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EDITORIAL

## A LECTURER REVIEWED.

By DANIEL DE LEON

**T**HE *Craftsman* for March reads the Socialists a lecture on evolution and revolution. It argues on the impossibility of the latter in favor of the former. In doing so it says: "The attitude of the extreme Socialist is that no compromise may be accepted from capital, that the laboring man is entitled to all that he produces and will take nothing less, and that the rule of the employer must end. Even admitting that the claim is just \* \* \* how can such a readjustment be brought about? By the very nature of things, such a revolution must be gradual, and it must be brought about, not by the uprising of a discontented proletariat who cannot see anything clearly beyond the pressing need of some sort of change, but by a gradual evolution, by education into fitness to take the helm, and by an intelligent co-operation with the capitalists themselves."

This, at first glance, and in the light of every day events, in which the insurance exposes {exposés} and the railroad rate revelations exhibit the capitalists in the act of corrupting every department of political, economic and social life in order to retain their domination and promote their interests, appears to be a keen stroke of humor, worthy of Mark Twain. In order to advance the idea that the modern oppressors of labor will promote "intelligent co-operation" between the workers and themselves to their own undoing, at a time when they are moving heaven and hell to retain their seats in the saddle, one must possess the subtle sense of the sublimely satirical possessed by the great American humorist.

But *The Craftsman* is not joking: it is, as usual with it, intensely serious. It asserts that "the real industrial revolution is in active progress," and then it refers the reader to an article in the same issue on "Social Work in British Factories," and cites the so-called industrial betterment work of French, Belgian and American capitalists in addition. The reader may peruse the article to which he is referred for

an indication of “the intelligent co-operation” between the workers and the capitalists for the ending of the exploitation and rule of the latter in the interests of the former, in vain. What the article does is to make clear that there are some few capitalists far-sighted enough to perceive that it pays to be philanthropic and paternalistic; that, by means of improved conditions for their employes, enacted only on their own initiative and carried out only with their own consent and financial aid, they (the capitalists) can reap more profits, while, at the same time, exerting a greater control over the lives and conduct of their employes in their own interest. Robert Owen, whom *The Craftsman* mentions approvingly, realized this in connection with his New Lanark experiments, when, after raising the intelligence, morality, and well-being of thousands of operatives to a very appreciable extent, while, at the same time, increasing the dividends of his corporation, he frankly admitted that, after all, they were his slaves! In other words, “the intelligent co-operation” advocated by *The Craftsman* instead of ending the exploitation and rule of the capitalists only serves to strengthen them,—it renders greater the possibility of a bloody uprising of the proletariat, for, as Russia proves, reactionary paternalism provokes social catastrophe.

Were space available, the Socialists might further answer *The Craftsman* by turning about and reading it a lecture on evolution and revolution. Since, for the reason intimated, this is not possible, let it suffice to say here, any lecturer who treats the Socialists as anti-evolutionists reveals the need of evolutionary knowledge himself. The Socialists are the best of evolutionists. They refuse to close their eyes to the fact that revolution is one of the phases of evolution. Just as the outburst of a volcano is a violent manifestation of geological development, or the expulsion of the foetus from the womb, of physiological growth, so is revolution but a forceful phase of social evolution. Men may abhor the thought of revolution, but, as our own history proves, it is a factor in the progress of the race that is productive of great good. The Socialist so recognizes it, and, so recognizing, he, the best of evolutionists, prepares for it, just as the physician prepares for child birth. But he does not do so by inviting the aid of its opponents, any more than the physician prepares for child birth by inviting “the intelligent co-operation” of the microbes fatal to the child. The Socialist prepares for revolution by educating, agitating, and

organizing the working class so that they may promote their own manhood and interests under present conditions, while, at the same time, preparing and training themselves for the time, ever coming nearer, when they will have to take over the means of production and distribution, together with the sources of wealth, and administer them for the welfare of society—themselves.

To paternalistic reaction and “evolution,” Socialism opposes democratic evolution and revolution.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.  
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[slpns@slp.org](mailto:slpns@slp.org)