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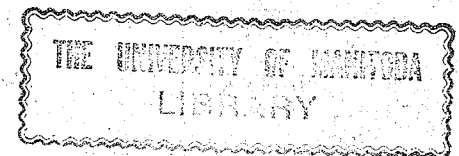
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Revolutionary
Socialism W. J. McIVOR

DEGREE CONFERRED
1912

- Literature.
- Reybaud, Etudes sur les Reformateurs in Socialistes Modernes.
- Robert Owen, New Views of Society.
- F. M. C. Fourier, The New Industrial and Social World.
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Dr. R. Frohlich, Working Class and Alcohol Question.
Prof. S. Dickie, McCormick Seminary, Christianity and the Hope
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Revolutionary Socialism.

INTRODUCTION.

This subject is one of great importance in this day and age. The Socialists are agitating most enthusiastically for Industrial Revolution. The writer has had many conferences with leading Socialists in the United States and after much careful thought wishes to indicate the course of the argument as outlined:

1. Its Origin.
2. Its Modern Task.
3. Its practicability.
 - (a) Its introduction, strength and power.
 - (b) Collectivism versus Individualism.
 - (c) Its relation to surplus value, and machinery.
4. Christianity and Revolutionary Socialism.
 - (a) Christ and Socialism.
 - (b) Its spiritual significance.
 - (c) Its hostility to the Church.
Its harmony with the Church.
The Church's proper attitude.

Conclusion.

I Its Origin;

The name has been derived from the Latin socius a companion, and is scarcely sixty years old. It was a term used to denote a class of persons opposed to the present organization of government and seeking to introduce a new distribution of property and labor in which organized co-operation rather than competition will be the dominating principle. Socialism like many significant phenomena of the 18th century is a product of the French Revolution, or at least is a development occasioned by that crisis in thought and action. It was rooted in the feudalism of the Middle Ages, the furious hatred of the court and of the aristocracy, the passionate love for the people, for humanity, for liberty. Though called forth here by special circumstances, it contained virtually the germs of all later, proposed, modern organizations. This movement then assumed an anarchic form and in immediate action tended to anarchy. The first shape that the modern spirit of industry took was not Socialistic but individualistic and found its natural expression in such word proverbs.

"Everyone for himself and God for us all." Though this was a strong protest against class legislation and the assertion of the absolute right of the individual to a share of the general welfare of society. Yet we find it did not recommend itself to an intelligent mankind.

The term was first used in connection with the later agitation of Robert Owen from 1830-1840. He advocated extreme industrial Revolution, having machinery made subservient to human well-being. He advocated that families to be uniform should be sub-

jected to discipline, and should be carried out in parallelograms. His ideal was high, so high that the principle of selfishness would then cease to exist. He commenced one but it was never finished.

The term was first popularized in Reybaud's *Etudes sur les reformes* in *Socialistes Modernes* in 1840, to express the general tendency to develop a communal organization of society in place of the present existing competitive state. It is not to be identified with an expansion of the functions of the state. Revolutionary Socialists upheld fraternalism and have opposed governmental paternalism in the state.

St. Simon, a Frenchman advocated positive re-construction. The St. Simon's recognized two kinds of epochs.

1. Negative : marked by a spirit of criticism, anarchy, and war.
2. Constructive : where religion, love and spirit of association were dominant. Those holding higher positions should they held, receive higher remuneration? St. Simon attempted to realize communism in phalanxes of four hundred families with a result that they were subjected to imprisonment on a charge of undermining morality and religion.

Fourier advocated "Liberty" and capital in private possession, thus securing a fresh guarantee for freedom, but providing against the abuses of private capital by placing it under social control. This also failed. Up to this time they knew little or nothing of the principles which determine social development and this perhaps more than anything lends an air of unreality to all their speculations. Their theories never really took root in the practical life of the time.

Karl Marx was founder of Socialism in Germany. A socialistic phil-

-osophy, an individualistic political economy, the traditions of a paternal state and a spirit of democracy and of revolution in the younger minds, were the influences out of which has come German Socialism. Karl Marx was most radical and held that labor was the whole source of capital which is still held by radical Socialists. He based his teaching on the evolutionary doctrine of the century in which he lived.

Louis Blanc, founder of Socialism in France the advocate of Social Democracy held that the state should be the banker of the poor. It was said that Louis Blanc was human, and had not robustness of character or enduring political influence to enforce attention to his plans.

Proudhon was more revolutionary, and first associated Socialism with anarchy. The goal of society for him was freedom from Government. He was one of the storm birds of the Revolutionary period of 1848. We are told he was too shrewd and kindly to take part in the rising of June of that year.

La Salle founded Social Democracy in Germany, he had philosophical and historical erudition but was inferior even to Louis Blanc in simple integrity of character. He captivated the working men of his day by fiery and persuasive eloquence.

Robbertus, a Russian, lawyer, and a shrewd landowner advocated some kind of National Socialism. He did not expect its fulfilment for five centuries of educating influences.

Bakunin, a Russian advocated Anarchic Socialism, which was characterized by atheism, materialism, and revolution. He condemned all forms of government advocated enlightened freedom, and every man to be a law unto himself. He persisted in advocating unsparing destruction of the existing society all future organization would proceed