

workmen's insurance, to recognise legally Trade Unions with their two million adherents, to build up body after body, organization after organization within the State, bind them in mutual relations, spread on all sides the principles of conciliation and arbitration; in short, to use what we have tried and found effective, and not to trust to the untried Utopia of Collectivism. Put in force the teaching of the late Pope's Labor Encyclical, that the State is bound to prevent usury, monopoly, overwork, underpay, that workmen's associations in a variety of forms are not merely to be permitted, but zealously promoted, that as far as possible small owners of property, especially peasant proprietors, are to be multiplied, that all the organs of conciliation are to be strengthened, and all classes and conditions of men to join in the work of social reform, not one only, but all; work and prayer, the organized State and the organized Church, the private employer and the private philanthropist, associations of employers and associations of employed working in co-operation—put all this in force, adopt this gospel of peace, and we shall not need the gospel of social war.

#### A CATHOLIC BISHOP'S PROGRAMME.

And to render more effective what I have said on there being a fruitful and practical alternative to Socialism, let me give you a few extracts from a book entitled 'Socialism and Christianity,' published last year in America by one of much experience and knowledge of his subject, Dr. Stang, the Catholic Bishop of Fall River, Massachusetts. I quote from the chapter that bears the excellent title, 'Not Socialism, but Social Reform': 'The State should not only protect private ownership as something sacred and inviolable, but its policy should be to induce as many people as possible to become owners. . . . The working man should be encouraged to acquire land and put up his own home on it. A man will take more interest in land which is his own than in property which belongs to another. He will anxiously cultivate the ground he owns until it yields him an abundance of good things that foster his health and rejoice his heart. He will cling to the spot and make it his home, dearer to him than foreign lands and gilded palaces. The possessor of the poorest cabin will not change it for the dreams of a Socialistic paradise. Ownership is one of the greatest boons of human life. The social question of the day is a question of home.' (1) Again: 'The employer has no right to say to the working man, "I can give whatever wages I please; if you are not satisfied with what I offer you can seek employment elsewhere." He cannot deprive the working man of his proper and just share in the product. . . . We believe with John Mitchell (a Trade Unionist leader) that every man should have enough to keep his family, educate his children, and lay a little aside for the future. Six hundred dollars (£120) a year is the least that should be paid the unskilled common laborer. . . . I think every man should have a house with at least six rooms. He should have a bathroom, a parlor, dining-room, kitchen, and enough bedrooms for decency and comfort. He should have carpets, pictures, books, and sufficient furniture to make his home comfortable and bright. He should have good food and should keep his children in school, and at the same time should be able to lay aside something for old age and sickness.' (2) Again: 'Labor has the same right as capital to organize and unite. . . . The advance of Trade Unions in the United States is not to be dreaded as an evil. It is daily growing more self-conscious and prudent.' (3) 'Unionism has to be recognised and respected.' (4) 'W. H. Sayward, of Boston, speaking from the side of the employers, says: "My experience has convinced me that labor thoroughly organized and honestly recognized is even more important for the employer than for the workmen. It makes possible a working method between the two parties, which removes, one by one, the most dangerous elements of conflict and misunderstanding." (5) 'If Unionism is crushed, Socialism will thrive in its stead.' (6)

Let me cite from Dr. Stang yet one more passage: 'A sound insurance system indemnifying not only against accidents, but against reverses of life, such as sickness, loss of work, old age, would give the laboring classes what at the present they need the most—security of existence—and would keep them from drifting into Socialism. Legislation should force such an accident insurance upon any business concern where machinery is employed.' (6)

Thus we find this American Catholic Bishop praising the aspirations of the working classes for a more

cultivated life, urging the equipment of every working man's family with family property, demanding fair wages and the decencies of life for all, and workmen's insurance, and praising workmen's associations, that far from being an injury to the employers, are almost the condition of their security. You may not all agree with the whole programme of Bishop Stang, indeed, I hesitate myself before his high standard of house accommodation, but you will allow it is well worthy of our attention.

(To be Continued.)

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

AUCKLAND.

(Continued.)

#### A Notable Event.

The following narrative of a notable event, translated from the writings of Father Hervier ('Les Missions Maristes'), will be read with interest, as it gives an account of some of the difficulties with which the Catholic missionaries had to contend away back in the forties.—The Rev. Father John George Colomb, S.M., who had been appointed Coadjutor to the Right Rev. Dr. John Epalle, S.M., Vicar-Apostolic of Melanesia and Micronesia, left Europe in 1845 for the scene of his future labors, with the intention of receiving consecration at the hands of the Bishop on arrival. Whilst en route, an American whaling vessel was met with, and from those on board was learned the startling news of the murder of Bishop Epalle on his landing at one of the islands of his Vicariate. On arriving at the Vicariate it was found that the sad news was only too true. Shortly afterwards a course was shaped for Sydney, where the Bishop-Elect trusted to receive his consecration in the nearest episcopate. He was sorely disturbed in mind at the sad circumstances, which thrust the sole charge of the Vicariate upon him, instead of merely assisting as he anticipated. Yet further disappointment awaited him. Arriving at Sydney he found that Archbishop Polding was absent, and would be so for several months, whilst Bishop Douarre, of New Caledonia, had left for Europe. It was now necessary to undertake a voyage to New Zealand, to seek episcopal consecration at the hands of Bishop Viard. After seeking available means of reaching New Zealand, Father Colomb hired a schooner, the 'Speck,' and after some preparation embarked, accompanied by Father Vergnet, who had come with him from the island of San Christobel. They set sail on May 9, 1847, and on the 20th of the same month arrived at Kororareka, in the Bay of Islands. Here they found Monsignor Viard, and on May 23, the Feast of Pentecost, he conferred on Father John George Colomb the Order of the Episcopate. In virtue of a decree Fathers-Baty and Royet assisted at the ceremony. Father Vergnet was master of ceremonies, and Father Petitjean notary. The modest church was crowded. In the sanctuary around the two prelates stood the missionaries, priests, and Brothers. All prayed with fervor that the Holy Ghost would fill with the plenitude of His gifts the new prelate, and would prolong his life. Among the congregation was a great number of Catholics and non-Catholics, Europeans and Maoris.

'When I saw myself,' wrote Bishop Colomb in his journal, 'clothed with the pontifical insignia, and seated on the throne of Monsignor Viard, the remembrance of death struck me, but was relieved by the thought of the glory which awaits a bishop in heaven.' Rev. Father Vergnet had assisted at Rome at the consecration of Monsignor Epalle. 'I cannot refrain,' he wrote, 'from making a comparison, very natural and very sad, between his consecration and that of his Coadjutor, of which I was a witness. Monsignor Epalle was consecrated by a prince of the Church, Cardinal Fransonne, Prefect of the Propaganda, with all possible splendor in the centre of the Catholic universe, beside the throne of St. Peter in the Church of the Propaganda. Monsignor Colomb, on the contrary, received his holy anointing at the Antipodes, in a ruined country, in the midst of poor missionaries, in a church still poorer, and before a congregation of which the majority were either pagan or non-Catholic. These two prelates who by their gentleness, goodness, and their virtues gave hope of fulfilling a grand destiny,