

what I have told you on the confusion of words and the misuse of the term Socialism to express Social Reform, though such a misnomer need not surprise us among our separated brethren, who are without watchful pastors under an infallible head to warn them when they are wandering from the track. And thus the real anti-Christian character of real Socialism comes out much more clearly wherever the Catholic Church is a recognised power. There the two great combatants appear undisguised. So (to repeat what I said at the Blackburn Catholic Conference in 1905), (1) 'you have only to cross to Belgium to see them forming two political parties in daily hostility. At least half the blame of the cruel persecution of the Church in France falls on the shoulders of the Socialists. In Germany a strong Government left off persecuting the Church because in her it recognized the only force that could withstand Socialism successfully. In Italy a Government once bitterly anti-clerical is becoming eager for an alliance with the Church as a shield against the Socialists. The same antagonism is seen across the Atlantic. The two rapidly growing and spreading bodies in the United States are the Socialists, who already make up nearly half the voters, and over against them the Catholic Church.' And this Church the American Socialists well recognize is the great obstacle that bars their way to their final victory. (2)

Nor is it to be passed by without mention that the most conspicuous of all living German Socialists, Herr Bebel, has written a famous book on 'Woman,' that has been translated into many languages; a book that sets at nought not merely the principles of the Christian family, but the very first principles of decent life, and proclaims the abominable doctrine that, by an appalling misuse of two noble words, is called the doctrine of free love. (3) And in England the most violent recent attack on Christianity, nay, on the existence of God and all religious beliefs, has been made in the 'Clarion' newspaper of London, edited by Robert Blatchford, who among English Socialist writers is perhaps the most widely read.

It is true that in modern England, and probably still more in Wales and Scotland, the irreligious character of real genuine Socialism is veiled by the cloud of that non-genuine kind of which I have spoken so frequently, and which so frequently is profoundly religious. But still, the force of logic is too powerful and too remorseless, the world too closely connected physically and morally for us in England or Scotland to remain insulated much longer, or much longer to combine the incompatible. The fog will lift, the veil will be withdrawn, and you will see the real lineaments of Socialism; its true character, not as seen in its undeveloped infancy in Great Britain, but as seen as an adult in its further development on the Continent and in America. Then it will appear as one aspect or form of modern irreligion, of the doctrine that all that is worth having is to be had in this world, of the revolt against the providential guidance of mankind, the rejection of belief in God and His judgments. Developed Socialism is but the practical way adopted by the toiling multitudes of expressing their irreligion.

NOT SOCIALISTS BUT ATHEISTS THE REAL CULPRITS AND THE ENEMIES OF THE PEOPLE

Am I then, as a conclusion, because of the unchristian and shocking words of Socialists like Bebel, or Ferri, or Robert Blatchford, to exclaim, *Le Socialisme voila l'ennemi!* See in Socialism our arch-foe? By no means; for this would be to mistake agents for principals, to assail the dupe rather than the deceiver. It is not against Socialists, but against others, that we must direct our indignation; namely, against those who sit in high places, and under the plea of philosophy or science or historical criticism whittle away the foundations of our faith, admit no voice of revelation, will not recognise that Christ is God, or even that we know of any real personal God outside ourselves, any Father in heaven—these men are our true foes, these the irreconcilable enemies of the human race. Irreligion sitting at the banquet, clad in purple and fine linen, and Socialism, irreligion's unhappy offspring, too often disavowed, shivering in rags on the doorstep—with which of these shall we feel indignation? Not with the offspring, I trow, but with the parent. And I can spare little pity for the clamorous complaints of rich men stripped of their power and possession by a working man's commonwealth, if they

have previously joined in the unholy work of rearing a generation of atheists.

But let no one think that the working men at least will secure a material benefit, though they may lose a spiritual. The sword of irreligion is a treacherous weapon, and woe to those who grasp it, for it will turn against themselves. If the love of God, as Scripture tells us, is impossible without the love of man, it is no less certain that the love of man, true philanthropy, true altruism—is based on the love of God; unless you recognize God as your Father, you cannot recognize man as your brother. See then those who would cast away religion, like the misguided followers in this realm of the 'Clarion' and of the Rationalist Press Association, see whither you would be driven. First of all, perhaps, indeed, the property and power of the actual holders might be weakened or swept away; but no reign of love would follow the change. Much rather the bold and crafty, in the new struggle for existence, would secure, like the 'bosses' of North America, for themselves and their allies the mastery over production, the control of wealth, the subjection of their fellow-men—the words fellow-men, indeed, or comrades, or brethren, are all out of place; say rather, the subjection of those others who, in the ruthless strife, have shown themselves their inferiors, and who would be made all speedily to know their inferiority, to know their masters, to recognise as their wisest course a ready adaptation to their environment. The new aristocracy, or plutocracy, or capitalists, or magnates, or whatever name was given to the new holders of might and money, these new men would rule without any of the moral restraints that now, imperfectly indeed, but still in some measure, control them; and far from the issue of attempted Socialism being for the good, as true social reform, or true Christian Democracy, is for the good of the poorer and weaker classes of society, (1) the last state of the great masses would be worse than the first.

Therefore, as my final word, alike to those endowed with riches and power, it is not Socialism for the one, it is not Capitalism for the other, that is the foe to be fought, but for both alike the common enemy is Atheism; Atheism is our arch-foe. Among godless property-holders, godless employers, godless workpeople, there can be no lasting accord: alone under the wings of religion can social and domestic peace find a lasting refuge.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WANGANUI.

The beginning of European settlement at Wanganui dates back to the early 'forties', and was brought about mainly by the inability of the New Zealand Company to fulfil its engagements with those who had purchased land orders in England. The small extent—comparatively speaking—of available suitable territory at Wellington proved insufficient to meet all the Company's liabilities; lands therefore were offered at Wanganui to those who were too late to obtain them at Wellington. A few, finding their way thither, were so impressed with the nature of the country, that they accepted the Company's offer, and so settlement was commenced. Colonel Wakefield formed so high an opinion of the locality that he laid out the site of a town there, and gave it the name of Petre, after the Hon. Mr. Petre, another director of this colonising company.

This name was subsequently dropped and the present one substituted. During the early settlement of Wanganui, access thereto by land was along the sea coast from Wellington. And some startling adventures are related by Wakefield of his journeyings to and fro. In sea transit, somewhat primitive vessels were employed in the service, numbers of which were wrecked at the bar entrance to the river and along the coast. Wakefield describes in his 'Adventures' a trip thus made: 'On the evening of the 5th March, I sailed again for Wanganui in the "Sandfly," a schooner of ten tons, which had been built on the banks of the Hutt, and which I had chartered for three months for the Wanganui trade. I beat out against a fresh southerly breeze, which fell calm when we had reached Sinclair Head.' After describing a visit to various settlements

1 I earned as a penny publication by the Catholic Truth Society, under the title *Socialism*.

2 *Stang, Socialism and the Church*, pp. 15, 33.

3 *Die Frau und der Sozialismus*, 10th edition. Stuttgart, 1891, pp. 237, 238.

I See the penny publications issued by the Catholic Truth Society on *Christian Democracy before the Reformation* and *The Meaning and Aim of Christian Democracy*.