

mental defect of Socialism. If the State is organised on a Collectivist basis, all the objections here set forth are *real* objections, and no amount of ridicule will enable Socialists to escape from them.

The English Socialists, especially those of the school of Mr. Ramsay Macdonald, should rather be classed as 'Nebulists,' because their great refuge in face of difficulty is apt to be a vague, uncertain, and cloudy speculation. Their favorite device is to assure you that Society will never endure more Socialism at a given moment than it wishest (which is true, but not very deep), or that every difficulty will solve itself (which may be true, but is not self-evident).

Socialists disregard the vast amount of human misery that springs solely from human frailty, and no economic change will so alter human nature as to avoid this. Wealth, or even comfort, is no guarantee against vice and passion, as the records of life in the wealthy and comfortable classes of society abundantly testify. There is no *economic* remedy for evils of this type—the remedy is a moral one, as I hope elsewhere to show.

Under these circumstances, seeing that Socialism is like the patent pill (which, according to its advertisement, will cure every evil, but, according to its results, cannot and does not), ought we as sensible beings to engage in political association with those who profess it as a political creed? Or ought we not rather to set before ourselves some practical end—to see if there be no other way of remedying such evils of our present system as are capable of being remedied? For we must keep in mind that many of the evils arise, as I have said, from defects of human character, from the absence of those very principles which the Christian religion inculcates. Christianity, say many Socialists, has failed to remedy them. But this is not true; could we induce mankind to be Christians, all the troubles of our social system would be greatly lessened. It is the old experience of the ideal and the real. Men may know and admire the perfect way—and follow the imperfect. But if Christianity is not a force strong enough to keep the world straight, what moral force is going to do more? Without Christianity the greater part of mankind would sink into mere animals, as they *did* in those great pagan empires that have passed away.

The fact is that Socialists are in error in alleging that there is no middle way between extreme Individualism and Socialism. Much *can* be done, under our present system, to improve the lot of humanity, by such legislation as will *humanise* the conditions of labor, secure a more equitable distribution of the products of labor, and make more tolerable and enjoyable and hopeful the life of the worker. Great progress has been made in the last half-century, as even many Socialists admit, and no doubt much more will be made by judicious legislation, with good will and wise forethought.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

TARANAKI.

(Continued.)

Another journey on foot along the seashore, occupying two days, brought the missionary party to Whakatane. At another place visited some three thousand Natives had collected from the East Cape, from near Rotorua, Kupenga, Taupo, and Waretakuna, at the instance of a number of converted chiefs. In the presence of each tribe, at least, one Mass was celebrated. Re-joining the schooner, a return was made to Tauranga, and from thence a course was shaped for Hauraki. After a sail of a day and a-half anchor was dropped in the Bay of Coromandel. From here a visit to Native tribes in the interior was made, necessary instructions given, and books and religious objects distributed. At the beginning of May, 1840, the Bishop returned to the Bay of Islands, and shortly afterwards the promise of a priest to the Maoris of Tauranga was fulfilled. Father Viard, accompanied by the Native neophyte, Romano, was sent them, and the mission in that place had prompt success. Land was given by the Natives for the residence of their missionary and as sites for the churches.

A Forward Movement.

In June, 1841, a long and anxiously expected contingent of missionaries arrived, and proved a welcome reinforcement to the sorely tried, but brave, chief pastor. These included Fathers

Seon, Garin, Borgeon, Rozet, M. Rouleaux, and six Catechist Brothers. Several of these names loomed large in subsequent missionary enterprise, and appear in many notable connections during the course of these memoirs. So great was the desire of the Maoris for the services of the missionaries that on hearing of their expected arrival delegate chiefs from places on the east coast previously mentioned journeyed to the Bay of Islands, awaited the coming of the priests, offered to personally conduct them to their respective tribes, and instruct them in the language. So persistent were they in their endeavors that their demands could not be resisted. Hence, as it will be seen, the 'Santa Maria' was again put into commission, and the Bishop undertook another tour of the same settlements, taking with him five of the Fathers and several Brothers, whom he located where most needed. Stopping en route at the Bay of Coromandel, two white families of Catholics were discovered. Mass was celebrated in the house of one of these, and the Sacraments administered. The arrival at Tauranga was the occasion of exceeding joy to the inhabitants. This mission-station had for several months been confided to Father Pesant, in place of Father Viard, the first priest, who had been recalled to undertake higher duties. Father Seon was deputed to Matamata, under the direction of Father Baty, previously appointed. The mission station there was established under the patronage of the Holy Angels. Maketu was next visited, and here was found, already built in anticipation of a pastor, a church erected in Maori fashion of the usual material and a house in similar style for the expected priest. Placing the mission under the patronage of St. Joachim and St. Anne, Father Borgeon (who subsequently met his death by drowning) and Brother Justin were left in charge. Journeying inland to Rotorua, accompanied by Father Viard, most encouraging results of previous Catholic religious instruction were evident among the tribes, which greatly cheered the good Bishop. Remaining several days there, Mass was celebrated and the Sacraments administered. The Maoris were also apprised of the fact that Father Borgeon would often visit them and those of the intervening districts. Whakatane and Opotiki next claimed attention, and at the latter place Father Rozet, with a white servant, was left in charge. From thence to the peninsula of Terekako, a voyage lasting three days, was safely accomplished. Here also was found a residence erected for the expected priest, and Father Baty was left among the inhabitants for some days. Terekako had been previously visited by the Bishop, who on one of his homeward voyages from the south, accompanied by Father Pesant, called there at the earnest entreaty of the chief. Mass was then celebrated before the whare of this chief, who also asked that a piece of land for a projected church and residence should then and there be selected. With the religious instruction then given, and evidently fully profited by, the advent of the regular missionary found the people comparatively well prepared.

(To be continued.)

The Support of Catholic Newspapers

(From an Occasional Correspondent.)

Speaking on Sunday morning (July 5) at St. Mary of the Angels' Church, Wellington, on the claims of the 'N.Z. Tablet' to a more generous measure of support from the Catholics of the Dominion, the Very Rev. Father Regnault, S.M. (Provincial) said that the Catholic newspaper and the Catholic periodical ought to have a place of honor in every Catholic home, because they are the necessary means to promote the spiritual welfare of the people, and also to safeguard them against the worldly thought, the poison as it were, which is contained in the atmosphere by which we are surrounded. The art of printing is, as you know, a blessing, a gift of God, just as well as the art of speech. The press is a Catholic institution; we ought not to forget that it was a Catholic who invented it, and in fact the first printed document was a letter from Pope Nicholas, and dated the year 1455; and it was a Catholic who issued the first daily paper, therefore the press ought not to be used simply and solely to promote the interests of the world, but it should also be used to promote the interest of our holy religion, and the spiritual welfare of our people. Many of our Catholic people have very strange ideas concerning their religion. They seem to think it is quite enough for them to have learnt it from their catechism, and that it is quite sufficient for the rest of their lives to listen to the instructions which are given to them on Sundays. They seem to think that they are fully equipped with the knowledge of their religion necessary in order to work out their eternal salva-

1 See 'Socialism,' by J. Ramsay Macdonald; T. and E. Jack.