-day social and religious evils before a congregation of 4000 members of the Holy Name Society at Holy Cross Cathedral, Boston, on Sunday, January 18, his Eminence spoke at the principal gathering in a series of union services held in nearly fifty churches of the diocese and attended by 50,000 members of the Holy Name Society. Widespread decadence of decency in dress, action, and conversation, the influx of a flood of folly and the growth of an insatiate greed for amusement at whatever cost—these were evils which he declared threatened the life of the nation and the home. He said with sorrow that women of to-day were undergoing a change which was leaving them hard and unwomanly—abnormal creatures. All these evils he laid at the door of a new paganism which he declared was resulting in the decay of even the external semblance of Christianity outside the Catholic Church. He declared that the degeneracy was the natural result of money-swayed churches, where preachers, under starvation wages, gave sermons extolling the virtues of coal barons, steel kings, and oil emperors. In his sermon the Cardinal said in part:—

'What a spectacle to behold, this vast Cathedral thronged with the hosts of Christian men of every walk of life, of every nationality, of every avocation.

This is the True Democracy which the Christian faith alone can plant and nourish. Look abroad and behold the contrast. The temples of other creeds are deserted and forsaken. Every-day we see new proofs of a disintegration of sects and denominations once numerous and influential. A mere