

DEATHS

BRADLEY.—At Clyde, Central Otago, on April 14, 1911, Jeremiah, eldest and dearly beloved child of John and Kato Bradley, Hill street, Wellington; aged 20 years; deeply regretted.—R.I.P.

GREGAN.—Of your charity pray for the repose of the Soul of Margaret, the beloved wife of Daniel Gregan, late of Pleasant Valley, Geraldine, who died at 442 Tuam street, Linwood, Christchurch, on Holy Saturday, April 15, 1911.—R.I.P.

MARRIAGE

HERLIHY—KEARNEY.—On April 18, 1911, at St. John's Church, Ranfurly, by the Rev. W. McMullan, James Patrick, only son of the late James Herlihy, of Patea-roa, to Catherine (Cass), second daughter of Patrick Kearney, Derry Farm, Ranfurly.

WANTED TO LET, in South Canterbury, New Shop, suitable for Drapery, Millinery, or Tailoring, with Workrooms attached; apply 'Clontarf,' Tablet Office.

NEW ZEALAND RAILWAYS

DESPATCH OF GOODS TRAFFIC FROM DUNEDIN.

With a view to economy in the use of wagons, it has been decided that Goods for Stations to which the volume of traffic is small will be despatched from Dunedin on certain days only, instead of daily as at present. This will take effect as from 1st May. Full particulars obtainable from posters at Railway Stations. A copy of the poster will be sent to any address on application to Stationmasters, or Goods Agent, Dunedin.

BY ORDER.

B. MORIARTY

Building Superintendent at present engaged in the erection of the new Catholic Church, Timaru, is prepared to enter into similar engagements from October next in any part of the Dominion.

Plans and Estimates supplied if desired.

Communications to be addressed—

"HAKATERE," TIMARU.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 27, 1911.

SOCIALISM IN NEW ZEALAND

INCLUDED amongst the many organisations which held conference at Eastertide were the N.Z. Socialist Party (which met in Dunedin), the Trades and Labor Conference, and the N.Z. Labor Party, both of which met in Christchurch. In the aggregate, these three organisations can fairly claim to represent a very considerable section of the working classes of the Dominion. The first (numerically much the weakest) is made up of what are known as the 'class-conscious' workers—the thorough-going disciples of Karl Marx; the second represents practically the whole

of organised labor—i.e., of the workers who are enrolled in trades unions; and the third includes virtually the whole of the members of the last-mentioned organisations together with a greater or less proportion of unorganised workers. And the significant feature of these conferences was this: that when it came to settling the goal to be aimed at as the final solution of working class problems, all three organisations were absolutely unanimous that Labor's one objective must be—Socialism. We propose to show (1) That the Socialism of the three representative Labor organisations in New Zealand does not differ, in principle, from Socialism as understood in England, America, and the Continent; and (2) That, as such, it contains a very grave peril against which the workers—and especially Catholic workers—require to be earnestly warned.

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First, then, as to the fact and nature of the Socialism of these representative Labor organisations. 'So soon,' says the N.Z. Socialist Party's manifesto, 'as we are in a majority we shall establish Socialism. We are convinced that by Socialism, and Socialism alone can we combat the conditions under which the capitalists rob and oppress the wage-workers by every kind of exploitation, whether directed against a class, a party, a sex or a race.' 'Every man round the table,' said one of the delegates to the Trades and Labor Conference, 'is a Socialist.' 'There is a hardly a member of the Conference,' remarked another delegate, 'who can say that he is not a Socialist.' And the Socialism of the N.Z. Labor Party is sufficiently indicated by its objective which we shall presently quote. So much for the fact. As to the nature of the Socialism now adopted by N.Z. Laborites, in principle it differs, as we have said, in no respect from the Socialism of the Old World as ordinarily defined and understood. It is thus defined in the objective of the N.Z. Labor Party, which was also adopted by the Trades and Labor Conference: 'To enact comprehensive measures and establish such conditions as will foster and ensure equality of opportunity; also the moral, material, and educational advancement and the general comfort and well-being of the whole people, based upon the gradual public ownership of all the means of production, distribution, and exchange.' Although wrapped round in more words than usual, this is simply ordinary Socialism in its strictest sense. It fits in precisely with Blatchford's definition—'That the country, and all the machinery of production in the country, shall belong to the whole people, and shall be used by the people and for the people'; with the *Encyclopædia Britannica* definition—'The Socialists propose that land and capital, which are the requisites of labor, and the sources of all wealth and culture, should become the property of society, and be managed by it for the general good'; and with the following description of 'the real aim of the international movement' by a Continental writer: 'To replace the system of private capital by a system of collective capital, that is, by a method of production which would introduce a unified (social or collective) organisation of national labor, on the basis of collective or common ownership of the means of production by all the members of the society.' (Schäffle: *Quintessence of Socialism*, pp. 3, 4.) Differences of opinion there are amongst Socialists everywhere in regard to method—the evolutionary party advocating a gradual movement, and revolutionary party working for the adoption of Socialism at one stroke when the Socialists have obtained a majority—but in respect to essential fundamental principle the Socialism of the N.Z. Labor Party is absolutely identical with the Socialism of England, Italy, Germany, and France.

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We do not propose to discuss the economic aspect of Socialism, because, for us, the economic aspect is by no means the most important. Socialism is much more than a mere economic system. It has its own philosophy of history, and its own essential attitude towards religion. The 'materialistic conception of history' (i.e., practically, what we understand by 'materialism') is admittedly the fundamental dogma of Marxian Socialism; and the grave evil which we see in Socialism, as expounded by its responsible leaders and its greatest authorities—from whom New Zealand Socialists must, of course, take their teaching—is that it is essentially, and usually openly, hostile to religion. We are aware that a number of excellent representatives of the movement in the Dominion would question this statement; but that is only because their reading on the subject has been very limited in its range. We will take the utterances of the representative Socialist leaders in England, Germany, France, and America; allow these—certainly better qualified than our New Zealand Laborites—to speak for the 'religion' of the movement; and leave our readers to judge. Let us take first Robert Blatchford, at present somewhat under a cloud owing to his semi-militarist articles in the *Daily Mail*, but who, as founder of *The Clarion* and author of *Merric England* and *Britain for the British* has made more converts to Socialism than any other man, or any combination of men, in all