

England. In *God and My Neighbour* (p. 189), Blatchford says: 'I beg to say . . . that I am working for Socialism when I attack a religion which is hindering Socialism; that we must pull down before we can build up, and that I hope to do a little building, if only on the foundation. . . . Briefly, my religion is to do the best I can for humanity. I am a Socialist, a Determinist, and a Rationalist because I believe that Socialism, Determinism, and Rationalism will be beneficial to mankind. I oppose the Christian religion because I do not think the Christian religion is beneficial to mankind, and because I think it is an obstacle in the way of Humanism. . . . Let the Holy have their Heaven. I am a man, and an Infidel.'

The leader of German Socialism is Herr Bebel—a man of world-wide name and celebrity in the great movement. Here is his teaching regarding the order of society under Socialism: 'If anyone has still any religious propensities he may satisfy them in company with his congeners. Society will not care about it. To make his living the priest will be obliged to work, and learning thereby he will finally come to the conviction that *to be the highest is to be a man*. Morality has nothing to do with religion; the contrary is asserted by simpletons and hypocrites. . . . Moral concepts as well as religion are the results of the economic condition of mankind.' (*Die Frau*, p. 320.) And his views, as a Socialist, upon religion are expressed still more explicitly in the following passages. In the words of the frivolous poet Heine, he leaves 'heaven to the angels and the sparrows' (*Unsere Ziele*, p. 38). 'Theology is in contradiction with natural science, and will disappear in the society of the future.' (*Die Frau*, p. 319). 'The conviction that heaven is on this earth,' and that 'to die is to end all here,' will impel every one to lead a natural life.' (*Ibid*, p. 337). 'The gods do not create man, but men create gods and God.' 'Natural science has shown "creation" to be a myth, astronomy and physics prove that "heaven" is a phantom.' (*Ibid*, p. 320). In the Reichstag session of December 31, 1881, the leader of German Socialism declared: 'In politics we profess republicanism, in economics socialism, in religion atheism.' In France the most prominent Socialist leader is Jean Jaurès, a member of the French Chamber of Deputies, for some time a Professor of Philosophy, and at present the general director of a great work, by various authors, on the History of Socialism, to be completed in fifteen volumes. In a long speech in the Chamber of Deputies at the sitting of February 11, 1895, the French Socialist leader—who, it may be remarked, is a powerful orator—delivered himself thus: 'If *God Himself* appeared before the multitudes in palpable form, the first duty of man would be to *refuse Him obedience* and to consider Him, not as a Master to whom men should submit, but as an equal with whom men may argue.' Again in the same speech, he said: 'The idea which we must cherish above all others is the idea that there is no sacred truth; the idea that no power, no dogma, may be allowed to limit the unending effort, the unending quest of the human race; for Humanity sits as a great Commission of Inquiry, the powers of which are unlimited; the idea that every truth which is not of human origin is a lie; the idea that in its every act of assent our critical judgment, ought notwithstanding to be on the alert.' (*Compte-rendu Officiel, Séance du 11 Février, 1895*).

There is no one individual in American Socialism who stands out as leader with such prominence as Bebel and Jaurès in Germany and France; but, in the absence of any great leader, the testimony of one of the highest and most representative Socialist officials will serve our purpose equally well. Here is how the essential antagonism between Christianity and thorough-going Socialism is stated by George D. Herron, one of the intellectual chiefs of the Socialist Party, and secretary for the United States in the International Socialist Bureau. 'Every appeal to men,' says Mr. Herron, 'to become Socialists in the name of Christianity will result in the corruption and betrayal of Socialism in the end, and in the use of the movement for private ends. People cannot separate Christ from Christianity. And Christianity to-day stands for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalising in its effects on the common life. The Church is simply organised Christianity. For Socialism to use it, to make terms with it, or to let it make approaches to the Socialist movement, is for Socialism to *take Judas to its bosom*. . . . Official religion and militarism are the two guardians of capitalism, and the subtle methods of the Church, in destroying the manhood of the soul, and keeping it servile, are infinitely more to be dreaded by the Socialist movement than the world's standing armies.' To which may be added the following from the *New Yorker Volkszeitung*, the principal representative of scientific Socialism in New York State,

which writes under the date of October 9, 1901: 'Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. *Socialism has no meaning unless it is atheistic*, unless it declares that we do not need so-called divine help, because we are able to help ourselves.'

We could multiply many-fold such testimonies as those given above. We do not assert that all Socialists would subscribe to these opinions; but that the ringleaders, the men of weight, the great outstanding representative figures in Socialistic circles in England, America, and the Continent, hold these notions, cannot be gainsaid. It is true that many well-meaning people are supporting Socialism who are friendly to Christianity. But the central force of any great movement in public sentiment inevitably draws into its current, sooner or later, the subsidiary ripples. In practical conflict on the field of politics all great causes gather round general principles and great personalities; and minor details and the individual opinions of the rank and file drop out of view. The question between North and South in the American civil war was that between freedom and slavery, with details omitted. The broad issue between scientific Socialism, on the one hand, and the Christian commonwealth on the other, is, ultimately and in the long run, the contrast between an atheistic and a theistic arrangement of society—between God and no-God. With the issue thus made clear—and kept clear—we have few misgivings as to the side on which the great bulk of Catholic workers will be found to range themselves.

Notes

Irishwomen and the Cause

We print elsewhere a letter from 'A Daughter of Erin,' in which the suggestion is made that the Irishwomen of New Zealand and their daughters should be invited in a special way to make donations, be they ever so small, in what we all believe will be the last appeal for funds for Home Rule. We think the suggestion is an excellent one, and one which affords the daughters of Erin throughout the Dominion an admirable opportunity of showing what they can do. If everyone does a little, the grand total should be well worth while. In regard to districts where no local treasurer is appointed the *N.Z. Tablet* will gladly take charge of donations. Donations, then, may be sent either to the local treasurers, or to 'The Manager, *N.Z. Tablet* Office, Dunedin'—the totals, in each case, to be specially credited to the New Zealand Irishwomen.

Socialism in Australia

Apologues of the remarks in our leading columns on the subject of Socialism, the following items—supplied by an esteemed Queensland correspondent—will be of interest as showing that the same trend which is observable here is in still more active force 'on the other side.' The first is an extract from Mr. Bowman's opening speech at the Labor Convention held in Townsville (Q.), in May, 1910. Mr. Bowman, besides being Leader of the Parliamentary Labor Party, was chairman of the Central Political Executive, and also president of the Convention held in Townsville. 'We are twitted,' he said, 'by our opponents and by the press, as being Socialists. As leader of the party in this State, and as president of this important convention, I have no hesitation whatever in declaring my firm belief in the principles of Socialism, and I hope that every delegate here present is imbued with the same belief. (Hear, hear.) I am glad to be able to recognise in the present Prime Minister of the Commonwealth (Andrew Fisher) a man who is not ashamed to be classed as a Socialist and an advocate of the principles of Socialism. (Cheers.) . . . It should be recognised that the principles of the party are not peculiar to Queensland, nor yet to Australia. I was pleased when visiting the Southern States during the recent campaign, that the same Socialistic spirit permeated every Labor speaker that I heard; and the same is true of men and women in every part of the world who are also earnestly engaged in struggling for the success of the same cause. . . . We should everyone of us receive from this convention an inspiration to do even more in the way of propaganda than has been done in the past. To me this movement is a religion. It is the religion of Humanity. It is an endeavor to uplift and to elevate. We want every man and woman to be freed from the system of wage slavery, and in my opinion the Socialistic principles embodied in our platform are a step towards that end.' (*Brisbane Worker*, May 21, 1910.)

In order to understand (says our correspondent) what kind of Socialism Mr. Bowman really means, consult the objective of the Queensland Labor Party—viz., 'The securing of the full results of their industry to all wealth-pro-

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