

# DAILY PEOPLE

VOL. 5, NO. 37.

NEW YORK, SATURDAY, AUGUST 6, 1904.

ONE CENT.

EDITORIAL

## THE FUNDAMENTAL DOCTRINE OF SOCIALISM.

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**T**HE Rev. Thomas J. Campbell, S.J., of New York, speaking on "Socialism" before the convention of the American Federation of Catholic Societies, at Detroit, Mich., on the 4th inst., said, among many other equally false things:

"The fundamental doctrine of this new movement is that there be no human or divine legislation with regard to the institution of marriage."

According to this statement, Socialism is fundamentally a matrimonial movement, a view at once so striking, original and profound, as to cause the economists and politicians, who have been combating "the new movement" for the past half century or more, on economic and political grounds, some little mirth and considerable more enlightenment.

The fundamental doctrine of Socialism is that capital is a social product and should, therefore, be socially owned. To-day millions of men and women labor together to produce and operate capital. Their collective brain and brawn invents machinery, plans, directs, and carries on the production and distribution of wealth. Let any portion of these united millions, like the meat strikers, for instance, cease labor and the production and operation of capital stops, until more labor is secured. Despite these pregnant facts, capital is not the property of these co-operating millions, but of a small class of private individuals called capitalists. The capitalist class uses capital to exploit the millions who create and operate it. The capitalist class uses capital to secure more capital, to dominate the State, the law, the university and the church, in order that it may enslave the millions of workers, while its members live lives of scandalous corruption and parasitism, both private

and social.

Manifestly, the private-ownership of social capital is an anachronism, an economic contradiction, and an injustice of a graver character than either serfdom or chattel slavery. It is the robbery of society by the individual: of the millions of workers by the few private capitalists. It is the cause of the antagonism between the capitalist and the working class: the civil war that is now raging in all civilized communities. Socialism recognizes this anachronism, this economic contradiction, this grave injustice, and proposes to overthrow it by political and economic action, aiming at the overthrow of the capitalist class, and returning to the workers their own, by making capital social in ownership as well as in character, i.e., by inaugurating Socialism.

A glance will suffice to show that this fundamental doctrine is entirely different from that expounded by the learned Jesuit of New York, who travelled so far in order to prove once more that learning and truthfulness are not necessarily synonymous.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.

Uploaded July 2007

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