

the country. Everybody sang his praises and everybody prophesied a great and brilliant career. All the world knows now how entirely Lord ROSEBERRY disappointed the hopes and expectations of his friends. The halo with which his admirers had invested him grew gradually thinner and thinner, his figure in the political world grew dimmer and dimmer, and when at last in October 1896 he resigned, people had almost ceased to remember that he was the nominal leader of a great party in the State. History repeats itself, and if Lord ROSEBERRY should once more regain the reins of power, what happened in 1894 and 1895 will happen again. But for ourselves, we do not believe that Lord ROSEBERRY will ever be given again the opportunity of holding office. The ideas he has expressed may sparkle and glitter in the sun for a time, but their effect will not last. Sooner or later he will be again left to 'plough his furrow alone,' and in view of all the facts of his past career and past performances we do not really see that he deserves anything better.

Notes

The Church and the Toiler.

The Rev. Father John, C.P., is now delivering a series of Lenten discourses in Adelaide, and in many of them has set forth with admirable lucidity and distinctness the attitude which the Church maintains, and has always maintained, with respect to social questions, and especially that one dealing with Labor. The rights of Labor are well summed up in the second clause of the preamble to the Constitution of the American Knights of Labor 'The workers of every land should have the full enjoyment of the wealth they create, sufficient leisure in which to develop their intellectual, moral, and social faculties; all of the benefits, recreations, and pleasures of association; in a word—everything to enable them to share the gains and honors of advancing civilisation.' Our Holy Father, Leo XIII., in the 'Conditions of Labor,' says: 'Man is older than the State, and holds the right of providing for the life of the body prior to the formation of the State.' This implies the possession of property, and hence the Socialism which denies the right of private possession is wrong. But the individualism that affirms the absoluteness of the right of private possession is also wrong, because the possession is subject to a condition. St. Thomas of Aquinas teaches that 'it is lawful for a man to hold private property, and it is also necessary for the carrying on of human life, but that he should consider his outward possessions not his own, but as common to all, so as to share them without difficulty when others need.' The Socialism which would destroy the right of possession to, say, a home, stands condemned in contradistinction to the Socialism which strives not only for the right of the toiler to live, but also for his right to independence as a man and a Christian. Justice dictates that every man has a claim to the fruit of his toil. The produce of labor is the natural recompense of labor; the property which every man has in his own labor, as it is the original foundation of all other property, is sacred.

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The Church ever teaches that the laborer is worthy of his hire. He does not always receive it. 'If a man will not work, neither let him eat,' quotes the Rev. Father; 'but if a man work and be cheated of his wages, as the moilers of the modern Moloch of Labor-dom are, then up to the ever-listening ears of the Eternal shudders a wail for the vengeance that sooner or later will fall with a thunder-crash of withering woe.' The moiler is not only entitled in strict justice to the fruit of the sweat of his brow, he is entitled to a wage sufficient to keep him from the stress of want. Leo XIII. in his Encyclical says: 'If through necessity the workman accepts harder conditions because an employer will give him no better, he is the victim of force and injustice.' And again: 'Therefore no man can contract to work so many hours and so many days a week as to render it impossible for him to live a Christian and a human life,' and wherever the general interest of any particular class suffers, or is threatened with evils that can in no way be met, the public authority must step in and meet them. The Church consistently puts these doctrines into effect. Cardinal Manning's name in England, Mermillod's in Switzerland, Bishop Von Keuter's in Germany, those of the Abbes Pettier and Mellaerts in Belgium, Abbe Lichaux's in France, all testify to the unwearying interest of the Church in the welfare of the toiler. In Belgium the Democratic League includes over 300 societies on the study of economic and social problems, and possesses a membership of many more than 100,000. In France there are countless clubs, each presided over by a priest, and all for the regulation of the laborers' lot. An Archbishop of Madrid

advocated the Labor cause, and soon had an organisation of over 30 clubs of agricultural laborers with 12,000 members. In Germany Father Kolping, once a shoemaker, organised journeymen's clubs, and soon enrolled 80,000 members. The worker and the employer have duties one to another, and it is only when these duties are discharged according to the spirit of Christianity that conflict between labor and capital ceases.

A 'Beer' Strike.

In several localities in Australia recently strikes have been organised, in some cases successfully, against the price of liquor, notably beer. The workmen of Port Pirie, near Adelaide, refrained in a body from visiting the hotels until their demands were acceded to, and in a short time were able to record a victory all along the line. This is one of the cases in which victory is more disastrous than defeat, but nevertheless, fired with the success obtained at Port Pirie, the miners of Kadina embarked upon a similar course of resistance to the demands of the publicans. A mass meeting was held at five o'clock on Saturday, February 22, and it was attended by between two and three hundred miners. The meeting was at first threatened with collapse, owing to the presence of some emissaries of the publicans, who attempted to create a disturbance. But one quiet-looking fellow tendered to them a recommendation to 'All they who do thenk defferent to we to lave the meetin', and they folded their tent like the Arab and silently stole away. Then the meeting got down to business, and passed the following resolution: 'This meeting pledges itself to refrain from drinking at Kadina hotels until all drinks are reduced to prices ruling at Moonta.' A deputation of six was formed to wait upon the publicans and submit the resolution to them. At eight o'clock the meeting resumed, when the deputation reported that their mission had been abortive. The crowd quietly dispersed, determined and resolute. Groups of sober men, quietly discussing the situation, were to be seen up till 11 o'clock at night in the streets, and although the affair was at first entered into by many as a huge joke, as the evening wore on, the still empty and deserted bars and tap-rooms indicated the earnestness of the strikers. At latest advices the strike had not terminated but there could be no doubt of the result if the strikers remained united. Perhaps, and this might be earnestly desired, the 'strike' might last long enough to teach the miners that they would be much better off without the liquor, and convince them that under the circumstances it would be too dear at any price.

In Lighter Vein

(By 'QUIP.')

* Correspondence, newspaper cuttings, etc., intended for this department should be addressed 'QUIP,' N.Z. TABLET Office, Dunedin, and should reach this office on or before Monday morning.

'THERE'S nothing like a little judicious levity.'

R. L. STEVENSON.

Demosthenes Jr.

One of the proudest moments in the history of our family was that when our heir apparent made the announcement that 'the teacher had learned him to recite.' Most homes, I know, have this happy experience. But it can only be in a modified way, because, though I say it myself, there is no other boy in the Colony that can recite like our Henry. His mother seems delighted with his accomplishment. Give her only the opportunity, and she has him giving a full-dress rehearsal. There was a rehearsal for me—a score of them. There was one for the people opposite, and another for the people next door, and another for the people near Dooley's, and another for the policeman, and another for Mr. Ryan, and another for the man that comes to examine the gas meter. And there were others. The boy appeared to like it for the first hundred times or so, but it was evident that at the end of the second day the business was beginning to strike him as somewhat monotonous.

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The greatest day of all was the one when our esteemed parish priest called. Mother ran out to the back and called 'Hen-r-r-y' a few times with a rising inflection. Henry came at last, and after having the footprints of his last piece of bread and jam obliterated from around his mouth with the aid of a damp pad of flannel, and his hair plastered to his poll with a wet brush, except one little recalcitrant tuft near the crown, which insisted on standing up like a demoralised tussock with a grievance, he was ushered in to speak his piece for the priest. His repertoire consists of 'The warrior bowed,' 'The boy stood on,' and a piece in which a good little boy says: 'She's somebody's mother, boys, you know.' This constituted an *embarras de richesse*. There was no earthly reason why he should tell all about 'The boy that stood on, and say nothing about 'The warrior' that bowed,' and he couldn't in politeness,