

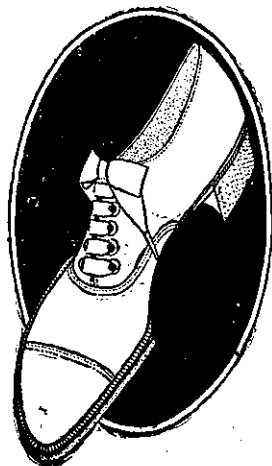
across the Channel. Only last week there was a great gathering of workmen at Paris inaugurated by the Cardinal and blessed by the Pope. The 'Action Populaire' is carried on by men who devote their whole time and energies to social reform. *La Bonne Presse*, inaugurated in 1867, is noted for its intelligent activity in the Catholic cause. Its illustrated magazine, *Le Pelerin*, has a circulation of 300,000. *La Croix*, now a daily paper, not only Catholic, but a first-class newspaper, has the largest subscription list in France, and is the fourth in circulation.

There is a strong Women's League, and friendly societies number 17,000. Congresses and the 'semaine sociale' are held frequently, whilst the second International Congress, held last Easter week, was approved of by the Pope, and representatives attended from nearly every European and many American countries. In reference to Italy it may be observed that the emigration question has there become acute. In 1909 the emigrants numbered 625,000, of these 400,000 crossed the ocean.

Canada is the country of individualism. Men go there to make money; a narrow egoism prevails; there is no social sense. The day of distress will, however, come, and non-Catholic humanitarianism with its funds will be in the field first, and we shall lose our people.

The Social Movement in Ireland is probably unparalleled in the world. By the purchase of the land, small holdings have become possible. Cottages erected by capital supplied by the Government have appeared in thousands. The campaign against tuberculosis, headed by the Countess of Aberdeen, has become national. The temperance movement is making encouraging progress. Technical and agricultural matters are receiving serious attention. Creameries have been established in many localities. With all this there is a movement on the part of many of the clergy for the establishment of guilds for the promotion of social reform.

From these few facts we may gather that the movement for social reform is world-wide in its extent. Our desire should be to make it thoroughly Catholic in spirit. Further acquaintance with the particular evils of our neighborhood is required and proper instruction in the way of dealing with them. Sweating, housing, technical education, demand earnest attention. The working man must be educated for the task of leading the rank and file. We have to adopt a fair and honorable syndicalism so that all may obtain what is due to them for honest labor.



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SANTA PUDENTIANA

CARDINAL BOURNE'S TITULAR CHURCH

The Cardinal-Archbishop of Westminster has received for his title the most ancient church in Rome and the world, *Omnium ecclesiarum urbis vetustissima* (writes John Ayscough in the *Catholic Times*), and one of supreme interest. In death St. Peter lies in the Vatican Basilica, in life he exercised his function of priest and sovereign bishop in Santa Pudentiana. It stands over the house of St. Pudens, a Roman Senator converted by the Apostle himself, where St. Peter and St. Paul were both sheltered, according to the tradition of eighteen centuries and a-half. That house was the house of a family of saints: there lived St. Pudens himself, his wife, St. Claudia, their daughters, St. Pudentiana and St. Praxedes, and their sons, St. Novatus and St. Timotheus. Of these two are mentioned by St. Paul himself in his second letter to St. Timothy written from Rome. 'Eubulus and Pudens and Linus and Claudia, and all the brethren, salute thee.'

St. Pudens, according to tradition, laid down his life for Christ under the same Emperor Nero who crucified St. Peter and beheaded St. Paul: he is buried now in Santa Pudentiana, as is also his son, St. Novatus, as is St. Pudentiana herself. Forty-six years ago excavations brought to light portions of his house and of the baths of Novatus, which formed part of its precincts. The chapel to the left of the tribune in Santa Pudentiana is believed to be

The Original Titular Pudentis,

and its mosaic pavement to have been part of the flooring of the actual house of the Senator. And thus this chapel is on a lower level than the more modern parts of the church. In it is a part of the wooden altar on which St. Peter said Mass, the other portion of which is at San Giovanni in Laterano, the Pope's Cathedral. On that same altar all the Popes up to St. Sylvester's time (A.D. 314-336) offered up the Divine Mysteries: among the rest St. Eleutherius, 'to whom in the beginning of his pontificate came suppliant letters from Lucius, King of the Britons, begging that he would receive him and his into the number of the Christians: wherefore he sent Fugatius and Damian, learned and holy men, to Britain, through whom the King and the rest might receive the faith.'

Of the thirty-three Popes who said Mass here all were saints, and by far the greater number martyrs. It was here, according to Roman tradition, that St. Peter consecrated St. Linus and St. Cletus, who followed him upon the throne of the Fisherman, of whom the former is mentioned in that message of greeting we have quoted already from St. Paul's second letter to St. Timothy. Hence it was that

The Prince of the Apostles

sent forth upon their mission the other Apostles of the West: here, too, St. Paul, who also was a friend of the holy Senator and his family, must have often worshipped and sacrificed.

This humble chapel was the forerunner of the Lateran Basilica as the Apostolic Cathedral of the world.

St. Peter lived seven years in the house of Pudens and here he baptised many of the first Roman Christians.

Under the high altar of the Basilica lie the bodies of St. Pudentiana herself and her brother, St. Novatus, the holy children of a holy father. St. Pudens himself is now buried under the altar at the end of the right aisle. After his martyrdom he was buried on the Via Salaria, in the cemetery of St. Priscilla, and the bodies of his daughters, St. Pudentiana, who died first, and St. Praxedes, were laid beside him in the same tomb; long afterwards, perhaps after the conversion of Constantine, the relics of all these saints were translated to their present resting-places. In the same way we know that the bodies of the martyrs Pope St. Alexander I., St. Eventius and St. Theodulus, at first buried outside Rome on the Via Nomentana, were translated under St. Celestine I. to Santa Sabina on the Aventine.