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EDITORIAL

MGR. LAVELLE ON SOCIALISM.

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MOST of the large dailies in this city introduce the Labor Day address, or sermon, delivered at St. Patrick's Cathedral on Sunday, the first instant, by Cardinal Farley's secretary, Mgr. Lavelle, with a sentence to the effect that, although he did not use the term, the congregation understood that he was refuting Socialism. The instinct of the reports is correct. Arguments, the effect of which is to muddle up the proletariat, are aimed at Socialism.

Let us take up a few of these.

Mgr. Lavelle stated that capital was an inseparable partner of all labor, and could not be dispensed with.

The statement is a bunch of confusion of thought:

In the first place, the statement implies that Labor and Capital are simultaneous creations. This is not true. Only things that are simultaneous creations can be "inseparable partners." Labor and Capital are not simultaneous creations. Before Capital arose there was Labor.

In the second place, it is not true that Capital can not be dispensed with by Labor. What is Capital?

Capital is that portion of wealth that is required for production, and which is owned by private individuals, and, hence, is used to exploit Labor. It follows that "Capital" is a combination of two things—wealth, and the private system of ownership. In so far as "Capital" is wealth, it is a product of Labor; in so far as "Capital" involves ownership, it is a creature of Class Law. Law can produce not even a pin-head, or a blade of grass. Consequently Labor can dispense with that feature of wealth that, to-day, renders it "Capital." It is the Capitalist Class that can not dispense with that feature of wealth. Without that feature of wealth the Capitalist Class would have to go to work, and quit sponging. That portion of wealth, which is

used for the production of more wealth, can be operated by Labor just as well, in fact better, if Labor, that is Collective Society, owned it as if private individuals own, and, thereby, abuse it.

Take another passage: Mgr. Lavelle stated that if the wealth of the world were divided that night there would be millionaires and beggars the next day, just as at present. The statement implies another confusion of thought, to wit, that Socialism proposes to divide.

Even the most elemental definitions of Socialism by intelligent anti-Socialists exclude the idea of division. Every intelligent man, whether Socialist or anti-Socialist, knows that Socialism demands concentration of productive forces, instead of "division." The fact is so well established that anti-Socialists often charge Socialism with tyranny. However mistaken the opinion of these adversaries is, they have graduated out of the silly talk of "division" as Socialism.

These are good samples of the "ingots" of wisdom that Mgr. Lavelle fired at Socialism.

The story is well known of a clergyman, who, having given one Sunday morning a graphic description of the way to heaven and having lost, that same evening, his way to a neighboring town, inquired from a boy he met on the road which path he should take. The boy, who had attended services that morning, looked amazed at the parson and said: "I guess you can't know the road to heaven if you don't even know the road to the next town."

No wonder that by the shoals the workers are falling away from the political clergy of all denominations. Folks who are so little informed upon matters of common knowledge on earth, are hardly to be trusted concerning matters celestial.

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