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New Official.

Our Right Rev. Bishop has announced the creation of a new official for the diocese of Rochester that of assistant chancellor and has designated Rev. Edmund A. Rawlinson, for nine years assistant pastor at St. Mary's church, as first incumbent. Since the late Monsignor De Regos died Rev. Dr. M. J. Nolan has filled the office of chancellor in addition to performing his duties as president of St. Andrew's Seminary. The latter position takes up one ordinary man's time consequently Dr. Nolan could not give to either seminary or chancellor the attention it required. The Bishop has just completed a new chancery office on Frank St., adjoining the Episcopal palace and, like the good business man he is, decided that the chancery office should be open at specified hours and in charge of some one who would be on hand to transact business when callers arrived.

In selecting Father Rawlinson, the Bishop made no mistake. He possesses splendid executive ability and is familiar with the modern card index and filing systems which have simplified the latter office work so much. He is qualified to promotion, moreover because of his zealous work as assistant at St. Mary's. Besides his regular office work as assistant chancellor, Father Rawlinson will act as chaplain to the diocesan orphan asylums on Genesee St., where he will reside. This change, in addition to the promotion will give Father Rawlinson opportunity for study and also afford him a needed rest.

We congratulate Bishop Hickey and the diocese upon the first assistant chancellor; while we sympathize with the parishioners of St. Mary's upon losing their loved assistant

Where Draw Line?

So daring have become the latest day professors, so-called, in our latter day colleges, that even the old-fashioned secular editor—there are a few left yet—have become alarmed and are calling a halt.

Discussing the resignation from the board of trustees of the University of Pennsylvania, of Walter George Smith because he could not stand for a new member of the faculty who advocated that Divorce and Marriage were equally necessary institutions, the Detroit News reads this lesson to the American people:

"If this view be the true one, let the professor who believes divorce to be as sacred an institution as marriage be admitted to teach sociology to the future fathers and mothers of the race. But—hold on!—sacred, did we say? Abolish that word, for the professor of sociology will object to it. Marriage is as 'sacred' as the affinities of the barnyard—no more, no less—and divorces no more immoral than the roving fancy of the most fickle jack-

rabbit. Cry freedom!—but where are you going to draw the line? Where does freedom widen into

freedom? Where does the teacher's freedom infringe on his students' rights? Who, then, may be refused chairs in our universities? And by what right is any educationally qualified applicant refused a chair? Emma Goldman applies for the chair of political economy in a State University, let us say. She is refused? Why? 'All pathfinders are nonconformists. Aren't they? Emma has as high educational qualifications as many a professor of political economy why is she refused? Are you going to refuse professors their freedom to think, 'no matter where the conclusions lead?' Here is an exponent of polygamy (as some university professors theoretically are) will you refuse him a chair? Here is a man who holds the physical heresy of necessary incontinence and preaches it to young men, or the hideous theory of euthanasia to young doctors. Give him a university chair and a State salary you must not hamper thought and investigation! Here's another professor who believes man should go back to his natural state of ignorance. Give him a chair, too, and let him drive all his learned colleagues forth, and let him teach that all a man need is that he need know nothing.

"Where are you going to draw the line?"

Good Advice

Bishop Dunne, of Peoria, gave some splendid advice to the Knights of Columbus upon visiting their new club house which might well be taken to heart by every club member, whether it be a K of C club or other sort. Here are the Bishop's words: "It cannot be gainsaid that clubs become sometimes a curse instead of a blessing to the community in which they exist. They are often regarded as one of the greatest foes of family life. The club member who has only to press an electric button in order to have a waiter dance attendance to his every whim and caprice, usually develops into a very egotistic, selfish, intolerable nuisance at home, that is, if he ever finds sufficient time to remain home long enough to become acquainted with his family. Then again there is danger for some in the average club of falling victims to gambling, carousing and various forms of dissipation. It also happens that excesses are occasionally permitted in so-called aristocratic clubs, which if the ordinary levee saloonkeeper should tolerate in his barroom he might run the risk of having his license revoked. Now that you are starting out on a new career of club life in your attractive quarters, I simply mention incidentally a few of the possible dangers against which you must zealously guard, if as an organization you really desire to be a success. After all, an ounce of prevention is worth more than a pound of cure.

The Cloister

Down in Trenton, New Jersey, there is a Presbyterian preacher who has a bad liver. If this were not so, how account for such an outbreak as this:

"The Sisters enter the convent. The Bishop locks the door and throws the key away."

It is pleasant to add that his bad "break" did not go unrebuked. The Newark "Monitor" reads him this lecture:

"We are afraid, to begin with, that the Presbyterian is not correct as to who locks the door of the convent. They take the vows that bind them to the life of self-denial and perfection.

"But the key is never thrown away. It is placed in the keeping of the Church, and an appeal to the proper ecclesiastical authority will always produce the key and unlock the door when justified.

"But is it not strange that in all this big and wicked world the good Trenton, clergyman should

not be able to select for condemnation nothing but the cloistered nuns? Error and corruption stalk through the land; infidelity and sin meet us whithersoever we turn; selfishness rules the world. The argument of a nun to an English reporter recently overwhelmed him and is worth repeating: 'There are dens of iniquity in the world, are there not? Then why should there not be temples of sweetness and purity?'

Modest

One offense, at least, cannot be charged against the average secular charitable organization and that is refraining from advertising. The latter day charity has its publicity bureau, its paid press agent, its feed solicitors.

To many of the average charity organizations could the following paragraph from the "Catholic Union and Times" be applied with justice? "Isn't it strange how loudly some organizations cry out their charity? During the week the papers have been filled with glowing accounts of lavish open-handedness. No mention is made of the St. Vincent de Paul Society. It asks for neither advertising nor praise, still the baskets of good cheer its different parish branches have distributed run into the hundreds. This effective organization does its work quietly and the recipients of its bounty seldom know whence come the good things.

Who says Bishop Ludden cannot use tense and vigorous English? Let him glance over this specimen sentence of rebuke to latter day faddists and worse: "St. Paul was not writing for school children when he cautioned the Ephesians that certain such subjects ought not so much as be named among them. But for our modern zealots of consuming zeal St. Paul is like an old almanac, a back number, and the Ten Commandments are out of commission. They are never seeking after knowledge and never attaining to the knowledge of the Truth."

Secular journals were ashamed to acknowledge they made a mistake about Ferrer so they just dropped the controversy.

Senator Allde admits that he killed what he considered a good bill upon orders from Senator Platt. Who gives the orders now?

Rev. Dr. Parkhurst, employed by Hearst's Evening Journal, complains because he was misquoted in the Hearst morning American. What does he expect?

William James Connors is not a quitter, whatever else may be laid at his door.

Perhaps Pinchot was right but he should not have tried to be the head of a department in which he was only a bureau chief. Discipline is as necessary in the United States government as anywhere else.

Shucks! Theodore Roosevelt have sleeping sickness. The germ would never get near enough to light.

Will March go out like a lion?

A diocesan seminary will soon be erected in the city of Toronto Canada, through the generosity of Mr. Eugene O'Keefe, the private chamberlain to His Holiness and well-known for his generosity to Catholic undertakings. Mr. O'Keefe has turned over to Archbishop McEvoy the sum of \$150,000 with which to begin a new seminary on land recently purchased.

It is reported that Msgr. Sharrett a papal delegate to Canada, is to be recalled to Rome.

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