

too often at the cost of strikes which paralyse industry. The rich are led to think that the *acquisition of wealth is the main object of life*, and the strike is fought by the lock-out. Meanwhile there is wealth in plenty to satisfy both workers and capitalist. The problem to be solved is to find a way of *distributing the surplus wealth* so that the poor man, manual worker or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receives the heaped-up increment, which he in no sense requires, and cannot efficiently control."

All praise to his Eminence for thus denouncing that excessive self-regard which is the fountain-head of social injustice! Catholics are convinced, and may lawfully boast, that whatever is fair and just in the Socialistic demand will find a surer basis and more prudent application in the teaching of the Catholic Church, which has never failed in due course to condemn the selfish individualism responsible for the present unrest and disorder. The war has proved the worship of Mammon to be still supreme in the commercial world. The set of greedy profiteers who grow rich by the nation's needs and woes, may now profitably reflect that they have hastened on a reformation most urgently required. Profiteering, and the many forms of usury, by which capital has exceeded its fair share of the wealth produced by its association with labor, are equally iniquitous in peace and war. Labor is coming to its own. It will no longer tolerate its treatment as a mere commodity to be paid for at the market price. The wage system, as a mere wage system, is, we hope, soon to end. Instead of degrading the holy spirit of man to its sordid material exigencies, commerce must amend its ways, and adjust itself to the human needs and rights of those on whose labor it depends.

This article affords no space for adequate treatment of the ways by which this desirable consummation may be effected, and, accordingly, it must be reserved for a future contribution.

CENTENARY OF GREAT CATHOLIC SCIENTIST

To those who love to accuse the Church of hostility to science and of a desire to "put back the hands of the clock," the Cardinal-Archbishop of Pisa, himself one of the foremost scientists in Europe, presented a striking picture at Reggio Emilia when this Padre Secchi's native place celebrated the centenary of the great astronomer's birth.

Cardinals, bishops, prelates, and theologians of fame to the number of 300 were there: laymen of every calling, proud of the lustre shed on their city, attended in multitudes, says *Southern Cross*.

Before tracing the famous Jesuit's scientific activity and referring to his stay at Stonyhurst, and afterwards at Georgetown University, America, on the occasion of the abandonment of Rome by the Company of Jesus at the outbreak of the revolution in 1848, Cardinal Maffi recalled the day, over half a century ago, when, in presence of Cardinals and the elite of the world of science in Rome, Padre Secchi passed two hours in a hall of the Collegio Romano recounting his most recent discoveries in the heavens.

This episode was not new in the traditions of Rome. On the same spot in 1611 Padre Maicot, in presence of a learned audience—among whom sat Galileo—described the first stellar conquests made by the telescope. And many years before this, in 1533, Pope Clement VII. and the Roman Court listened to Widmanstad propounding his theory of the movement of the earth around the sun.

Many of Cardinal Maffi's hearers knew Padre Secchi to have been a prolific writer in his branch of science, but few had an adequate idea of his great activity in this respect until the number of his works had been recounted by his Eminence.

THE IRISH CLERGY: DE VALERA'S TRIBUTE.

The following tribute to the Irish clergy occurs in "Letters from Ireland and from Lincoln Gaol, England," by the Irish leader, Professor Eamon De Valera. It is part of an interview given to an American press representative:—

Clerical domination! How little they think who use that phrase of what a tremendous tribute it is to the Irish priests. What is the secret of the priests' influence with the people? It is nothing but the recognition by the people of a truth that in Ireland the priests have been what ministers of religion should be everywhere, the fathers and guides of their flocks. In Ireland the priests have always stood beside the people, comforting, encouraging, and helping them in the dark days—their safest, most unselfish, often their only leaders. Let the Protestant minister by similar deeds secure similar influence over his people, no Catholic will seek to diminish it. Would you deprive a minister of religion, because he is such, of his rights as a citizen, and of his influence as a man, an educated man, a good man? Would you rob him of the secular influence that traditional service has merited for his cloth? Finally, should we not be honest with ourselves and recognise that if religion is not a mere pretence with us, it is the most important thing in life, and should influence our every action? It is not something to be put outside the back door whenever we choose. A minister of religion, then, if he is at all a worthy one, is entitled to special regard as such, and his advice has a special value even in what might be considered very mundane affairs.

WINTER.

There's a corner in the orchard where the children used to play
Underneath the apple tree any springtime day;
Pearly blossoms sprinkled down at every rustling breeze
And happy children's laughter rang like music in the trees.

The winter winds go whimpering around the orchard now;
The fruit has all been gathered in, and bare is every bough;
And only dead leaves whisper where children used to play
And pearly blossom scattered in the springtime day.

The corner of the orchard will be white again in spring,
But I'll never hear the voices of the children ring;
And dead leaves falling is all that I shall see
Where the children played together by the old apple tree.

—BERNARD MOORE, in the *New Witness*.

APPEAL

MATATA CONVENT SCHOOL

The present School has been condemned, it being too small, badly ventilated, and on wet days is anything but pleasant, as the rain comes pouring down on the children. Dear reader, all I ask of you is to buy an Aft Union Ticket (One Shilling), which you may obtain from *Tablet* Office, or from Secretary, and help us to build a new School. There are close on 100 native children appealing to your charity. Begging St. Joseph to inspire you to help in the good work and obtain for you and yours God's holy blessing.

Yours sincerely,
DILLON SHAW, Secretary.

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For Coughs and Colds, never fails.

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