condition in life. A perfect state of society would endeavor to provide for man's intellectual as well as his spiritual and moral wants.

Fourthly—The limited intervention of the State. The modern tendency is to exalt the State at the expense of the family. Socialism would set the authority of the State over the family to such a degree as to usurp all parental rights. This tendency the Pope emphatically condemns as quotations already given abundantly show.

There are, however, cases where the intervention of the State is wise and necessary, the governing principle being that it "must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others." Thus "whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it." "Still, when there is question of defending the rights of individuals, the poor and helpless have a special claim to consideration."

When the State forces on the people a godless education, directly or indirectly penalysing those who object to such an invasion of parental rights, as is done in America, France, Australia, and New Zealand, that is a form of socialism—a disregard of a natural right. In fighting the battle of Christian education of the children we Catholics of New Zealand are maintaining, against great odds, and successfully too, the rights of parents, the integrity of the family.

Fifthly—The State should deal with labor questions, "safeguarding private property by legal enactment and public policy." It should step in where life, health, or morals are in grave danger.

Strikes and Resultant Disorder.

The laws should aim at preventing strikes and resultant disorder from arising, by lending their authority to the "removal of the causes which lead to conflicts between employers and employed." From those words we may conclude his Holiness had in mind some sort of arbitration or conciliation. Spiritual rights, too, should be respected and protected in the obligatory cessation from work on Sundays.

In external matters, "the first concern of all is to save the poor workers from the cruelty of greedy speculators." "It is neither just nor human so to grind men down with excessive labor as to stupify their minds and wear out their bodies." These are very forcible words; and who will say they are even to-day uncalled for?

The Pope devotes a few sentences only to the employment of children and women; but they are words of great import.

"Work which is quite suitable for a strong man cannot reasonably be required from a woman or a child." He utters a caution against employing children in factories before their minds and bodies are sufficiently developed.

"Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work."

Pope Leo XIII. always showed great interest in legislation designed to prevent child-labor. Thanks to the influence of his wise words much has been accomplished in most countries in this direction. We have only to read of the conditions under which women and even children of tender years were employed in England in the first half of the 19th century to realise this.

Any species of labor that exhausts a man's powers beyond the point of recuperation is inhuman. The clamor for shorter hours and higher wages is not governed entirely by man's physical wants. "He should be in a position to cultivate the social virtues. His family has a paramount claim on his time and attention," says Brother Azarias.

It is laid down in the encyclical that every man is entitled to proper rest for soul and body. It would be against right and justice to make an agreement in any other sense.

A Living Wage.

Sixthly—A Living Wage. It is a "dictate of natural justice more imperious and ancient than any bargain between man and man, namely that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner." It is obvious that is here meant a laborer and his family. It involves the conception of that standard of living insisted on throughout the encyclical and must have the sanction of natural justice.

So much has been written on this subject in recent years that it is not necessary to pursue it at greater length.

Seventhly—The working-man should be encouraged to acquire property, with the results that "property will certainly become more equitably divided." "The respective classes will be brought nearer to one another." "A further consequence will result in a greater abundance of the fruits of the earth." From this will spring another advantage: men will cling to their native land.

Eigthly—Associations and organisations, such as societies for mutual help, benevolent foundations to provide for the workman, or his widow or his orphans; and "institutions for the care of boys and girls, for young people, as well as homes for the aged"; most important of all, working-men's unions.

His Holiness makes a plea for the "revival of the artificers' guilds of olden times.".

He sets forth the objects and rights of association and the Christian principles that should govern them, and then urges co-operation between employers and employed for the settlement of disputes. The advantages of insurance funds are also touched upon.

Only associations organised on Christian principles of justice and charity will benefit the working-man. God must be before all else. Many remedies are offered to cure the ills of society; and it is a duty of justice as well as of charity for Catholics to take an interest in social questions and to "clearly and succinctly propose their own principles," which they will learn from a study of the great encyclical.

At the end of the lecture a number of questions were put to the lecturer, and a general discussion followed, to which Miss Boylan, Mr. Wright, Brother Osmond, B.Sc., and his Lordship Bishop Liston (who presided) contributed.

Answers to Correspondents

JULES.—The tone of your letter secured it a rapid and safe deposit in the W.P.B.

GAEL.—The difference between Connacht and Munster Irish is largely one of accent. Munster speakers accent the last syllable as a rule. Take the word *agat* as an example. In Munster the stress is on the second "a," and in Connacht it is on the first. In Connacht, again, slender "d" and "t" get a sound resembling an English "j" sound, which is very different from the Munster sound. Munster people often pronounce hard a final guttural "g" or "d" where it would be silent in Connacht.

READER.—Yes, we saw the cool invitation to deposit a quarter of a million pounds in the hands of an unnamed secretary. There was much good humored comment on the matter, but most people seemed to think that the humor of it was so glaring that it did not need special notice.

TO SEVERAL CONTRIBUTORS.—When we began to publish occasional short stories we foresaw that we might be inundated with a flood of amateur attempts from all sides, and we were right. If our kind friends will remember that it is a very difficult thing to write a short story, and that the limitations of a Catholic paper make it more difficult, they will feel no grievance when we reject their contributions. Frankly we do not welcome them, and we accept no responsibility for them, even if accompanied with an addressed and stamped envelope.

H. F.—The ex-monk has arrived in New Zealand. We noticed that some of the Australian Catholic papers ignored him. That was probably the wisest way to treat a man whom Cecil Chesterton dismissed as unworthy of notice because he was stupid enough to make an insane assertion about the number of men Germany could put in the field. His ground used to be religion and science, but having been ridiculed for his ignorance of science he has fallen back on the old-fashioned No Popery stunts of his class. He was picked up and educated by the Church on which he now turns. Surely that is enough about him.