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EDITORIAL

## HERVE'S NOBLE WORDS.

By DANIEL DE LEON

**T**HE closing paragraph from a recent article by Gustave Herve, published in the *Daily People* on February the 8th, has awakened so strong a taste on the part of *Daily People* readers for the whole article that the same is printed in full in this issue.<sup>1</sup>

They are noble words by Herve.

Although none better than himself knows that, to a great extent, the present cohesive power of the all-enveloping German Social Democracy consists in an issue that France already has behind it, the overthrow of feudalism, and the establishment of a "responsible Executive";—although knowing, as none does better, that the logic of events compels France, her republican system of Government having been achieved, to "mark time" until the great nations of Central Europe shall have come abreast of her in this important respect;—although, as none is more fully aware, he is aware that the economic development of Germany has outstripped France's, hence, that in the pending social revolution, not France but Germany will have to take the lead in Europe that France took in the previous, the bourgeois revolution of the Eighteenth Century;—all this notwithstanding, Gustave Herve's heart is too Socialist to nurse the slightest nativistic sentiment of jealousy. Gladly he sings the praises of the German victories; gladly he yields to the German Social Democracy the palm it is entitled to.

But Herve's closing words are even nobler than those in the preceding passages.

A Frenchman—inspired by the Keltic impatience to do things and the recollections of glorious achievements in the past—having, due to these very circumstances held language, advanced theories, and pursued methods which were out of joint

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<sup>1</sup> [To be appended.]

with the season and the subject, and which derailed inferior minds to the injury of {the} Movement—Herve reached in his closing paragraph the climax of the nobility that Socialism inspires. “Insurrection,” “direct action,” “sabotage,” “tossing capitalists in a blanket,” these and such other hollow and mischievous expressions upon which his genius had spread a harmful glamor—they all he casts aside as “big words” unbecoming the revolutionist of adult inches, and becoming only to “little children.”

Socialism has been poetically called a religion,” a “passion.” When the compound of Material Foundations, hooped with Reason, is of the soundness that transmutes itself into inspiration, it gives birth to the noblest, the most magnanimous of acts.

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